

CODEX B AND ITS ALLIES

A Study and an Indictment

PART I

BY

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"CONCERNING THE GENESIS OF THE VERSIONS OF THE N.T." ;

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THE GREEK CURSIVES 157 AND 604 (700).

ὁ βίος βραχύς, ἡ δὲ τέχνη μακρή,
ὁ δὲ καιρὸς ὀξύς, ἡ δὲ πείρα σφαλερὴ, ἡ δὲ κρίσις χαλεπή.
Δεῖ δὲ οὐ μόνον ἑαυτὸν παρέχειν τὰ δέοντα ποιέοντα, ἀλλὰ
καὶ τὸν νοσέοντα, καὶ τοὺς παρεόντας, καὶ τὰ ἔξωθεν.

—Hippocrates (*Aphor.* I.)

Codex B and Its Allies

By Hoskier, H.C.

Bernard Quaritch · 1914.

THIS ESSAY IS RESPECTFULLY
DEDICATED TO
THE NEXT BODY OF
REVISERS
IN THE HOPE THAT
IT MAY PROVE OF SOME SERVICE
TO THEM.

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Books for your consideration

It would be a mistake to suggest that we agree with all of the books we will list below. No book or author is perfect, and neither is this list.

However, there is material in these sources, that do relate to the topic of the book in which this list is found, and these Ebooks are therefore listed for your potential consideration.

Agree or disagree with them, Freedom of Choice and thinking belong to each individual. Make up your own mind.

Codex B and Allies by Hoskier (review of Vaticanus, Sinait. and NKJV)
Relevant to all versions and manuscripts, including Tischendorf, Wescott & Hort, J White, Burgon, Riplinger, Cumbey, etc

Battle for the Bible by Professor Harold Lindsell

All books by John William Burgon, Oxford, including
Revision Revised

New Age Bible Versions by Riplinger (often attacked though not much substantiated against, her own videos are available online and for Free) [Hidden Dangers of Rainbow by C.C. Is an old Standby as is New Age Messiah by same]. A Time of Departing by Youngen, and Deceived on Purpose by Warren Smith are relevant here.

Greek Text for comparison should be the 1550/51 version of Stephens(Estienne) [Textus Receptus] also versions 1860 Scrivener or Cura P.Wilson.

Canon of the Old and New Testaments by Alexander (Princeton)

All Books by George Stanley Faber (watch for other fabers)

All books by Robert D. Wilson

All Books by R.A. Anderson

Sources of the Koran by Sir William Muir is significant in Textual Criticism concerning Apocryphal and Islamic literature, though not always in other contexts.

PREFACE.

οὐ γὰρ ἐν λόγῳ ἡ βασιλεία τοῦ Θεοῦ ἀλλ' ἐν δυνάμει.—1 Cor. iv. 20.

... ἕκαστος δὲ βλέπω πῶς ἐποικοδομεῖ.—1 Cor. iii. 10.

ὁ δὲ λοιπὸν ζητεῖται ἐν τοῖς οἰκονόμοις ἵνα πιστός τις εὐρεθῇ.—1 Cor. iv. 2.

1. It is high time that the bubble of codex B should be pricked.

It had not occurred to me to write what follows until recently. I had thought that time would cure the extraordinary Hortian heresy, but when I found that after a silence of twenty years my suggestion that Hort's theories were disallowed today only provoked a denial from a scholar and a critic who has himself disavowed a considerable part of the readings favoured by Hort † it seemed time to write a consecutive account of the crooked path pursued by the MS B, which—from ignorance I trow—most people still confuse with purity and “neutrality.”

I proceed to “name” the aforesaid scholar, since he has challenged me. Dr. A. Souter began a review of my ‘Genesis of the Versions’ by saying that—“*It is the business of a critic first to destroy his enemy's position before he seeks to build up his own.*”

He ended by expressing gratitude for my collations of MSS as such, but added some very strong advice to hold my tongue as regarded commenting on the evidence so painfully accumulated, which he and others would use—but which I must not use or discuss. He said: “*We cannot afford to do without his valuable cooperation in New Testament textual criticism, but would suggest that he confine his energies to the collection and accurate presentation of material, and leave theorizing to others, at least meantime.*”

I refuse to be bound by such advice. I demand a fair hearing on a subject very near my heart, and with which by close attention for many years I have tried to make myself sufficiently acquainted to be able and qualified to discuss it with those few who have pursued a parallel course of study.

I present therefore an indictment against the MS B and against Westcott and Hort, subdivided into hundreds of separate counts. I do

† When this was written I believed that the Revised text to which Dr. Souter added some critical apparatus (published by the Clarendon Press in 1910) really represented his views as to the text. He informs me, however, that I am mistaken, and that he favours practically the whole text of Hort. Yet I prefer to allow to stand what I have written above, because Dr. Souter withholds in his notes in certain places (e.g. John xiii. 18 as to *τίνας pro οὓς*) the evidence of B *al.* upon which the readings of Hort were founded, and which the Revisers rejected in those places. The inference is obvious and almost indubitable that Dr. Souter must agree with the Revisers against Westcott and Hort in such places, or he would have given the alternative readings and the evidence for them in his notes.

not believe that the jurymen who will ultimately render a verdict have ever had the matter presented to them formally, legally, and in proper detail.

A comparative study of the Versions has been made but by few. Tischendorf did the best he could, but often neglects a Latin MS or the Aethiopic version when, for instance, standing alone with **N**. In such cases **N** appears to be the only witness, but has support. Mr. Horner's apparatus in his edition of the Gospels in the Sahidic dialect has some improvements on Tischendorf, but he has also overlooked many important little keys.

I have endeavoured to bring out other points of vital interest for a full and complete understanding of the matter.

Many errors of omission may yet be found in my own apparatus. I do not ask the critics to favour me with corrections of manifest slips, or of a printer's error of a Greek accent, or as to whether Schepps is spelled Schepps or Schepss. I ask for a categorical answer count by count to my indictment of B. I ask for intelligent discussion of how it would have been possible for an "Antiochian" revision to have displaced certain B readings had they been really genuine. And I ask for a proper explanation of certain Egyptian and Alexandrian features amounting to clear revision in the text of B and **N**, if we are to divorce them from Alexandria and Egyptian soil where they belong properly.

I had not intended simultaneously to write out the history of **N**, which I have sketched in Part II. But this was early forced upon me, and will I think materially contribute to a proper grasp of the problems involved.

Dr. Souter has said that "it is the business of a critic first to destroy his enemy's position," but I beg to observe that the enemy, under deepest cover of night, has already abandoned several important positions. And there is such a thing as a flanking movement which compels retirement or surrender without striking a more direct blow in front. Thirty years and more have been allowed for them to retire in good order. If the finale is to be a rout and a "sauve qui peut," it is not owing to lack of patience on the part of the other side. But it will be owing to apathy, to unfaithfulness, to pride, to incomplete examination of documentary evidence, and to an overweening haste to establish the "true" text without due regard to scientific foundations.

If now I throw some bombs into the inner citadel, it is because from that Keep there continues to issue a large amount of ignorant iteration of Hort's conclusions, without one particle of proof that his foundation theory is correct.

It is impossible to reproduce or restore the text of Origen. Origen had no settled text.† A reference to the innumerable places where he is

† This is strong language, but compare Mark xi. 1/12, where *Origen* at different times employs two different recensions without seeming to observe it.

upon *both* sides of the question, as set forth in detail herein, will show this clearly. Add the places where he is in direct opposition to **N** and **B**, and we must reconsider the whole position, pending which a return to Wetstein's text might be an improvement.

I ask for a patient hearing of what must take a considerable time in the telling (although I have condensed the matter as much as seemed possible), while I proceed to sing the Death-song of **B** as a neutral text.

2. Now as to the supposed Antioch revision, and as to an Egyptian revision, history is very silent. I know of no book where the matter is succinctly sketched except 'The Introduction to the Old Testament in Greek,' by Dr. Swete (1900). Here (p. 78 *seq*) Dr. Swete distinguished between the later and the earlier Hesychius, and seems to accept as probable that Phileas and Hesychius (the earlier) at the end of the third century, with or without Pachymius and Theodore, engaged in Egypt in a revision of the Greek New Testament scriptures as well as of the Old Testament. And it is to be assumed that St. Jerome was referring to this Hesychius as to a revision possibly of both Testaments. The Decret. Gelasii to which Dr. Swete refers (p. 79) speaks of an Hesychius, but of whom it is difficult to judge as the date of the Decr. is uncertain.† But whether the labours of the earlier Hesychius and of Phileas may not be involved in the charge, some things in the following pages seem to suggest, and possibly the labours of the several men of the name of Hesychius were somewhat confused in later times.

As to Lucian, with or without Dorotheus, and his presumed revision of the Scriptures at Antioch, probable as this may be, we are again in a difficulty. This Lucian died in 312, but he is not the same Lucian [circa 120-190] to whom Origen [186-253] refers as having probably altered the Scriptures (*contra Celsum* ii. ch. xxvii). "Now I know of no others who have altered the Gospel save the followers of Marcion and those of Valentinus and I think also those of Lucian."

To Lucian and Hesychius together Jerome refers in his letter to Damasus: "*Praetermitto eos codices quos a Luciano et Hesychio nuncupatos paucorum hominum adserit perversa contentio quibus utique nec in (toto) veteri instrumento post septuaginta interpretes emendare quid licuit nec in novo profuit emendasse cum multarum gentium linguis scriptura ante translata doceat falsa esse quae addita sunt.*" This certainly refers to the second Lucian and probably to the first Hesychius.

In his *praefatio ad Paralip.* Jerome says: "*Alexandria et Aegyptus in Septuaginta suis Hesychium laudat auctorem. Constantinopolis usque Antiochiam Luciani martyris exemplaria probat. Mediae inter has provinciae Palaestinos codices legunt; quos ab Origene elaboratos Eusebius*

† As to the date of the *Decretum Gelasii* itself see article by F. C. Burkitt in 'Journal of Theol. Studies' for April 1913, p. 470.

et Pamphilus vulgaverunt: totusque orbis hac inter se trifaria varietate compugnat....” Here he is certainly only referring to the O.T. directly.

Whether or not Hesychius i and Phileas are the ones responsible for the Egyptian revision of the *New Testament*, there was evidently such a revision, which is what the following pages are concerned to exhibit.

I do not deny that Lucian ii perhaps also revised the New Testament about the same time (circa 290 A.D.) at Antioch, and that therefore, as Hort allowed, the Textus receptus foundation is synchronous as to age with the other forms of text.

But I do not see how it is possible to accord to the **NB** group any general neutral base as against the other text, or to see any way out of the difficulty except an assumption that the **NB** group represent this Egyptian and Hesychian (i) revision, with traces here and there, it is true, of a foundation common to an earlier form shared by both Antiochian and Egyptian bases before either revision took place.

The principal point involved is: “*Who is responsible for the greater revising?*” And the answer seems decided that the **NB** group should be given the palm. Otherwise we cannot explain the facts. For it is inconceivable that Lucian ii or anyone else removed what are considered such *good* readings in **NB** as:

Matthew vi. 7. υποκριται (*pro εθνικοι*)

xvii. 15. κακως εχει (*pro κακως πασχει*)

xix. 4. κτισας (*pro ποιησας*)

xx. 34. ομματος (*pro οφθαλμων*)

xxii. 10. νυμφων (*pro γαμος*)

Mark v. 36. παρακουσας (*pro ακουσας*)

vii. 4. ραντισωνται (*pro βαπτισωνται*)

x. 16. κατευλογει (*pro ευλογει*)

Luke xi. 33. φως (*pro φεγγος*)

xii. 28. αμφιαζει (*pro αμφιεννυσι*)

xii. 56. ουκ οιδατε δοκιμαζειν (*pro ου δοκιμαζετε*)

xxii. 55. περιφαντων (*pro αφαντων*)

xxiv. 33. ηθροισμενους (*pro συνηθροισμενους*)

John iv. 15. διερχωμαι (*pro ερχωμαι*)

xi. 57. εντολας (*pro εντολην*)

xix. 41. ην τεθειμενος (*pro ετεθη*)

On this ground alone then, however pure or impure, neutral or expanded, may be the narrative in the Antiochian or Constantinopolitan text, it shows a base in such places free from the “improvements” made in Egypt.

Until this matter be disproved, and I see not how it can be done away with, we must refuse to allow the priority or purity of the **NB** recension over that of Constantinople and Antioch as to genuine neutral base.

My thesis is then that it was B and **N** and their forerunners with *Origen* who revised the "Antioch" text. And that, although there is an older base than either of these groups, the "Antioch" text is purer in many respects, if not "better," and is nearer the original base than much of that in vogue in Egypt.

I have recently published a fresh collation of Evan 157. I was anxious to do this for several reasons, but I was surprised at the result; principally because I found that the text of the MS had, like so many others, passed through Egypt at some time and become imbued with a good many coptic readings which are of such a nature that they could only have been obtained through the agency of a graeco-coptic document.

This matter illustrates our point very thoroughly and very decidedly. Where 157 opposes **NB** and coterie we are to suppose that upon its return to Constantinople the archetype of 157 was subjected to a rigorous comparison with a standard which caused the removal of all the "good" readings of the **NB** group! Such a thing is unthinkable. On the contrary, 157 is a good example of a text full of "old" readings and having a very ancient base, yet not "improved" on the principles of **NB**. But all this will develop as we proceed with our examination.

Dr. Souter has said further of me in his review of my 'Genesis of the Versions,' "*It is rhetoric and perhaps something worse to say that Hort's whole classification is now admitted to be wrong* (p. 387). *Mr. Hoskier would find it difficult to prove this.*"

In reply to this, I will only say that in the same volume under review I had quoted Burkitt and others on this very point, and given their own language. But I will be still more precise here and subjoin some of the remarks which can be gathered from a rapid glance at the writings of Kenyon, Burkitt, and Turner, without mentioning Merx.

"There remain the 'Neutral' and 'Alexandrian' groups, *if we accept Hort's classification.*"—Crum and Kenyon, J.T.S. vol. i. p. 432, 'Of the middle-Egyptian graeco-coptic fragment.'

"Tischendorf's text is, in my own opinion, *right in many places where the text of Hort is wrong*; but it is right, as it were, rather because a sort of divining instinct, the result of his long acquaintance with his material, led him to the truth, than because he had really, at least in the sense that Hort and von Soden have done, argued out his principles."—C. H. Turner, J.T.S. vol. xi. p. 183, 'Historical Introduction to the Textual Criticism of the N.T.'

[But Tischendorf "argues out his principles" on every other page of his N.T., and although he often follows B against **N**, it is **N** as a "neutral" text that he is following just where Turner no doubt agrees with his critical acumen.—H.C.H.]

"Some few of these 'interpolations' may possibly not be interpolations at all, but portions of the true text which have fallen out of **NB**. . . .

"As soon as the Latinity of the 'Italian' group is studied without special reference to the type of Greek text represented by the various mss, it becomes at once evident that Dr. Hort's classification is unsatisfactory. The first blow to it was dealt by Mr. White in his edition of *q*. . . ."—F. C. Burkitt, *Texts and Studies*, vol. iv. No. 3, 'The Old Latin and the Itala,' pp. 52 and 55.

"The text of Westcott and Hort is practically the text of **NB**. The Old Syriac sometimes supports the true text of the **NB** family, where **N** singly or **B** singly deserts the family to side with a later variation; is it not therefore possible, and indeed likely, that in some instances **N** and **B** may both have deserted the reading which they ought to have followed, and that they and not *S* (= *syr sin*) are inconsistent? That **N** and **B** occasionally" [over 3,000 real differences between **N** and **B** are recorded in the Gospels alone!—H.C.H.] "are inconsistent with themselves appears certain in several places. Carefully as **B** is written, now and again it presents an ungrammatical reading, which proves on examination to be the fragment of a rival variant. Thus at Matt. xxiii. 26. . . . Other instances are *In all these instances*" [Matt. xxi. 31, xxiii. 26, xxvii. 17, Luke xi. 33, xix. 37] "*B presents us with what is evidently a doctored text.*"—F. C. Burkitt, 'Ev. da Mepharreshe,' vol. ii. pp. 233/4.

Now in the following pages I submit a vast number of other instances where **B** has a doctored text, plainly, indubitably doctored. Hort and my side cannot *both* be right in their estimate of this "neutral" text. I claim merely that it is *not* neutral, and may not be followed unless standing with strong independent company apart from the other usual "Egyptian" supporters. I had thought von Soden agreed with me, but his new text is very eclectic, and I wish to submit my side of the question independently of his views. I have had no correspondence with him on the subject. Adalbert Merx is decidedly on my side.

[NOTE.—As to Hesychius referred to on p. iii we have really to distinguish between four men of this name (and possibly a fifth may lurk between them).

Hesychius *circa* 200 in Egypt.

Hesychius the Alexandrian and lexicographer *ca.* 380.

Hesychius of Jerusalem stated as *ob.* 609 by Gregory, but in Gallandius vol. xi. *Præf.* p. vii as *ob.* in 433 or 436. To this man is attributed the Concordance or harmony republished (?) by Severus in 513.

Hesychius of Miletus *circa* 540, author of an Onomasticon and Chronicon.]

INTRODUCTION.

Πάντα δοκιμάζετε · τὸ καλὸν κατέχετε.—1 Thess. v. 21.

Γίνεσθε τραπεζίται δόκιμοι.—Apelles Eriph.

Origen Joh

Σοὺ γὰρ, φησὶν [ὁ Κύριος], ἄνθρωπε, τοὺς λόγους μου ὡς ἀργύριον ἐπὶ τραπεζιτῶν καὶ ὡς χρήματα δοκιμάσαι.—Clem^{hom}.

I suppose that it will readily be conceded that C. H. Turner is without question the most brilliant writer on Textual Criticism today. It is always a pleasure to read him, and to be carried along in his racy and well-balanced style, which shows large mastery of the historical side of the problem as far as we have gathered it to-day. But there are certain weak points in his argument. I refer particularly to his article in the J.T.S. for January 1910,† which I think shows a smaller

† 'Historical Introduction to the Textual Criticism of the New Testament.' V: The Languages of the Early Church; (B) Syriac and the first Syriac Gospels.

Turner's two examples in textual criticism (Matt. i. 16 and Luke xiv. 5) are distinguished, as usual, by a perfectly lucid view of matters which would surely lead him a long way as a helpful master in the science if he would collate certain texts with each other and get at the many suggestions for the origin of error which abound when the documents themselves are consulted. Thus, as to *ovos* and *vios* in Luke xiv. 5 the origin of the change may perhaps be referred merely to the propinquity of other words with similar commencement or termination. If he will turn up the Codex Sinaiticus the following will be found:

ΣΕΝΚΑΙΑΠΟΚΡΙΘΙ^ο
ΠΡΟCΑΥΤΟ^ΥΝΕΙΠΕΝ
ΤΙΝΟCΥΜΩΝΟΝ^ο
ΗΒΟΥCΕΙCΦΡΕΑΡΠΕ

At first sight it looks as if the corrector had misplaced YC (YIOC) over the wrong ON, but he is apparently correcting *αυτον* to *αυτους*. It is possible that a similar change where YC was written by mistake over the wrong ON (in ONOC) led to the trouble.

Now if we turn to B: ΑΥΤΟΝΚΑΙΑΠΕΛΥCΕΝ
ΚΑΙΠΡΟCΑΥΤΟΥCΕΙΠΕ
ΤΙΝΟCΥΜΩΝΥΙΟCΗΒΟΥC
ΕΙCΦΡΕΑΡΠΕCΕΙΤΑΙΚ

we find *viος* comes below *αυτους*, as in N *ovos* comes below *αυτον*. Hence there was a possibility of *error oculi* in both places, making for *viος* in one and *ovos* in the other. A faint or interlined original therefore may be the cause of the trouble, as we see from *syr cw*'s conflation.

Note further that AS and U have ΟΥΙΟC, retaining an O, while D's *προβαρον* is faithfully reproduced in d OVIS (*ovis et bobis*). We may even hazard that OVIS might have influenced ONOC in that dim period when "Western" and "Alexandrian" texts were linking up.

acquaintance with the testimony of the MSS themselves than I expected to find in his writings.

On p. 183/4 he says "Hort was the last and perhaps the ablest of a long line of editors of the Greek Testament, commencing in the eighteenth century, who very tentatively at first, but quite ruthlessly in the end, threw over the later in favour of the earlier Greek MSS: AND THAT ISSUE WILL NEVER HAVE TO BE TRIED AGAIN. In Hort's hands this preference for the earlier MSS was pushed to its most extreme form...."

This sentence seems to me to lack a grasp of what the testimony of the later documents *is* (as evidenced by the contents of those which we know) and what the testimony *may be* of those which are yet unexamined, of which of course there are hundreds and hundreds.

To take Rendel Harris' 892, published in 1890, or Schmidtke's Paris nat⁹⁷ for example (the latter variously known as Scrivener 743, or Gregory 579, or von Soden ε 376, *olim* Reg 2861, *olim* Colbert 5258) which was published in 1903, we find texts which at first sight are in large accord with **NBLV**. Yet if we examine them more closely, as I have had occasion to do in reading them a score of times, we find a strange state of things. For if, where they accord with **NBLV**, they are supporting the genuine reading, what are they doing when they are aberrant, as we find on every page? What are they doing when they accord with the "Antioch" side, or with 28 or 157 or the Syriac alone, or when they have their own peculiar way of exhibiting the text? If the question be *closed*, as Turner says: "*and that issue will never have to be tried again,*" how are we to judge of the issues where **N** and **B** are opposed, in over 3,000 places? for he says on p. 183 just previously: "Tischendorf's text is, in my own opinion, right in many places *where the text of Hort is wrong....*" It is in such places that I claim the testimony of 892 or Paris⁹⁷ as invaluable for "control." A deep study of the phenomena involved in this is imperative, for the question which arises in such cases is whether this text antedates the common base of **NB** or not.†

Turner has a reference to an Oxyrynchus papyrus which claims our attention next. In this connection let it be understood that the oldest documents in profane literature unearthed by Grenfell and Hunt are

† It is well to bear in mind at all times that the questions at issue are not those of the xvith century versus those of the ivth. It is a question of the MSS of the ivth + LV of viii/ix + RTQ of vi/v [WX with D occupying a position midway] against a large band of other uncials of nearly the same dates. The textual questions involved are all back of the ivth cent. In other words it is not a question of Turner's "later MSS in favour of the earlier Greek MSS," but as to who was right A.D. 125-400, when these questions arose. Turner is misstating the case. Hort did not do this. He recognised the Textus receptus as being quite as old as 350 A.D. or older.

often woefully inferior in places to more modern documents of the same writings, and often very corrupt.†

On pp. 185-6 Turner writes: "The discovery, since Hort wrote, of a papyrus leaf containing most of the first chapter of St. Matthew in a text closely agreeing, even in spelling of proper names, with the text of B, *may be fairly held to carry back the whole B text of the Gospels into the third century.*"

Why "the **WHOLE** B text"? I wonder. Does Turner not know that it is unallowable for a serious textual critic so to express himself. The four Gospels are most frequently in mss found to be of different recensions although bound together. After the many Christian persecutions during which the fragile documents of the Faith were in jeopardy every hour, it seems that it was difficult to obtain the four Gospels together to be recopied. Indeed—judging from certain early Syriac documents in the British Museum, as well as from the varying order of the Gospels as recopied and bound—it was the practice in the early centuries to carry one or two Gospels bound together. Hence, after the stress of a persecution had abated, and a Church copy of the Tetra-evangelion was required, it was often unconsciously made up of different recensions. Therefore, because B accords in *St. Matthew* with the Oxyrynchus papyrus, No. 2 (plate i) vol. i. 1898, it does not necessarily follow that the same applies to the *other* three Gospels.‡ This in first place. But, secondly, does B find the support claimed by Turner here (and by Burkitt, 'Introduction to Barnard's Clement of Alexandria,' Texts and Studies, vol. v. No. 5), or is not this exaggerated? The biblical piece referred to is the merest fragment, a veritable trifle, containing Matt. i. 1-9, 12, 14-20. As to date G. and H. say: "There is no likelihood of its being subsequent to the beginning of the fourth century, and it may with greater probability be assigned to the third." Shall we call it A.D. 275 then? This only carries the B text of this portion back fifty or sixty years or so anyhow. After a collation, G. and H. sum up thus: "The papyrus clearly belongs to the same class as the Sinaitic and Vatican codices, and has no Western or Syrian proclivities. Except in cases where it has a reading peculiar to itself alone, the papyrus always agrees with those two mss where they are in agreement. Where they differ, the papyrus does not consistently follow either of them, but is somewhat nearer the Vatican codex, especially in matters of spelling, though in one important case (τοῦ δὲ Ἰησοῦ Χριστοῦ) it agrees with the codex Sinaiticus."

† Note also the following opinions: "There is this peculiarity about the mss of the treatise *De statu animae* [of Claudius Mamertus] that their value is in almost inverse ratio to their age."—Sanday, 'Classical Review,' Feb. 1888.

"However, as we shall see later, age is no certain criterion of value."—L. J. M. Bebb, 'Studia Biblica,' vol. ii. No. 5, p. 201 (1890).

‡ Obs. *Soden's* ms 050 with **N** in Matt. and John, with BD in Mark, with B in Luke.

Now hear Dr. Burkitt before we proceed (*op. cit.* pp. viii, x/xi): "Mr. Barnard has paid a longer and less hurried visit than Dean Burgon's flying call. He has copied out all the marked places in Clement's bible as far as the Gospels and Acts are concerned. . . . Before actually examining Clement's quotations let us for a moment consider what we might have expected to find. Since the publication of the Revised Version and Dean Burgon's strictures on it, investigations and discoveries have been made which bear directly on the subject. The general result is quite clear. Whether \aleph and B are, as Dean Burgon has it, 'two false witnesses,' B, at least, can no longer be regarded as a mere 'curiosity.' There can now be little doubt that this MS represents in the Gospels with great accuracy the type of text current in Egypt from the middle of the third century A.D., although B itself may very well have been written at Caesarea in the famous library of Pamphilus. The Egyptian proclivities of B have been well illustrated by three comparatively recent publications. . . . The most striking discovery of all remains. In the Oxyrynchus papyrus fragment of St. Matthew, discovered and edited by Grenfell and Hunt, we have at last an undoubted piece of a third-century Gospel MS. The fragment is older, probably by a century, than any known MS of any part of the New Testament, and most fortunately covers a passage where the variants are extremely well marked (*viz.* *Matt.* i. 1-20). What, then, does this voice from the dead say? Does it support Burgon or Hort? The answer is most decided. It sides with \aleph and B. With \aleph and B (and of course 'Westcott and Hort') it has *Boes* † for *Booz*, *Iobed* for *Obed*, *Asaph* ‡ for *Asa*. Nor is this agreement confined to the spelling of the names of Jewish kings, seeing that it has $\gamma\acute{\epsilon}\nu\epsilon\sigma\iota\varsigma$ in *Matt.* i. 18 (not $\gamma\acute{\epsilon}\nu\eta\sigma\iota\varsigma$), a reading characteristic enough of B and Dr. Hort to draw forth three pages of Dean Burgon's indignation. Other readings of B similarly attested by the new fragment are $\delta\epsilon\upsilon\gamma\mu\alpha\tau\acute{\iota}\sigma\alpha\iota$ for $\pi\alpha\rho\alpha\delta\epsilon\upsilon\gamma\mu\alpha\tau\acute{\iota}\sigma\alpha\iota$ (*ver* 19) and the omission of $\delta\ \beta\alpha\sigma\iota\lambda\epsilon\upsilon\varsigma$ in *ver* 6, and of $\gamma\alpha\rho$ in *ver* 18. Nor does the papyrus give support to 'Western' texts any more than to the 'Received Text.' Both in *vv.* 16 and 18 it rejects the readings of Codex Bezae and its allies. In one word, it is just such a document as Dr. Hort would have expected it to be." So far Burkitt.

Commenting on this, the first thing which attracts our attention is the notice of $-\sigma\ \beta\alpha\sigma\iota\lambda\epsilon\upsilon\varsigma$ in *ver* 6, followed by the statement that "the papyrus gives no support to 'Western' texts." Yet, the omission of $\delta\ \beta\alpha\sigma\iota\lambda\epsilon\upsilon\varsigma$ is found in the *Latins* § $g_1\ g_2\ k\ gat\ dim$ and *vulgates* JMT with

† = Coptic, as the Coptic in Luke iii. 32, but there not NB.

‡ Consult Salmon, 'Some Thoughts on Textual Criticism,' as to this.

§ I take this opportunity of correcting a mistake in my 'Gen. of the Versions,' vol. ii. p. 200, where I said "[*non Oxyr*]" for this omission. G. and H. professed to give a collation with the Text. recept. and *W-H*, but were silent as to verse 6, and I failed to compare the original text.

Auct op imp. However this is a small matter. There is practically no opportunity in these few verses for much variation. What I object to is the generalisation as to the conformity of B to the Oxyrynchus fragment from these very few verses. As a matter of fact the agreement is overrated and quite spasmodic. Here is a collation of B and the fragment:

COLLATION OF B WITH *Oxyr*².

AGREEMENT.

DISAGREEMENT.

Matthew.

i. 1

3 ΖΑΡΕ

4

5 ΒΟΕC

(but so also **N** *copt k*)

ΙΩΒΗΔ

(" " **NCD** *copt al.*)6 -ο βασιλευς (" " **NΓ** *al. et latt*¹)

CΟΛΟΜΩΝΑ (" " most MSS)

7

7/8 ΑCΑΦ (" " **NCD** *al.*)8/9 ΟΖΕΙΑΝ·ΟΖΕΙΑC (but papyrus is faint
and *pr loco* looks like ΟΖΙΑΝ)9^b-12^a missing

12

13

14

15

16

17

18 ΓΕΝΕCIC (but so also **NCP** *SZD*)-γap (" " **N** *C*Z etc*)

19

20

Oxyr. $\overline{\text{Y}}\overline{\text{Y}}$

B YIOY

" ΔΑΥΙΑ

B ΔΑΥΕΙΑ

" AMMINAΔAB bis B AMEINAΔAB bis

" ΔΑΥΙΑ bis

B ΔΑΥΕΙΑ bis

" ΘHC OYPEIOY

B ΘHC TOY
OYPEIOY" AB[ΕΙ]A *prim*

B ABIA

" ABEIA *sec*

B ABIA

7/8 ΑCΑΦ (" " **NCD** *al.*)8/9 ΟΖΕΙΑΝ·ΟΖΕΙΑC (but papyrus is faint
and *pr loco* looks like ΟΖΙΑΝ)9^b-12^a missing

12

" ΕΓΕ[NHCEN] *prim* B ΓΕΝΝΑ *prim* †" *illeg*

B ΤΟΝ CΕΛΑΘΙΗΛ

" *illeg*B CΕΛΑΘΙΗΛ ΔΕ
ΓΕΝΝΑ †13/14 Oxyr. *illeg* but: **N** ABIOYT (*cf lat*)

Oxyr. ΜΑΘΘΑΝ bis

B ΜΑΘΘΑΝ *sic* bis

" ΙΩCΗΦ

B ΤΟΝ ΙΩCΗΦ

" ΓΕΝΕΑΙ

B ΑΙ ΓΕΝΕΑΙ

" ΔΑΥΙΑ *prim*B ΔΑΥΕΙΑ *prim*" ΔΑΥΙΑ *sec*B ΔΑΥΕΙΑ *sec*" ΙΔ *ter*B ΔΕΚΑΤΕCCAPEC
ter" $\overline{\text{IY}} \overline{\text{XY}}$ B $\overline{\text{XY}} \overline{\text{IY}}$

" ΔΕΙΓΜΑ[T]ΕΙCΑΙ ‡ B ΔΕΙΓΜΑΤΙCΑΙ

" ΔΑΥΙΑ

B ΔΑΥΕΙΑ

† Cf *Protev*^{10c} ad Luc i. 31.

‡ Burkitt claims this as against παραδειγματισαι but it is not absolutely clear whether the papyrus had παρα. G. and H. merely say "there is barely room for παρα at the end of the line."

Now this more complete tabulation is rather interesting. If it proves Burkitt's case as against Burgon then "figures lie." I do not wish to draw any conclusions against B from the comparison, but as to the few agreements supporting the views of any particular school of criticism the matter is simply absurd. Far more important than ΒΟΕC

ΙΩΒΗΑ or -ο βασιλευς is the Oxyr opposition to B's γεννᾶ in *ver* 12. And to dogmatise about a matter of 17 verses is unworthy of serious consideration when the real weighty matters are outside of the range of comparison. This "voice from the dead" no more supports Hort than Burgon. The questions at issue do not turn on spelling (and here even the deductions drawn are wrong) but on what is the "true" text: whether Lucian's revision (if it equate "Antioch") or Hesychius' revision (if it equate "Egypt") is the right text. To close the matter, as Turner suggests, is to sit down and be content with NBLTWΨ as representing merely an "Egyptian" agreement *inter se*. But, as I have said, what are we to do when they differ? We are certainly not going to waver simply between N and B. That would be a *reductio ad absurdum*. I write this feeling most earnestly that we have much to learn from the junior documents, and Turner is so capable a man that I dislike to read his dictum "and that issue will never have to be tried again"—that is to say the issue between the later and the earlier (= NB) MSS. It is not so. The issue is not decided as to whether the "revision at Antioch" or the "revision in Egypt" represents the best text. In each case it is to be presumed that the revisers thought they were perpetuating the "best" text; but whether the "true" text (as the self-appointed arbiters † of the text of the N.T. since Hort are prone to write) remains a question still absolutely *sub judice*.

Before leaving Turner's article a most important matter must be referred to. He writes (pp. 204/5): "The first stages, then, of the history of the Syriac New Testament are represented for us by a Gospel Harmony constructed out of a Roman Greek MS of the Gospels in the third quarter of the second century..."

Observe, a *Roman-Greek* MS, but by this he does not mean a *graecolatin* (for on p. 184 he accepts the common view of the Latin: "the *first stratum* of the old Latin version in the African MSS *k* and *e*"), but he means only a Greek MS of Roman provenance. So much then is definitely accepted today, *i.e.* that Tatian's harmony was based on a *Greek* MS used by him *in Rome* and no doubt carried away with him *circa* A.D. 175. Hence, then, the matters which we find in agreement between Tatian and certain "Western" authorities. Good, so far as it goes, but it does not go far enough. In the first place, we find in Tatian many cases where his text agrees with the *Latin*, not the "Western" Greek, but only with the Latin. How does this occur if the Latin was non-

† In the general scheme of textual criticism the examples given by Hort to sustain his theory of families are painfully inadequate. "Syrian" or later readings are found abounding in certain documents like Paris⁹⁷ side by side with what are probably *judice Hort* "pre-Syrian," yet the text does not carry signs of a revision which made an eclectic text. This document when carefully read bears evidence of being a whole before A.D. 400, and the "Syrian" part of this text cannot be separated from a "pre-Syrian."

existent in Tatian's day in Rome? The answer has been given that it is the Diatessaron which has so largely influenced the Latin. I deny this in a large measure and look on the contrary for the origin of this sympathy to a Latin-Greek *bilingual* at Rome before A.D. 175 and not only to a "Roman-Greek ms."

If I am correct, this destroys the theory, accepted by Turner purely on historical grounds (but how silent is history as to most of the matters involved!), that the separate Gospels in Syriac followed and did not precede the Harmony. Because at the outset it seems to be a fact that the Latin did not influence the Syriac, but the Syriac the Latin. There is a priority of action of Syriac on Latin as against Latin on Syriac.

Therefore if there was a Graeco-Latin in Rome in 175 A.D., there must have been a Syriac still earlier.

Next, if to the Diatessaron we are to attribute reflex action on Latin documents, how are we to account for the cases where the whole mass of Latin documents (widely separated geographically as to their recopying and revision) together oppose the Syriacs?

I have stated before and repeat here that there is every evidence remaining in certain Greek and Latin documents, taken in conjunction with the varying elements in the existing mss of *syr vet*, *syr pesh*, *syr hier* and the *diatess arab* (not to speak of *pers*, which combines elements of all the Syriacs but principally of *syr vet*), to show that a *lost* or *hidden* Syriac precedes them; and that this lost Syriac influenced both Latin and Greek documents, when running concurrently in the early part of the second century, and before Tatian's Diatessaron was planned. I wish to see this disproved if possible, not by the historical method, but by a reply based on documentary evidence, before surrendering the position to which my study of the documents has led me.

The diatessaron alone cannot be responsible for the spasmodic agreement between Latin and Syriac documents, because the various Latin documents often as a whole oppose the Syriac documents as a whole. Attention is directed to this in many passages coming under discussion in the following pages, and Dr. Vogels is requested to observe this carefully. Note Dr. Meinertz' review of Vogels in *Theologische Revue* 1913, No. 18, p. 538 col. 1, as to Luke xxiv. 12, 36, 40: "Solche Beobachtungen weisen auf Schwierigkeiten hin, die noch der Lösung harren."

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"Yet, great as has been my veneration for Hort and my admiration of the good work that he has done, I have never been able to feel that his work was final, and I have disliked the servility with which his history of the text has been accepted, and even his nomenclature adopted, as if now the last word had been said on the subject of New Testament criticism" (p. 33).

"That which gained Hort so many adherents had some adverse influence with myself—I mean his extreme cleverness as an advocate; for I have felt as if there were no reading so improbable that he could not give good reasons for thinking it to be the only genuine" (p. 33/4).

"On this account I am not deterred by the general adoption of W-H's decisions from expressing my opinion that their work has too readily been accepted as final, and that students have been too willing to accept as their motto 'Rest and be thankful.' There is no such enemy to progress as the belief that perfection has been already attained." (p. 38).

"In Hort's exposition the student is not taken with him along the path that he himself had followed; he must start with the acceptance of the final result. Consequently one of the first things at which I took umbrage in W-H's exposition was the question-begging nomenclature." (p. 43).

"I strongly feel that Hort would have done better if he had left the old nomenclature undisturbed, and distinguished his neutral text from that which he calls 'Alexandrian' by the names 'early Alexandrian' and 'later Alexandrian.' Names will not alter facts, though they may enable us to shut our eyes to them. . . ." (p. 52).

"Naturally Hort regarded those mss as most trustworthy which give the readings recognized by Origen; and these no doubt were the readings which in the third century were most preferred at Alexandria. Thus Hort's method inevitably led to the exclusive adoption of the Alexandrian text." (p. 53).

"To sum up in conclusion, I have but to express my belief that what Westcott and Hort have restored is the text which had the highest authority in *Alexandria* in the third century, and may have reached that city in the preceding one. It would need but to strike out the double brackets from the so-called non-Western interpolations, and to remove altogether the few passages which W-H reluctantly admitted into their pages with marks of doubt, when we should have a pure Alexandrian text. Their success is due to the fact that W-H investigated the subject as a merely literary problem; and the careful preservation at Alexandria of a text which had reached that city was but a literary problem." (p. 155).

"That W-H should employ the Alexandrian 'use' as their chief guide to the recovery of the original text may be quite right; but that they should refuse a place on their page to anything that has not that authority is an extreme which makes me glad that the Revised New Testament, which so closely follows their authority, has not superseded the Authorized version in our Churches. For, if it had, the result might be that things would be accounted unfit to be read in the churches of the nineteenth century which were read at Rome in the second century, during the lifetime of men who had seen members of the apostolic company who had visited their city." (pp. 157/8).

PART I.

"Hort (p. 171) makes the suggestive remark that documents which have most Alexandrian have also most 'neutral' readings. It is a little surprising that he did not draw the obvious inference that this is because the documents which contain the neutral readings *are* Alexandrian."—Salmon, *op. cit.* p. 52, note.

"However there is nothing that Hort fights more against than the idea that his neutral text can properly be called 'Alexandrian.' He eagerly catches at the notion that B, its principal representative, was written, not at Alexandria, but probably at Rome. The reasons for regarding the text of B as Alexandrian *remain the same no matter where this particular MS chanced to be copied.*"—Salmon, *op. cit.* p. 60.

CHAPTER I.

CODEx B.

HORT'S CRITICAL PRINCIPLES.

DR. HORT sought for a "neutral" text, uninfluenced by "Western," "Alexandrian," and "Syrian" readings, and claimed to have found it in B alone. This view has been accepted in England, and nearly as much in Germany, although the late Adalbert Merx did his best to discredit B as a foundation text, and to put the matter in the right light to his countrymen. Great has been our loss by the death of Blass and Merx, and more recently still by that of Nestle.

It seems time to call attention to the lack of basis for Hort's theory, because scholars and writers still speak of a "neutral text" (by which B or readings supported by B is practically always implied), whereas the present writer knows of no such text.

There is ample ground for the opposite view that B had already been influenced by the Syriac and the Latin version, besides the peculiarities visible in the B text, many of which are grammatical and some seemingly due to Egyptian surroundings.

Hitherto we have not known fully the history of textual criticism in Greek Egypt, but every important document, including the new W, which has affinity for the B group, ties the matter more and more down to Egyptian soil, and this simplifies the problem. When W and the cursives of the family oppose B we must weigh these places carefully.

Leaving aside the claims made in the Introduction of *W-H*, the principles upon which the text was founded as it left Hort's hands are fixed for ever, and graven in stereotype for us; and those principles are reduced to one rule, viz., to follow B whenever that MS has any support,

be it only the adhesion of *one* other ms. This is seen (in one Gospel for example) in conjunctions of BL *solī* at Luke xi. 12, of BT *solī* at Luke xiii. 27,† of NB *solī* at Luke xviii. 12, xix. 48, of BΔ *solī* at Luke xxi. 24, of BK *solī* at Luke xiv. 1 (square brackets) and of B *fam* 13 *solī* at Luke vi. 42.‡

Further, readings of B absolutely alone are dignified by textual notice. Matt. vii. 18 *ενεγκειν... ποιειν* is read absolutely alone by B (see note on this elsewhere), and in Luke iii. 33 *του αμυναδαβ*, omitted only by B, finds no place in Hort's text; observe also Luke v. 2 *πλοια δυο* order of B alone among Greeks; v. 3 *εκ του πλοιου επιδασκεν* B alone; the omissions by B only of *απ'* Luke xii. 58, of *εν* Luke x. 31, of *προς αυτον* Luke ix. 62 are enclosed in square brackets; or they are given a place in the margin (as if "many ancient authorities read thus") as *σταυρωσαι* Luke xxiii. 23, *θρονηντες* Luke xxiv. 37. Observe also the extraordinary *εις το εν τρυβλιον* Mark xiv. 20 by B alone, forced into Hort's text in square brackets because C*?? possibly read thus.

In the light of this, had B left out in John xiv. 6 *και η αληθεια* in the threefold claim "I am the way and the truth and the life," which Evan 157 does, it is practically certain that Hort's text would have done so also. Had B added *εντρεπτικη* in Luke xviii. 3 as an attribute of the importunate widow, as does Evan 28, we should surely have found it in Hort's text.§ Had B omitted *εν αυτη τη ωρα* in Luke xii. 12 with 33 and Origen we should have been favoured with this omission. Had B omitted *την* before *πιστιν* in Luke xviii. 8 with D 240 244 we should have been asked so to read. *Soden* adds two fresh cursives for omission.

Had B added *ο ιησους* after *τα θαυμασια α εποησεν* in Matt. xxi. 15, as does Evan 28 with Origen and *syr hier* and *it^{pl}* (*a b c e f ff^{1,2} g² h r₂ μ dim gat Wurz^J vg^{DEQR}*) we should certainly have found it in Hort's text [*d g₁ l q vg^{pl}* do not add, but *e* does. Tisch. errs in the N.T. as to this witness]. *Soden* adds δ 30 and ε 1091 for this. Observe Origen and *r₂* alone omit *εν τω ιερω* in this verse.

Had *W-H* known that *Sod⁵⁰* 604 supported B at Luke viii. 25 for the omission of *και υπακουουσιν αυτω* we should doubtless have lost the

† Such mss can easily be shown to be but *one* in stem. For instance B*R together alone at Luke v. 30 *εγγονυζαν* for *εγγονυζον*, and again vi. 23 *εν τοις ουρανοις* for *εν τω ουρανω*. For some reason *W-H* do not like this combination. R is the famous vth century ms from the Nitrian desert. In the second case the BR combination is supported by *fam* 13 and ten other minuscules and by *e f goth Cypr*.

‡ Many are the places where NB^L are followed alone, and this also represents but one single tradition.

§ This is a *reductio ad absurdum* of the critical principles which people do not seem to grasp or follow. This would have resulted in perpetuating blunders of two mss *contra mundum*. Many others, probably as grievous, are to be found in the text. It is thereby rendered unfit for serious study as a whole, and must be banished from our class rooms.

clause, especially as *aeth* favours this omission also, and *W-H* must have sought at that time in vain for another Greek witness. The same applies to Luke vi. 26 — *οι πατερες αυτων* B 604 (+ *sah syr sin*), neglected by *W-H*, yet vi. 31 — *και υμεις* B then alone (omitted in *W-H txt*) has support of 604 and Paris⁹⁷. There is absolutely no science in introducing *θροηθεντες* into the margin of Luke xxiv. 37 on the authority of B alone and in neglecting to record in the margin at viii. 25 that B omits *και υπακουουσιν αυτω*, especially as *aeth* shows it is not an accident. For observe that at Luke iii. 8 on the sole authority of B and *Origen* they introduce the order *αξιους καρπους* into their margin. While at x. 1 — *αυτους* B *e Eus* (now supported by 604 and Paris⁹⁷ and *Sod*³⁵¹) is not omitted by *W-H*. At vii. 47 + *και ante ολιγ. αγαπα* B^{sol} [*negl Hort*] is added by 892 Paris⁹⁷.

I do not want to multiply ad nauseam instances of arbitrary judgement. These remarks should suffice as to definite examples of the unscientific use of the margin as well as of the text whether bracketed or not. For it is to be observed that at Luke ix. 62 *W-H* bracket *προς αυτον* in the text on the sole authority of B; as a matter of fact however 604 omits also (and *sah* 1/3) which they did not know. The whole treatment of such things is entirely unequal. I wish to point out that their intuition in such matters was quite wrong, because a little further in Luke x. 1 they leave *αυτους* alone and do not brand or bracket it although B omits. Yet here B had support from *e Eus*^{dem} and now we find that both 604 and Paris⁹⁷ also omit. Had Hort known this he would of course have banished it. It is useless for Souter to get up and defend Hort on any specious plea which I may offer him by stating the matter thus. Souter's own text condemns Hort's *method* while he still clings with a curious loyalty to the *man*.†

Further as to *Origen*, observe Luke xviii. 31 *τελειωθησεται* (for *τελεσθησεται*), which is found in Paris⁹⁷ 60 *y*^{scr} *z*^{scr} and some other important cursives, is *Origen's* reading, yet not found in *NB*.

Or as at Luke xxii. 4 where *Orig* reads *οπως* (and *Eus wa*), with the 13 family only, for *το πως* of *NB* and all the rest [except D *d arm πως*; *d* follows D with *quomodo* against *quemadmodum* of the rest].

Or as at Matt. xv. 22 where 1 [*non fam*] and *Origen* read *δειως* for *κακως*, but not *NB* or any others known (although there may be other cursives); *δειως* occurs at Matt. viii. 6 and Luke xi. 53.

Or at Matt. xvi. 25 *fin* for *ευησει αυτην* where *Orig Iren* and *fam* 1 33 read *ουτως σωσει αυτην*.

Or as at Luke xxii. 22 where *Origen* (recollecting *εγραψεν περι αυτου* of *Matt Marc*) adds *αυτω* after *τω ωρισμενου* with *sah syr hier, syr cu* [*non sin*] *aeth περι αυτου*. Had B done this we should have been told it was

† Dr. Souter has informed me since this was written that he had nothing to do with the text itself of the Oxford edition of 1910 and that he favors the Hort text practically entire.

Lucan. It is clearly an addition, as *sah* mss are divided among themselves, four for *αὐτῶ*, and one for *περὶ αὐτοῦ*; while *syr sin* by its silence accuses *cu* of harmonizing.

Origen says we must pay attention to the letter of Scripture down to the very presence or absence of an article in the Greek. Yet observe what he does at Luke xxii. 10/Mark xiv. 13. For at Luke xxii. 10 he uses St. Mark's *ἀπαντησεῖ* with D *min*⁵ (against *ὑπαντησεῖ* CLX, and *συναντησεῖ* NB *unc*¹⁵ *rell*), while at Mark xiv. 13 he incorporates into the narrative *εἰσελθόντων ὑμῶν εἰς τὴν πόλιν* from Luke xxii. 10 with only *fam* 13 28 91-299 2^{pe}.

Again, at Matt. xx. 13 he is to be observed very carelessly on both sides of the question. Once ^{3.705} with LZ 33 *sah boh syr sin aeth Nyss* writing *οὐχι δηναριου συνεφωνησα σοι*, and again ^{3.697}, again ^{thro' int 3.907} *οὐχι δηναριου συνεφωνησας μοι* with NB and all the rest, and *latt syr rell arm Auct^{or} imp et de voc gent*. This place should be very carefully considered. Was the archetype of LZ 33 then on Origen's desk and annotated by him to conform to a turn of the versions?

We have another illustration of Origen's rank carelessness in St. Mark's Gospel. In one place, ^{3.737} concerning Mark xi. 1, he says precisely: "*καὶ ὁ μαρκὸς δὲ κατὰ τὸν τόπον οὕτως ἀνεγράφε· καὶ ὅτε ἐγγιζουσιν εἰς ἱεροσόλυμα καὶ εἰς βηθανίαν πρὸς . . .*" and again ^{3.743} "*ἰδῶμεν δὲ περὶ τῆς βηθφαγῆ μὲν κατὰ ματθαίου, βηθανίας δὲ κατὰ μαρκόν, βηθφαγῆ δὲ καὶ βηθανίας κατὰ τὸν λουκάν.*"

Nothing could be plainer as to the Marcan reading of *εἰς Ἱεροσόλυμα καὶ εἰς βηθανίαν* without *εἰς βηθφαγῆ*, and yet when in another place Origen comes to write out Mark xi. 1-12 he has there *εἰς ἱεροσόλυμα εἰς βηθφαγῆ καὶ βηθανίαν*.

We note in these two places—these two codices as it were—of *Origen* that they vary in the spelling of *εὐθὺς* and *εὐθεὺς* (xi. 3) and doubtless he was using different copies, without realizing it, when he penned the two passages. For instance in the one place (ver. 2) he leaves out *οὐπῶ*, in the other it is present; again ver. 3 he leaves out in one place *παλιν*, in the other it is present.

Again ver. 3 one place *τι ποιεῖτε τοῦτο*; in the other *τι λυετέ τον πῶλον* with D.

Ver. 4	one place	<i>καὶ ἀπηλθον</i>	in the other	<i>καὶ ἀπελθόντες</i>
	„ „	<i>θυραν</i>	„ „	<i>τὴν θυραν</i>
	„ „	<i>τον πῶλον diserte</i>	„ two others	<i>πῶλον.</i>

Further than that Origen does a thing at *Matt* xviii. 27 which throws a lurid light on the proceedings of the entire coterie, whose joint testimony we are asked to accept and whose mutual support is considered to bolster up the individual witness of a very small clan. This place both dates several witnesses and affords much help.

I refer to this substitution: For *καὶ τὸ δανεῖον ἀφῆκεν αὐτῶ*, *Origen* with 1 only and *ff₁ sah boh (ex xviii. 32)* says *πάσαν τὴν ὀφειλὴν*.

Origen's quotation, as given in Tischendorf, is ο δε σπλαγχνισθεις επ αυτω κυριος ουκ . . . αφηκεν αυτον μονον αλλα . . . πασαν την οφειλην αυτω. While this does not convict Origen absolutely of appropriating the wording of verse 32, and inserting it in verse 27, it comes so near to it that 1 and *sah boh* must have thought it a good idea to make the transfer. In other words they were following Origen, as Vulgate mss followed Jerome's other writings. (*Soden* adds his family φⁿ.)

The principal point is this (for **NB** do not agree to make the substitution): For many verses previously the testimony of Evan 1 (without 118-209) has been bolstering up B. I use this expression advisedly, for on the testimony in *Matt* xviii. 25 of B 1 56 58 124 *Orig* 1/2 Hort has inserted in his text *εχει* WITHOUT THE SLIGHTEST MARGINAL ALTERNATIVE. Evan 1 is contradicted by 118-209, 124 is contradicted by the rest of its family; 56 and 58 are of no account whatever [Dobbin is silent as to 61], for they are most notorious polyglot abusers of the truth, and Origen contradicts himself. They have been used here simply to bolster up B in his use of the historic present [see elsewhere under this head].

Again, upon the testimony of B 1 124 (again against their families) and *sah* 4/7 we are asked in *Matt* xviii. 27 to suppress *εκεινου* [by Hort in square brackets].

Now such mss do not really support B as a neutral text at all, for we find that 1 and *sah* and *Origen* are all in the same circle playing tricks on us; as at xviii. 27 in this very same verse where they ask us to read *πασαν την οφειλην* for *το δανειον*.

This dates the vagaries and other like ones observable in 1 *Orig* and *copt*, and makes us demur to use them as supporters of B as a neutral text. On the contrary B is supporting *them* for an Egyptian and private post-Origenian recension. I will illustrate further:—

Matt. xvii. 8. Hort prints *αυτον* *Ιησουν μονον*. This is read by B and by B only. **N** supports with *Ιησουν αυτον μονον*, both readings being obtained via the Coptic by **N** and B. Hort did not know this, for the Coptic or Syriac has never been alleged in the critical apparatus as containing this *αυτον*, nor does Horner connect the readings of **NB** with Coptic in his *sah* apparatus. But it seems perfectly clear to me where **NB** got the *αυτον*. Hort's margin has *τον* in place of *αυτον*. [*Sod*^{oso} = B.]

14. *ελθοντων* (—*αυτων*) **NBZ** 1 124 245 *sah* is the only support. Hort's text gives no alternative, and we are to swallow the reading of this vicious little circle (whose joint eclecticism is now in process of demonstration) against *Origen* because it is a "shorter" text. Hort counts *seven* witnesses I suppose, but it is merely *one*.

xviii. 1. Hort's margin is dignified by the addition of *δε* here, to read *εν εκεινη δε τη ωρα* with BM *e sah*^{3/6} *boh*^{omn}. These are the

Matt.

only witnesses (+*καὶ syr cu*). *Boh*^{omn} *e* is very suggestive, against the shorter text for *Gr*^{omn} *Lat*^{omn} *Syr*^{3/4} *Orig*.

- xviii. 11. Another similar little coterie (observe the members are never homogeneous) ask us to omit this verse altogether. It is composed of *NBL** 1 (against family) 13 (against family) 33 892* *e ff₁ sah boh^{ol} syr sin hier* and *Orig*, and Hort promptly accepts their verdict with much gusto, referring in his margin to the Appendix, where three half-column lines are devoted to explain that it is "Interpolated either from Luke xix. 10 (a different context) or from an independent source written or oral." Where were *NL* above if right here? Why was *Orig* on the other side above? I mean merely that the whole editorial process is intuitive and has no scientific foundation whatever.

16. Hort's margin receives the order *παραλαβε ετι ενα η δυο μετα σου* of B *ff₁* and *boh* (these only). Where is the science? B is evidently the controlling factor. But B got this from looking at† an Egyptian copy of the Scriptures with this order (*cf.* also *sah*).

To go back a little xvi. 21 *ἰϞ xϞ* stands in Hort's text without the alternative *ο ἰϞ*. I beg to say that only *N*B** read thus (both corrected) and that their only support is *sah*^{2/3} *boh*^{omn} *praeter duo*. Whereas *N^{ca}* 892 *Orig* and *Iren* omit altogether.

If right here then in the name of all that is consistent why does Hort reject the +*τοτε* in xiv. 3 of B and *fam* 13 with *sah* most decidedly: "*εν τωτω τω καιρω*"? Even *k* suggests it with "*cum detinuisset*" against "*Herodes enim tenuit*" but Hort prints *κρατησας*.‡ For at viii. 18 Hort does not scruple to accept B and *sah* alone for his text of *οχλον* against *οχλους etc.* And at ii. 21 he reads *εισηλθεν* (for *ηλθεν*) *NBC* alone, merely confirmed by *sah boh* *ⲁϣⲃⲱⲕ ⲉⲃⲣⲁⲓ ⲁϣⲉⲃⲟⲩⲏ*.

Now these conjunctions *NB* and *NBC* and *NBD* have been given too much weight when insufficiently supported otherwise.

Observe xii. 17 *να* (*pro οπως*) *NBCD* 1 33 *Orig Eus boh*. If I oppose this I shall be told that I am a madman, and that this evidence is absolutely conclusive. I deny it. And I point to viii. 34 where *να* (*pro οπως*) is read by B alone and *boh*. [*Soden* adds nothing.]

Hort does not follow B here in viii. 34, but why not? If *να* is neutral in xii. 17, why not in viii. 34? Bohairic uses it in both places. Did Hort have a glimmer that B after all was copied from a Graeco-Coptic ms and that *ⲉⲓⲏⲁ* caught B's eye instead of *οπως*? If so, where is the neutral text?

The same remark applies to *εως* and *εως οὖ*. In Matt. xviii. 30

† As *N* in Matt. xiv. 1 *etc.* *τετρααρχης* more *copt.* ‡ *Soden*'s text accepts +*τοτε* with ⁰⁶⁰.

NBCL write *εως αποδω* for *εως οὖ αποδω* of the rest; but in xviii. 34, only four verses beyond, B *alone* writes *εως αποδω*. (See full list in Luke.) Possibly *ου* is dropped for fear of confusion with *οὖ*.

After a thorough re-examination of the subject I re-affirm my belief that however good a base the MS B may have in places, it is absolutely to be disregarded as representing any such thing as a "neutral" text; that in many places it is as far removed from "neutrality" as night from day; that "neutrality" can alone be sought among the documents which are in agreement with the witnesses of pre-Origenian date.

To rank B "neutral" as a whole is to discredit testimony of Clement of Alexandria when supported by a host of witnesses; to discredit Tertullian and Epiphanius jointly when they reproduce faithfully the text of Marcion [as regards language, not as regards brevity], equally supported by a large array of authorities; to discredit much of the "western" text even when it is undoubtedly the "shortest," in the face of two differing lines of addition, with or without conflation of these two lines; to discredit Origen himself when he opposes B but has good support otherwise; to discredit the old Syriac when opposing B in favour of *Σ* or of D; and finally to shut the door on a possible neutral text reproduced in no Gk. mss extant but witnessed to strongly by pre-Origenian Fathers, backed by Latin, Syriac, or Coptic mss. (*Cf* Adalbert Merx, II. Theil, I. Hälfte p. 20, *etc.*)

I re-affirm my belief that a polyglot text influenced *Σ* throughout.† And I charge B with being the child of a Graeco-Latin recension, and by its scribe or by its parent of being tremendously influenced by a Coptic recension or by a Graeco-sahidic ^{and}/_{or} a Graeco-bohairic ms.‡

I cannot allow that *ΣB* influenced the sahidic or bohairic versions (except perhaps a few separate mss of each or either of them); for the sympathy visible between *Σ* or B or both and the Coptic versions is a sympathetic bond which antedates the mss *Σ* and B, and which contributes to place these versions (where they oppose *ΣB*) on an independent footing implying a Greek text of older date than that of *ΣB*, and when supported by other good witnesses to be followed.

And I charge Westcott and Hort with having utterly failed to produce any semblance of a "neutral" text. I charge them with the offence of repeated *additions* to the narrative on most insufficient evidence.

I charge the Oxford edition of 1910 with continual errors in accepting Westcott and Hort's text for many verses together where the absence

† In the list of differences between *Σ* and B in Part II will be found plenty of material to support this proposition.

‡ Proof to this effect may be seen throughout the following pages.

of footnotes shows that the editors consider their text as settled. I acknowledge and make confession freely that the Revisers have retraced steps in a number of places and ejected Hort's readings sometimes even without the pro and con in a footnote, where Hort blindly followed a phantasma of evidence. But this text is still founded on too high a regard for B, and I pray for an entire reconsideration of the matter in the light of what follows.

One word here as to the "Western" text may not be out of place. Upon many occasions this "Western" text is the one which furnishes the *shortest* text (against B). We have been taught that the "Western" text is the one which has the most *additions* and accretions. *This feature is quite distinct from the other*, and whether the additions be all glosses or not, the other feature of omission has to be separately considered as to its bearing on the basic or fundamental text for purity or shortness, for the text of D is, as we know from Clement of Alex., one which was in Egypt very early, at a date before the "African" Latin was known, is confirmed often by W, and has come down to us less influenced by side influences than the other recensions.

Take one instance. At Luke xix. 2 there are great varieties of reading, where D *d e* and *sah* preserve the shortest text, giving us (as to Zaccheus) simply *πλουσιος* for *και πλουσιος* of *l s*, *και ην πλουσιος* of *NL* 245 892 *goth syr hier* (and *W-H marg*), *και πλουσιος ην boh syr cu sin*, *και αυτος πλουσιος BKP* *big vg* (*W-H txt*), *και αυτος ην πλουσιος U al. latt*, *και ουτος ην πλουσιος A unc¹² al. f*, *ουτος ην πλουσιος W* 108 157, *πλουσιος ην ante και αρχιτελωνης syr pesh*, *πλουσιος (tantum) ante και αρχιτελωνης diatess arab*, (*Ψ and Evst* 47 omit altogether). *W-H* adopt B's reading in *text* and *N's* in *marg*, and neglect D *d e sah* (*diatess*) altogether. Then why at Luke xxiv. 12, 36, 40, 51, 52 double-bracket the "Western non-interpolations"? Where is the science involved of the "shorter" text? Dr. Salmon ('Some Thoughts,' *etc.* p. 98) says "I am persuaded that critics will be forced to acknowledge that the Gospel as read in the 11th century in the Church of Rome differed in a few particulars from that read at the same date at Alexandria. Critics may discuss which of these texts is authoritative, or whether both may be so; but I am sure that an arbitrarily created hybrid between the two is wrong; and this is the kind of text more than once exhibited by *W-H* in the closing verses of St. Luke."

The claim of *W-H* to have resurrected the texts of Origen certainly holds good except in certain places. But in doing so they far exceed Origen's own claim. Origen's citations are full of conflation, where he knew *two* recensions and incorporated both. If he was not able to judge which of these was original, why should he be a perfect judge of other double readings similarly situated but of which he chose one? Now *W-H* profess that they have not only restored the text of Origen but that they know that this is "pre-Syrian" and "pre-Alexandrian" and, as

represented by B, is "neutral" and fundamentally correct as opposed to all others.† Their "selected readings," few and far between, can certainly not be considered proof of their contention, and we are prepared to challenge their assumption as to the supremacy of B. Meanwhile we would like to place on record again what Canon Cook had to say about the personality of Origen in connection with these matters, for that feature is of vital importance. The Church at large disagreed with Origen's conclusions. *W-H* after nearly 1700 years merely wish to replace us textually in the heart of an Alexandrian text, which after A.D. 450 or thereabouts fell into discredit and disuse. For Dr. Salmon says ('Some Thoughts,' *etc.* pp. 106/7): "Giving to the common parent of B and ~~Σ~~ as high antiquity as is claimed for it, still it will be distant by more than a century from the original autographs, and the attempts to recover the text of MSS which came to Alexandria in the second century *may be but an elaborate locking of the stable door after the horse has been stolen.*"

Again the same authority (pp. 128/9): "When *W-H* refuse to give a local name to the readings they prefer, and designate them as neutral, that is to say, as free from corruptions of various kinds, they are disguising from themselves and from their readers that the question what text has the most early attestation cannot be decisively answered."

And again (pp. 131/132): "Thus the task of discrimination may be difficult; but we must not conceive that we have solved a problem because for our convenience we have simplified it. The problem has not been completely solved until we have taken account of the evidence *which has been temporarily neglected.*"

And again (p. 157): "I hold, on the contrary, that in critical science the rule *nullum tempus* prevails; that it is never too late to reverse a wrong decision."

And now to hear what Canon Cook has to say about Origen:—

"We go back one step further, a most critical and important step, for it brings us at once into contact with the greatest name, the highest genius, the most influential person of all Christian antiquity. We come to *Origen*. And it is not disputed that Origen bestowed special pains upon every department of Biblical criticism and exegesis. His 'Hexapla' is a monument of stupendous industry and keen discernment: but his labours on the Old Testament were thwarted by his very imperfect knowledge of Hebrew, and by the tendency to mystic interpretations common in his own age, but in no other writer so fully developed or pushed to the same extremes.

"In his criticism of the New Testament Origen had greater

† However *Origen* and B are not infrequently in conflict. Observe Hort on those occasions. See beyond at the end of my notes on each Gospel.

advantages, and he used them with greater success. Every available source of information he studied carefully. Manuscripts and versions were before him; both manuscripts and versions he examined, and brought out the results of his researches with unrivalled power. But no one who considers the peculiar character of his genius, his subtlety, his restless curiosity, his audacity in speculation, *his love of innovation*, will be disposed to deny the extreme risk of adopting any conclusion, any reading, which rests on his authority, unless it is supported by the independent testimony of earlier or contemporary Fathers and Versions. The points in which we are specially entitled to look for innovations are: (1) curious and ingenious readings, such, for instance, as those which we have noticed in St. Mark and St. Luke; (2) the removal of words, clauses, or entire sentences which a man of fastidious taste might regard as superfluities or repetitions" [see my remarks on "pairs" and Origenistic "niceties"]; "(3) a fearless and highly speculative mode of dealing with portions of the New Testament which might contain statements opposed to his prepossessions or present difficulties which even his ingenuity might be unable to solve. In weighing the evidence of his citations for or against any doubtful reading, while we should feel assured of his perfect honesty of purpose, we ought to be extremely cautious in adopting his conclusions. A text formed more or less directly under his influence would of course command a certain amount of general adhesion; it would approve itself most especially to minds *similarly gifted and similarly developed*; when brought to bear upon the course of critical enquiry it would produce an enormous effect, especially if it came with the charm and interest of novelty; but not less certainly would it be challenged, and its verdict be refused, if it contravened principles of fundamental importance and affected the veracity of the sacred writers and the teaching of Holy Writ." (Canon Cook, 'Revised Version of the first three Gospels,' pp. 155/6.)

Hear also Bishop Marsh on the same subject ('Lect.' xi. ed. 1838, p. 482): "Whenever therefore grammatical interpretation produced a sense which in Origen's opinion was irrational or impossible, in other words irrational or impossible according to the philosophy which Origen had learnt (*sic*) at Alexandria, he then *departed* from the literal sense."

This sums up many other matters connected with Origen's treatment of textual matters (to which the following pages bear witness), so that we do not necessarily recover Origen's *manuscripts* when we are inclined to follow *NB Orig*, but very likely only Origen himself. (The MS 33 seems to represent a copy annotated by Origen himself with suggested "improvements." They are sometimes together quite alone. The same applies to the MS 127, and observe that 127 is related to a *graeco-latin*: Matt. xxii. 9 *προς (pro eis)* 127 *sol = latt* AD *exitus viarum*.)

To begin at the very beginning, when Hort says:

"But we have not been able to recognise as Alexandrian any

readings of B in any book of the New Testament which it contains" (vol. ii. p. 150)

had he never noticed the frequent preference given by B (and **N**) to *εαυτου* and *εαυτων* over *αυτου* and *αυτων*? In order to keep small detail out of my apparatus I began stupidly enough by not chronicling these things in **N** and B, but some examples will be found. Now turn to Clement of Alexandria and see his preference for the same course: (on Matt. xx. 28, Mark x. 45) *και δουναι την ψυχην την εαυτου*.

Then turn to *Athanasius*:

1 Pet. iv. 19 (where B alone omits *αυτων* after *ψυχας*) *Ath* says *τας εαυτων ψυχας* in the coptic manner.

Observe further:

(1) Jo. x. 31. "*εβαστασαν* sine copula cum **NBL** 33" says Tischendorf. Follow the apparatus a little further and you find **ATHANASIUS**, Surely then this is an Alexandrian reading. Observe further that after two words more **ATHANASIUS** drops *οι ιουδαιοι* with the new Egyptian MS W, and the Alexandrian picture is complete there.

() Jo. xvii. 15 referred to by Burgon as to an omission by B and *Ath* is questionable.

(2) Matt. xii. 31. *αφεθησεται υμιν τοις ανθρωποις* B 1 *sah* and **ATHANASIUS** only.

(3) Matt. xxvi. 45. *ιδου + γαρ* BE and *sah* **ATH**^{bis}.

(4) Luke xi. 19. *αυτοι υμων κριται εσονται* BD 604 Paris⁹⁷ only of Greeks, *a₂ c d t* of Latins, with **ATHANASIUS**, choosing this order out of five or six differing orders by the other authorities.

(5) †Jo. i. 13. — *ουδε εκ θεληματος ανδρος* B* 17* *Eus Clem*^{dis vid} and **ATHAN**^{dis vid} Ps. xxi.

(6) Jo. v. 37. *εκεινος* (*pro αυτος*) **NBLW a** (*goth*) and **ATHANASIUS** (*D d εκεινος αυτος*). *Om αυτος* 892 = *syr cu pers georg*.

This *εκεινος* is so thoroughly Johannine in such a connection that it is difficult to judge whether it may be basic or only an endeavour by **NBLW Ath** to improve the passage to a conformity with Johannine diction. But the action of D is suspicious. See as to *εκεινος* beyond under "Syriac" heading in St. John's Gospel at iv. 11.

(7) Jo. vi. 42. *πως νυν* (*pro πως ουν*) BCTW *boh*^{pl} *goth* *syr hier* only and **ATHANASIUS**^{codd} (*teste Tisch*). Add *Sod*⁰⁵⁰.

(8) Jo. x. 32 *fin*. Order > *εμε λιθαζετε* of **NBLW** 33 157 Paris⁹⁷ *Sod*⁰⁵⁰ only of Greeks, but of *it*^{pl} *vg*, is the order of **ATH**, against DW and the rest and *c d f l δ sah boh syr goth Epiph Hil*

† And this matter has some bearing upon our contention as to "pairs" of expressions.

Paris⁹⁷ is not extant for control in St. Matthew in Schmidtke's edition, and Ψ only begins at Mark ix. 6, but 892 is valuable in Matthew.

I do not overlook the fact that the side opposed to NB sometimes also tried its hand at improvement. See *Matt.* xv. 6 *την εντολην* (*ex Marco* vii. 8) for *τον λογον* of BD and versions, but even here N is not agreed with B and writes *τον νομον* with CT^c *fam* 13 and *Ptol.* The support of *Ptol* puts *τον νομον* into the second century, and is not far removed from *την εντολην*.

Burkitt says :

“The Antiochian Greek text seems never to have influenced Egypt—at least not before the xth century. Freedom from specifically ‘Antiochian’ readings is a characteristic of all forms of the Egyptian N.T.”—Burkitt in ‘Texts and Versions,’ *Encyc. Bibl.* 1903.

But precisely because long ago Egypt had *revised* this Antiochian text.

This revising process will now engage our attention for many pages.

Thdt. When NBL oppose *sah boh* and have *Athanasius* with them we may surely take it into account.

- (9) Jo. xii. 28. *δοξασον μου το ονομα* (*pro δοξ. σου το ονομα*) B^{sol} *cum Evan* 5. But so L X and ATHANASIUS *δοξασον σου τον υιον* (*Cyr* refers to both).
- (10) Jo. xv. 21. *αλλα ταυτα παντα ποιησουσιν εις υμας* BD*LN² 1 33 Paris⁹⁷ *Petr*^{alex}, all others *υμας* or *υμιν*.
- (11) Jo. xix. 31. *η ημερα εκεινη του σαββατου* (*pro η ημερα εκεινου του σαββατου* B*H *min pauc Elz*^{ed} *pers c f g vgg* and *Cyrl*^{alex}, all others *εκεινου*).
- (12) 1 Peter i. 11. Of the prophets of old: *ερευωντες εις τινα η ποιον καιρον εδηλουτο εν αυτοις πνευμα* (— *Χριστου*) *προμαρτυρομενον τα εις Χριστον παθηματα*. . . . B^{sol}

Von Soden now adds the testimony of ATHANASIUS to that of B for omission of *Χριστου*. In the Benedictine edition of 1698 of *Ath.* the word is not omitted, but if *Ath*^{cod}, presumably examined by *Soden*, really omit, we are thoroughly justified in connecting this strange omission with Alexandria.

But in another place Hort writes as follows:

“The perpetuation of the purer text may in great measure be laid to the credit of the watchful scholars of Alexandria; its best representatives among the versions are the Egyptian, and especially that of Lower Egypt; and the quotations which follow it are most abundant in *Clement*, *Origen* (*Dionysius*, *Peter*), *Didymus* and the younger *Cyrl*, ALL ALEXANDRIANS.” Hort, vol. i. p. 549.

As to whether the Alexandrian School *preserved* the true text, or modified it by attempted improvement, is what we are to inquire into.

Hort's system involves dragging in readings of B whenever support can be found from another MS. Since Hort's day his true system thus demands and compels the acceptance of further “monstra” exhibited by B owing to support forthcoming since from other MSS or versions (such as 604 892 Paris⁹⁷ *syrr sin*). I make free to prophecy that other documents so far unknown will add to this list a further crop of vicious survivals which might give us eventually all of B's misreadings. The system is thus demonstrated to be unscientific in the extreme, notwithstanding the praise so fulsomely lavished on it by a certain school.

I propose to sketch the matter in St. Matthew. In St. Luke I will go into the matter a little more thoroughly in some respects. And in St. Mark I will add a section on the differing recensions visible in that Gospel. The treatise might run to undue length if all four Gospels were handled quite exhaustively. In St. John I have been obliged to go into great detail owing to the character of the Gospel and its pleonastic expressions leading to textual difficulties.

CHAPTER II.

B IN ST. MATTHEW'S GOSPEL.

Example of editing by B.

Matt. v. 37. "Let your word be yea yea, nay nay." For *εστω* B alone with Σ *min*⁴ *Eus* substitutes *εσται*. Hort actually dignifies this with a place in his margin. Now if B be right, \aleph and every other MS and Father are wrong and the copies in their hands most curiously mutilated.

For Justin Martyr, Clement and Clem^{hom} several times, Tertullian, Cyprian and Iren. all witness to *εστω*, while John Damascene confirms it absolutely, for quoting the same saying from *St. James* v. 12, where the rare form *ητω* obtains (and is constant in all MSS), he quotes it as *εστω*.

(Clem^{alex} as a matter of fact seems to be on both sides and both in *Strom*. This is not indicated by *Tisch*.)

Examples of Solecisms or practical Solecisms of B.

- v. 11. *ενεκα* B^{sol}
- vi. 18. > *νηστευειν τοις ανθρωποις* B (*k*) only
- 21. *- και* B and one *boh* codex
- 33. > *την δικαιοσυνην και την βασιλειαν αυτου* B^{sol}
- ibid.* *χρητε (pro χρηζετε)* B* ^{sol}
- xii. 20. No one seems to have emphasised *ληνον* by B (for *λινον*, flax). I do not think this is an itacism because *k* and *vg*^c check us. *ληνος* or *λανος* means *wool* ("smoking wool"), but also in a sense *wood* (wooden winepress, trough, coffin, etc.), hence probably the *lignum* of *k*, which the very old Vulgate text of *vg*^c confirms. B and *k* draw together elsewhere, but I have not seen notice taken of it here. *Lignum* is not necessarily therefore an error for *Linum*. Indeed in an ancient Graeco-latin B may have seen *lignum*, since *k* has preserved it.
Sah boh imply a wick of flax, but *aeth* suggests the woody fibre of flax.
- 32. *ουκ αφεθησεται (pro αφεθησεται primo loco)* B^{sol}

Matt.

ibid. ου μη αφεθη (pro ουκ αφεθησεται *sec loco*) B38. — και φαρισαιων B *min*²? against all others48 *fin.* — μου (post οι αδελφοι) B^{sol} *vid cum Ev Ebion*^{Epiph}xiii. 4. και ελθοντα τα πετεινα κατεφαγεν B *fam* 13 only *vid* (and not from a parallel) but *cf. von Soden*5. της γης (pro γης) B^{sol} (*De novo* B^{sol} της γης *Marc iv. 5*)6. εκαυματωθη B (*rell et* ~~Ν~~ εκαυματισθη *et D* εκαυματισθησαν)17. — και δικαιοι B^{sol}24. ελαλησεν (pro παρεθηκεν) B* *vid et k* [*Negl. Soden*]xiv. 2. — δια τουτο B^{sol} [*Habet Marc vi. 14*]5. επει (pro οτι) B*^{sol} *cum* 604; επειδη ΣΝ (*sah* expresses this curiously) *Cf. xxi. 46* which B was considering.19. κελευσате (pro κελευσας) B* *Sod*¹⁴⁴³36. παρεκαλουν (— αυτον) B 892 *Orig* 1/2 *Chr*xv. 11. ερχομενον (pro εισερχομενον) B^{sol}15. αυτω ειπεν (pro ειπεν αυτω) B^{sol} *pers*17. εισερχομενον (pro εισπορευομενον) B *Orig* 1/2. Add *Sod*⁰⁵⁰32. — ηδη B 106 301 *l vg*^L (*cf syr copt aeth*)xvi. 4. αιτει (pro ζητει) B^{sol} (*cum pers*^{int} *arab*^{int}; *cf. syr ancipitem curam linguae*)14. οι δε (pro αλλοι δε) B^{sol} *et Eus* (*Chr*)17. — οτι B^{sol}. Add *Sod*⁰⁵⁰ *teste Sod, sed contra ed.*21. δεικνυναι (pro δεικνυειν) B^{sol} *cum Orig*^{semel}22. λεγει αυτω επιτιμων B^{sol} (pro ηρξατο επιτιμαν αυτω λεγων) and *W-H marg*xvii. 25. απο τινος (pro απο τινων) B 238 *sol. Cyr* 2/4. Add *Sod*^{aliqua}xviii. 9. σκανδαλει (pro σκανδαλιζει) B^{sol}. Correctors have not changed. It is accented σκανδαλει.28. — εκεινος B 245 *pers sol* (*arm*^{zoh} *contra codd*)30. > αυτου οι συνδουλοι B^{sol} *et copt*xix. 22. χρηματα (pro κτηματα) B^{sol} (*Chr*) Is this "simple" and "inartificial"? Hort says "no," for he rejects it from his text and margin.*Cf* Liddell and Scott *sub* χρημα: "The interchange of χρημα and κτημα is frequent, yet the same distinction holds as between χραιομαι and κταομαι, so that κτημα is strictly a possession, χρημα what one wants or uses."In other words "money" to B or the scribe of B was more familiar (χρήματ' ἀνὴρ "money makes the man," *Pindar*) than landed possessions. B^{scribe} was a city man, a town man, as is seen all through his attitude.

St. Mark differentiates between κτηματα and χρηματα in x. 22/23 of the parallel.†

† See further remarks as to this in section on Patristic quotations and Clement of Alexandria.

St. Luke (= Mark x. 23) uses *χρηματα*, having in the previous verse said merely *ην γαρ πλουσιος σφοδρα*. In Mark x. 22 it is D which substitutes *χρηματα* for *κτηματα*.

In this connection consider next (out of the regular order) :

Matt.

xxv. 27. *τα αργυρια μου* (for *το αργυριον μου*) **N^{*}BW 604** only; "my monies" for "my money" although referring only to the *one talent* as *Tisch* points out. All the other Greeks, sympathising cursives, Latins, *boh* and *sah* have the singular. One solitary *sah* ms No. 8, by the change of π to ϖ, gives the plural with **NB**. I think these two places looked at together are very instructive.†

xx. 18. — *εις θανατον vel θανατω* **B aeth**

25. *κατακυριευσουσιν*. **B 124 al. perpauc** (*contra rell et verss*)

27. *ειναι υμων πρωτος* **B** alone among many variations, apparently the nearest to *copt*.

xxi. 19. *ου μηκετι* (for *μηκετι*) **BL⁷** only, being a strengthened negative but against all the rest and *Orig^{bis} Meth* and even *Peter* of Alexandria.

31. After varying the order of vv. 29/30 **B** with only a very few cursives and *sah boh* etc., remains alone at verse 31 with *ο υστερος*, for *Evan 4* has *ο δευτερος*, and **D** with the other few *ο εσχατος*. Hort places *ο υστερος* in his text.

xxii. 39.† *ομοιως* (*pro ομοια*) **B^{sol} vid** } The one change hangs on
ibid. — *αυτη* **B^{sol} vid** } the other.

xxiii. 27. *ομοιαζετε* (*pro παρομοιαζετε*) **B 1** [*non fam*]

37. — *εαυτης* **B 604 soli** (*libere Clem 1/3 Orig 2/6 Eus 4/5*)

xxiv. 1. *εκ* (*pro απο*) **B 4 Soden^{96 1353 1443} (syr)** Cf *Marc xiii. 1*

23. *πιστευετε* **B 262 Orig^{odd}** (*cf Marc xiii. 21*)

38. *γαμисκοντες* **B et Sod^{duo}**

xxv. 6. *εγενετο* (*pro γεγονεν*) **B** (*cf xxiv. 21 εγενετο BD 604*)

23. *πιστος ης* (*pro ης πιστος*) **B h r (Iren^{int}) syr**

40. — *των αδελφων μου* **B² ff. 2 vg^T arm?** *Clem 4/5 lib Ath*

42. — *ουκ pr.* (*ante εδωκατε*) **B^{*} et vg^w soli**

42. + *και* (*ante εδιψησα*) **BL aeth syr pesh diatess** (*contra rell omn et copt*)

xxvi. 4. — *και αποκτεινουσιν* **B min⁴ r₂ vg^L** [*non al.*]

42. — *λεγων* **B g₁ soli vid**

51. *μετ αυτου* (*pro μετα ιησου*) **B^{sol} vid cum Hil**

53. *δυναμαι* **B**

61. *οικοδομησαι* (— *αυτου*) **B 1-209** [*non 118*] 69 [*non fam*]

Orig 2/4. Sod⁷⁵⁰ al. (Origen gives three readings here.)

† Cf *Hawkins*' 'Horæ Syn.' p. 4. Plural never used in the LXX, where the singular occurs over 350 times. *Soden* adds ⁹⁶⁰ for the plural.

‡ *Male Horner* *ομοια*.

Matt.

- xxvii. 6. κορβαν B* (*f g₁ q r₂ aur gat vg⁶, corbam a d h r*) *aeth*
 13. οσα (*pro ποσα*) B^{sol} (D τοσα)
 17. τον βαραββαν B 1 Sod¹¹³² *Orig soli vid [non copt]*
 (21. τον βαραββαν NBL 1 33 122 892 (*sah boh χε δαρραδαε*
cf syr) If improvised in *ver* 17, probably also here)
 24. κατεναντι (*pro απεναντι*) BD *soli vid et W-H [non al. Sod]*
 29. περιεθηκαν B 131? for εθηκαν of KNWΔΠ *syr boh latt longe*
plur and επεθηκαν N *unc^{pl} min^{pl} d h vg^q Eus (sah)*
 This is a clear improvisation by B, and would equate such a thing
 as περιελειχον of 157 at Luke xvi. 21, except that it comes from
 Mark xv. 17 “και περιτιθεασιν αυτω πλεξαντες ακανθ. στεφ.”
 33. εις τον τοπον του B^{sol} (*pro εις τοπον*) *cf. sah boh et Luc xxiii. 33.*
 See under “Harmonies.”
 43. επι τω θεω (*pro επι τον θεον*) B 213 *soli latt^{pl} Eus 1/2 Juven.*
W-H^{mg}

This seems to be a delicate choice of the dative after πεποιθεν. The acc. or dative can accompany πειθω according to its various shades of meaning. Here apparently “He was fully persuaded of and conformed to God.”

B and Latin Sympathy.

It is quite impossible to divorce B from Latin affiliations. In the detail of this matter will be found much food for reflection in this Gospel and in the others.

These lists are compiled to assist in differentiating between a possible common base of the Greek and Latin witnesses and a real appropriation by B of Latinisms or Latin readings. The full force of the matter is felt when we see where W goes with B and where it does not.

Matt.

- i. 22. κυριου (— του) NBCDWZA (observe both D and Δ are present)
 25. εως ετεκεν (*pro εως ου ετεκεν*) B^{sol} [W-H] (*cf Luc xii. 59*)
 ii. 13. εφανη (*pro φαινεται*) B 372 and *latt*
 vi. 10. και επι γης (— της) NBWZA *Clem Orig^{sexies}*
 18. > υηστεων τοις ανθρωποις B (*k*) *soli*
 ix. 28. > τουτο δυναμαι ποιησαι B *l q vg^w*
 x. 4. καναναιος (*pro κανανιτης*) BCD (*χαν.*) L *min pauc copt it vg et δ*
 16. εις το μεσον (*pro εν τω μεσω*) *λυκων* B^{sol} *cum ff₁ k vg^B Lucif.*
 23. ισραηλ (— του) BD [W-H] *latt (cf Marc xv. 32)*
 xii. 1, 12. σαββατοις (*pro σαββασιν*) B^{sol} *et vett sabbatis*
 xii. 4. δ (*pro ους*) BDW 13 22 124 *b d k q aur vg^z syr*
 xiii. 5. εξανειτλαν (*pro εξανειτειλεν*) B^{sol} *Cf latt exorta sunt.* See
 “Change of Number.”
 8. επεσεν εις B* (*pro επεσεν επι*) *sed B ipse vid επι substituit*
 39. αιωνος (— του) NBD *fam 13 33 Orig 1/2 latt (contra sah et boh*
diserte τουτου του αιωνος)

Matt.

- xiii. 40. The above is followed suspiciously closely by *κατακαίεται* NB (D - *οντα*) 1 [*non* 118-209] *Cyr* and *latt* "comburentur," "exuruntur" (*contra rell Gr*). The Coptic word, one chosen out of many, *σεροκζοϣ* (hence "sirocco") may also intimate *κατακαίεται* rather than *καίεται*. W with the rest *καίεται*.
- [xiii. 46. A very curious case occurs here, where NB and all agree in *πεπρακεν* against the aorist of D alone *επωλησεν*]
- xiv. 9. *λυπηθεις* (*pro ελυπηθη*) BD 1 *fam* 13 604. Some Latins *contristatus* without *est* (against the other Greeks and the important witnesses *c f k q* copt arm syr*). This *λυπηθεις* looks strangely like the Latin *contristatus* (-*est*), for the copula *δε* wanting in BD is found in the Latins *c f k q* (copt syr)*, which have *contristatus est*, showing that *est* did not slip in there by mistake.
10. *ιωαννην* (-*τον*) only B^N*Z^Θ 1 as *lat*. Otherwise *sah boh* "he took off the head of John."
29. *πετρος* (-*ο*) NBD [*non minn*] W-H
32. *αναβαντων* (*pro εμβαντων*) NBDT^c 892 (*latt*: *ascendentibus*)
- xv. 31. *κωφους ακουοντας* (*pro κωφ. λαλουντας*) B^Φ 59 115 238 and *e* "surdos audientes" (while *d* using *surdos* yet has *loquentes*, as also *k*). All the rest and *latt* have *λαλουντας*. I class this here because of the acceptance by *d e k* of *surdos* for *mutos*. *κωφος* is used in N.T. both for *dumb* and *deaf* (*vide* our Eng. transl.). *Boh* turns the difficulty by beginning *mutos loquentes*, continuing *et clodos ambulantes et caecos videntes*, and closing with the addition of *surdos audientes*, while *a* cuts out nearly the whole verse.
37. > *το περισσεουν των κλ. ηραν*. Latin order, supported only by BD 1 33 892 against the Greeks and other versions.
- xvii. 3. *ωφθη* (*pro ωφθησαν*) [*μωυσης και ηλειας* following] corresponds to *latt mult* "paruit."
- The polyglot character of NB is shown in this same verse where they change the order *μετ αυτου συλλαλουντες* (*cum eo loquentes*) to *συλλαλ. μετ αυτου* with W 1 *ff*_{1.2} *q sah boh aeth* and *syr* *Cyr*. So again xvii. 7 *προσηλθεν ο ιησους και αφαμενος* NB *fam* 13 604 *it*^{p1} *vg syr* against *προσελθων ... ηφατο* of the rest.
22. *συστρεφομενων δε αυτων* (*pro αναστρεφ. δε αυτων*) NB 1 892. Cf *lat*^{p1} *conversantibus*; *et re . . . c e ff*₁; *et Orig* ("neutral") *στρεφομενων δε αυτων*.
- xix. 3. *φαρισαιοι* (-*οι*) BCLMWΔΠΣ *al. pauc boh Dam*.
16. *σχω* (*pro εχω*) BD *Sod*³⁸¹ *latt Orig* 1/2 (*contra* NL *κληρονομισω*)
21. *λεγει* (*pro εφη*) B *Sod*⁶⁵⁰ *fam* 13 only of Greeks with all Latins.
24. -*οτι* B *plur* and *latt* (*but* against NCLMZ *copt syr*)

Matt.

- xx. 20. *απ αυτου* (*pro παρ αυτου*) BD 604 *W-H*. Cf *latt sah*
 33. > *οι οφθαλμοι ημων* NBDLZ 33 892 *Sod*^{371 al 4} *latt*
 xxi. 28. > *δυο τεκνα* B¹ 142 299 *Sod*^{al 5} *latt^{omn}*
 xxii. 4. *ητοιμακα* NBC*DL 1 22 33 604 892*; against *ητοιμασα* of the
 rest, strengthened by *Orig Cyr Chr Dam*. Hort uses *ητοιμακα*
 here without a sign in the margin. This is not Origen.
 5. *επι την εμποριαν* (*pro εις την εμπ.*) NBCDThΣΦ *fam* 13 33
 125* 157 [*non* 28] 604 *Orig* and *LATT*.
 30. - του θεου BD *fam* 1 [*non fam* 13] 604 *a b c d e f ff₂ h q r*
vg^{EZ} syr cu sin sah arm Orig^{ter} W-H, but cf *Marc* xii. 25
 Note that *W* has *του θεου* with the rest and does not go
 with *D* here.
 xxiv. 3. - της (*ante συντελειας*) NBCL⁷ *Sod*⁰⁵⁰ *fam* 1 33 157 892 *Cyr^{hier}*
 38. + *εκειναις* BD *Sod*^{duo} *latt* and *sah*
 xxv. 16. *εκερδησεν* (*pro εποιησεν*), and - *ταλαντα* *fin* by BCDL, and
 BL respectively, shows very strong Latin affiliation, both
 being against *N* and the mass.
 29. *του δε μη εχοντος* (*pro απο δε του μη εχοντος*) NBDL 1-209
 [*non* 118] 33 124 [*non fam*] = *Lat*.
 41. *κατηραμενοι* (- *οι*) NBLT^r 33 *Sod*¹²⁴⁶ *boh Cyr* 1/2 (*contra*
rell et Patr Gr permultos) et *Orig^{bis}*.
 xxvi. 45. *καθευδετε λοιπον* (*pro καθ. το λοιπον*) BCLW 273 348 *m^{scr}*
p^{scr} 892 *Sod*^{al}. seems to equate *ηδη* and the Latin *jam* [see
Liddell and Scott]. *Syr* with *sah* and *aeth* = "ergo."
 53. *πλειω* (*pro πλειους*) N*BD *W-H* [*non minn*] *latt* (against *Origen*)
 xxvii. 43. *επι τω θεω* (*pro επι τον θεον*) B 213 *sol* *latt^{pl}* et *W-H mg*.
 49. *ειπαν* B *fam* 13 (and *ειπον* D 69) *W-H txt* = *a b c d ff₂*
g₂ q but not the others and no vulgates. All other Greeks
 oppose with *ελεγον*.
 xxviii. 14. *υπο του ηγεμονος* (*pro επι του ηγ.*) BD 59 892 only with *W-H*
marg. Cf *lat* "a praeside."
 15. *αργυρια* (- *τα*) N*B*W *Sod*^{351 sol} et *W-H txt*. Cf *lat*
 "pecunia."

ibid. *σημερον + ημερας* BDL and Latin against *N* and the rest.

These three places coming so close together after a long while seem particularly interesting and noteworthy. Origen opposes *B* definitely in the last place and probably at xxviii. 14, certainly once out of twice there. This is again followed by :

- xxviii. 17. *προσεκυνησαν* (- *αυτω*) NBD 33 only and *latt* (except *q*) *vg Eus*
Chr against all other Greeks + *αυτω* with *q syr* and Coptic.

Observe now from xxviii. 19 where *B* adds *ουν* with ΔΠ, and where *D* adds *νυν* (and some Latins both *ουν* and *νυν*), that this Latin text favoured by *B* was not of the purest most neutral stock, for *N* and all other Greeks add nothing, having *πορευθεντες* only with EVERY GREEK AND LATIN FATHER from *Irenaeus* to *Amphilochius*. And the same remark

applies to the βαπτισαντες of BD (*solī*; Soden adds none) *latt* in this verse against βαπτιζοντες of all the rest, and the same array of Fathers. I am sorry to say that Hort swallows ουν without marginal comment, and ventures to put βαπτισαντες in his margin.

As to B and Coptic sympathy.

[Again here observe W. Where W joins is for the Egyptian method of the possessive before the noun (vii. 24, 26) and for *iva* instead of *οπως* (viii. 34), which ρινα would appear in the bohairic column or at any rate be familiar to the ear of an Alexandrian].

This feature has been recognised to some extent, but many details have been overlooked which make for definite Coptic influence upon the parents of B, rather than for mere common basic sympathy with a Greek text underlying the Coptics.

Matt.

- i. 5. βοες NB Oxyr² *k sah boh W-H*
- ii. 21. εισηλθεν (*pro ηλθεν*) NBC 157 273 *solī et sah (αηδωκ εηρδι) boh (αφι εδουη)*
- iii. 2. — και (*ante λεγων*) NB *sah boh aeth g₂ q W-H Sod.*
- vii. 17. Amid vastly differing orders (see under NB in Part II for details) B alone with *vg^{Mq}* gives us *Coptic* order καρπους ποιει καλους, bringing καλους last. Tischendorf does not notice this and Horner for some extraordinary reason is here absolutely silent. Yet Hort places this grandly in his margin. If anyone will take the trouble (it takes a good half hour) to run through the differing orders, he will rise from his examination convinced that B here does not alone retain a “neutral” order, but has “accommodated” at some time in his career. Soden adds no support for B.
24. αυτου την οικιαν NBCWZ 1 33 892 *Orig sah boh (ex more copt) contra rell omn et latt την οικιαν αυτου.* [Anyone who will compare what N does elsewhere in this chapter (see Part II. under N and B) will bear me out that he sat there playing with the versions, ringing changes in *syr*, *lat* and *copt*, as well as improvising himself, as he does in the verse previous to this, adding πολλα to δαιμονια].
26. αυτου την οικιαν NBWZ 1 604 892 *Sod^{allq} sah boh (more copt). Contra rell et Orig (hoc loco)!*
- viii. 8. αποκριθεις δε N*B 33 372 *sah [non boh] W-H*
 απεκριθη. και ειπεν *syr et k*
 και αποκριθεις N^b *C et rell et latt* } †

† This is rather a pretty picture in an unimportant place of my contention as to *k* (Tisch does not refer to it, so I wish to call attention to it).

Matt.

- viii. 18. *οχλον* B *sah soli* (et *W-H txt*) }
οχλους N *boh soli* (τους *οχλους boh*) }

The rest *πολυν οχλον, οχλον πολυν* (W), *πολλους οχλους* or *οχλους πολλους*.

A curious place occurs at viii. 27 *fin* where NBW 1 33 892 *Eus Chr W-H* make the order *αυτω υπακουουσιν* against *υπακουουσιν αυτω* of all others, including coptic and the versions; *k* alone varies, with *obaudentes tantum*, and *Hil* 1/2 *obedissee*. In Luke the order of all is also *και υπακουουσιν αυτω*, but B *omits* there with 604. Why this change of order in Matthew against coptic, latin and syriac? *d* is available again here for the first time and reads *obaudiunt ei* with the mass. Sod adds ⁰⁵⁰ to NBW.

Matt.

- viii. 34. *ινα* (pro *οπως*) BW alone and *boh* *ΣΙΝΔ* (*sah χεκΔC*)
 ix. 9. *μαθθαιον* NB*D *sah* [non *boh*], so at x. 3 again
 12 *init.* ο δε (- *ιησους*) NBDΣ 248 892 *d sah* [non *boh*] *aeth* ^{Walt}.
syr sin
 32. *κωφον* (- *ανθρωπον*) NB 71 892 *sah boh* (*ΠΟΤΕΒΟ*) *aeth syr*
W-H contra rell omn.
 x. 32. *εν τοις ουρανοις* (pro *εν ουρ.*) BCKV *al. sah boh Cyr*
sed Orig 1/4
 33. „ „ „ „ „ „ BVX *al. sah boh Cyr sed*
Orig 1/3 } †
 xi. 16. *εν ταις αγοραις* (pro *εν αγορ.*) NBZ (1) 124 157 892 *al.*
W-H Sod. sah boh contra rell et Clem (sed εν τη αγορα
D syr sah^{unus}, in foro d latt aeth goth)
 xii. 13. *σου την χειρα* (pro *την χειρα σου*) NBL *min pauc* and 892 is
 the coptic manner. See above, and beyond for such preference
 under "Genitive before the Noun in Luke."
 17. *ινα* (pro *οπως*) NBCDΣ 1 33 *Orig Eus boh* (see above, viii. 34)
 22. See under "Change of Voice."
 31. *αφεθησεται υμιν τοις ανθρωποις* B 1 [non 118-209] *sah*
syr^{hier} Ath [non boh latt]

- xiii. 28. *οι δε* (- *δουλοι*) B 157 *g₂ h boh sah* [non *aeth rell*] *W-H txt*

This seems to be a nicety of "pairs." ο δε εφη αυτοις. ο δε λεγουσιν αυτω. Very pretty but not legitimate. So both coptics "But he, said he to them. . . but they, said they to him." It is ridiculous to suppose that all others *added* this *δουλοι*. Besides *Manich^{Epiph}* opposes B and has it.

Matt.

- xiv. 3. + *τοτε* B^{ol} *cum fam* 13 Sod⁰⁵⁰ *et txt, et sah diserte* (εν τουτω τω καιρω); *et cf k* "cum detinuisset."

† This may be primitive.

‡ Observe the different character of support to B in these three places while *sah boh* are constant.

This is clear B and *sah* sympathy and nothing else. *Boh* does not join nor *Σ* nor D nor W nor others.

Matt.

- xvi. 21. $\overline{\iota\varsigma} \overline{\chi\varsigma}$ (*pro o ιησους*) *Σ**B* *Sod*¹¹⁷⁸ *sah* 2/3 *boh*^{omn} *praeter duo* against the rest, and they themselves corrected,† and against the other versions. (Dominus Jesus *aeth*, as often = merely "Jesus.") *Σ*^{ca} 892 *Orig Iren*^{int} *plane om.* W-H follow *Σ*B.
- xvii. 8. $\overline{\iota\nu}$ *αυτον μονον* *Σ*
αυτον $\overline{\iota\nu}$ *μονον* B 604 *Sod*⁰⁵⁰ } *pro τον ιησουν μονον.* This is rendered perfectly clear from the coptics, where *αυτος* is tacked on to the word for *μονος*. The Latins do not do it, so we may clearly refer this as to both *Σ* and B to Coptic I think or possibly Syriac.‡ Following so close on xvi. 21 it is instructive.
14. *ελθοντων (- αυτων)* *Σ*BZ 1 124 245 *Sod*¹¹³² *sah*
- xxviii. 1 *init.* *εν εκεινη δε* BM *Sod*¹⁴⁴² and only *sah* 3/6 *boh*^{omn}
- 11 *vers om.* *Σ*BL* 1* [*non fam*] 13 [*non fam*] 33 892* *e ff*₁ *sah boh*^{pl} *sy* *hier sin* *Orig* (*contra rell et syrr rell latt rell aeth*?). D has the verse and also W very specially. Observe the spacing *fo* 65 in W. (*Sod*⁰⁵⁰ also omits.)
14. *πατρος μου (pro πατρος υμων)* BFHIT *al. sah boh*, only *r*₂ of Latins, *arm aeth*, *sy* *sin* (only of *sy*) and *Orig*^{bis}
16. Matter of order: *παραλαβε (ετι) ενα η δυο μετα. σ.* B *ff*₁ *boh sah* only [*non al. Sod*]
27. *του δουλου (- εκεινου)* B *Sod*⁰⁵⁰ 1 124 only with *sah* 4/7. It may be useful to mention the *sah* MSS as they are very definite here. They are 111 112 114 f^l. (*αυτου sy* *cu sin*, *et aliter pers*).
31. *> αυτου οι συνδουλοι* B^{so1} *cum sah boh*
- xix. 16. *σχω (pro εχω vel κληρονομησω)* BD *Sod*²⁸¹ *Orig* 1/2. Coptic has no verb for *εχω*, and although *σχω* probably approximates the Latin here, it is interesting to see that *sah* has *ερεχι* "take" as against *boh* $\overline{\pi\tau\alpha\epsilon\rho\kappa\lambda\eta\rho\nu\omicron\mu\omicron\omega\iota\iota\iota\iota\iota\iota}$ "inherit" transliterating the Greek of *Σ*L and some.
21. *τοις πτωχοις (pro πτωχοις)* BD only with *sah boh* against all the rest and against *Clem Orig*^{ter} with a host of Fathers.
29. *του εμου ονοματος (pro του ονοματος μου)* *Σ*B *Sod*^{050:01} 124 [*non fam*] § *sah boh et W-H txt.*
- ibid.* *πολλαπλασιονα (pro εκατονταπлас.)* BL *Sod fam* *φ*^c *sah sy* *hier Orig*^{pluries} *sol*_i W-H *txt* [*non Σ rell*]

† So it is not likely that either of the mss *Σ* or B influenced *boh* or *sah*, seeing that the corrections stared the copts in the face. Obs. a place like xxvii. 4 where *αθων* is used by *Σ*B* and the mass, while *δικαιων* is transliterated by *sah*.

‡ *Sy* uses the same expression xvii. 19; not so coptic.

§ Therefore, as I supposed, the Matthaean recension of 124 was revised in Egypt.

Matt.

- xx. 9. *ελθοντες δε* B^{sol} et *W-H txt cum sah boh*^{duob}: (*r₂ syr cu non sin*).
 16. — πολλοι γαρ εισι κλητοι ολιγοι δε εκλεκτοι. NBLZ 36 892
sah boh^{pl} (*aeth aliq, non Walton*) against all the rest and
lattomn syr^{omn} arm Orig^{bis} hoc loco (*Barn Hom^{clm} Clem*).
 This is supposed to be dragged in by the mass from xxii. 14,
 but *Orig* quotes twice at xx. 16, and thrice at xxii. 14. It
 seems a clear "Egyptian" removal at xx. 16, for neither
 D nor W nor *e* nor *r₂* nor *ff* countenance the removal here and
syr lat are a unit for the clause.

34. >αυτων των ομματαυ B^{sol} et *copt* (*contra Orig*)

- xxi. 11. >ο προφητης ιησους NBD 157 *sah boh arm Orig 1/3 Eus*
 against all the rest and *latt syr^r aeth Orig 2/3*

This Origenistic division is most illuminating in all these places,
 leaving NBD alone with Egypt for a base. (Cf BD *supra* xix. 21).

It is immediately followed by

- xxi. 12. *εις το ιερον* (— του θεου) NBL 13 [*non fam*] 33 73 604 892 *b*,
sah boh again, with *arm aeth Orig 2/5 Meth Chr Hil*, but seems
 to be a clear harmonistic omission, for του θεου is absent from
 Mark (xi. 15) and Luke (xix. 45). (*Sod* adds ⁰⁵⁰ al aliq.)

Note how closely NB stick to *copt* here, with *Origen* again a poor
 wavering witness.

In such cases Tischendorf (as Turner has pointed out in a general
 way) abandoned his favourite N with great judgment and placed του θεου
 in his text, while poor Hort, abject slave to his standard, can only find
 room for του θεου in his margin. The Revisers restore it to their text (but
 in Souter's note he says "13 &c. 33 700," implying the family 13,
 whereas the other members do not support 13).

As to xxi. 13, I have to refer to another place under "Historic
 Present." I have followed Dr. Schmiedel's advice in making such
 subdivisions, but it has much inconvenience for the running argument.
 I state it once for all here.† Observe then that ποιειτε of NBL *Sod*⁰⁵⁰ 124
 892 is the reading of *boh* (against *sah*). Therefore in what precedes here
 as to Coptic, *boh* is just as old as *sah*.

- xxi. 15. +τους (*ante κραζοντας*) NBDLN (*sah*) *boh arm syr* against
 the rest and the usual cursives and *Orig Meth*. *Boh* is very
 definite here. Tisch. omits to add the versions.

Again Hort follows what is really a version tradition here against
 Origen and Methodius, L and the rest.

- xxi. 29/31 *vers invert*. B *pauc. cum sah boh etc*.

- xxii. 37. ο δε εφη αυτω NBL 33 *sah boh Orig^{int}* (against D *latt εφη*
αυτω ιησους, and ο δε ιησους εφη αυτω of most, and ο δε ιησους
ειπεν αυτω of some)

† A more elaborate subdivision will be found elsewhere including "Form," which
 sometimes finds a place under the unique readings of B.

Matt.

xxii. 39 *init.* δευτερα (-δε) **N***B 157 *sah*¹¹¹ *boh*^{C1B2} *W-H*. There seems no other attestation. (*Sod* adds ³⁷¹ [δ or ε?] ²⁴³). Other *sah* and *boh* could have ΔΕ, but some *boh* ΤΕ. Latins have *autem*, while *syrr diatess* and *Cypr* have και δευτερα. Mark xii. 31 = "δευτερα αυτη," hence this seems Marcan influence, for Luke x. 27 continues simply "και τον πλησιον."

xxiii. 9. > υμων ο πατηρ **NBUΣ** 33 892 *Sod*^s ³⁷¹ ¹²²⁵ *Eust* 48 *al*^s *Nyss* et *sah boh W-H* et *Sod txt* (contra *rell gr et syr lat ο πατηρ υμων*)
 38. -ερημος **BL** *ff*₂ *sah boh syr sin*. I place this here as it does not seem basic at all but Egyptian. *Orig* who (doubtfully) supports once with *Cyr* 2/3 is contradicted by *Orig*^{saepo} *Eus*^{saepo} as well as *Clem* and *Cypr* and all other Greeks and Latins. *ff*₂ appears here owing to its Egyptian influences. I do not place this under "Harmonistic omissions," although at St. Luke xiii. 35 most authorities omit, for there a good many add. It probably belongs in St. Matthew and not in St. Luke. **BL** *ff*₂ *sah boh syr sin* are only complicating the synoptic problem here once more. *Soden* has no new witness for omission.

Diatess § 41 is quoting from Matthew and has *ερημος*.

W-Hort here in Matt. exclude *ερημος* from the text but have it in the margin. Souter has it in his text but puts a footnote "*om. ἔρημος.*" He gives the evidence of **BL**, adding a black letter **L**(^{vt ff}₂). The *ff*₂ is so small one can hardly see it, and black letter L makes one think it has large Latin support, whereas *ff*₂ here is representing Egypt, against *e* and all the rest and all vulgates.

xxiv. 31, 37, 38, 39 taken together have some significance.

40. > εσονται δυο **N***B *p*^{scr} 892 *h r r*₂ *vg*^{JRW} and *sah*, against *boh* and the rest. (For the conjunction *h r r*₂ see under Lists for **N** and **B** at xxiv. 11 as well as here. This seems conclusive as to *h* for Irish origin. No other Old Latins join them; and observe the full array of *a h n r r*₂ at xxvi. 56). Add *Soden*^{duo}

48. > μου ο κυριος **NBCDIL** 33 157 209? 409 604 892 *Sod*^{al.} *perpauc*. *Ephr*? *sah boh*

ibid. χρονιζει (-ελθειν) **NB** 6 33 604 892 *sah boh Ephr Iren*^{int} (against all the rest and against all Latins but *Iren*^{int} which shows this is *Iren*^{sr} pure)

xxv. 1. υπαντησιw (pro απαντ.) **NBCZ** 1 [*non fam*] 892 (*Meth* 1/2) [*male Soden de 157*] Cf *e2pen boh*

This in connection with xxv. 6 *fin* εξερχεσθε εις απαντησιw (-αυτου) by **NB** 604 alone + *Cyr Meth* shows such a nice appreciation of the difference between υπαντησιw αυτου and απαντησιw without αυτου that it should be carefully noted (*Z* is wanting in verse 6), because both coptics and all others and all Latin have αυτου in verse 6 *fin*.

Cf in this connection xxvi. 42 παρελθειν (-απ εμου).

Note further that at

Matt.

viii. 28. *υπηνητησαν αυτω* is used by all on this the first occurrence of the expression.

34.	<i>εις υπαντησιν του ιησου</i>	Σ 33	} <i>εις απαντησιν</i> τω ι. <i>Sod</i> ^{8 459}
	<i>εις υπαντησιν τω ιησου</i>	B 1 <i>Sod</i> ⁰⁵⁰	
	<i>εις συναντησιν του ιησου</i>	C 157 892 <i>y^{scr} Cyr</i>	
	<i>εις συναντησιν τω ιησου</i>	<i>Rell omh</i>	

xxviii. 9. *υπηνητησεν αυταις* is used again by Σ*BCΠΣΔ *fam* 1 *fam* 13 (*partim*) 604 892 *min*¹⁵ *Orig Cyr* against *απηνητησεν αυτ.* of the rest

Mark

v. 2. *υπηνητησεν αυτω* ΣBCDGLΔ 1 *fam* 13 28 *al*²⁰ *Dam* against *απηνητησεν* of ΑΠ *unc*^s *al. pl*

xiv. 13. *απαντησει υμιν* unchanged by all (except υπ. 28 *Sod*¹¹³²)

Luke

viii. 27. *υπηνητησεν (- αυτω)* ΣBEWΞ 1 33 157 604 *al*¹⁰ (*rell υπηνητησεν + αυτω praeter Γ al. pauc απηνητ.*)

ix. 37. *συνηνητησεν αυτω* All (except D *συνελθειν* R *συνηνητησαν*)

xiv. 31. *υπαντησαι τω μετα* ΣABDRXΔ 1 33 *fam* 13 (*partim*) 157 Paris⁹⁷ 892 *Sod*^{duo}

απαντησαι τω μετα LWΓΑΠ *unc*^s *al. pl Bas*

xvii. 12. *υπηνητησαν αυτω* ΣN *Sod*⁰⁵⁰ *fam* 1 *fam* 13 [non 124] 157 [male *Sod*] 892 *al*⁰ *Bas Dam*

υπηνητησαν (- αυτω) L et *Sod txt*

απηνητησαν αυτω AWXΓΔΑΠ *unc*^s *al. pl et R-V* }

απηνητησαν (- αυτω) B et W-H *txt*

[οπου ησαν D d e (latt)]

xxii. 10. *υπαντησει υμιν* CXL *al. pauc* 892 *Sod*^{s 71}

απαντησει υμιν D 124 (*ἀπ.*) *al. pauc. Orig*

συναντησει υμιν ΣABPRWΓΔΑΠ *unc*^s *al. pl*

John

iv. 51. *υπηνητησαν αυτω* ΣBCDKLW 1 *al*²⁰ et 892

απηνητησαν αυτω ΑΓΔΑΠ *unc*^s *al. pl Orig Cyr Chr*

xi. 20. *υπηνητησεν αυτω* by all (except *Sod*^{duo})

30. *υπηνητησεν αυτω* by all (except one)

xii. 1^a. *εις υπαντησιν αυτω* ΣBEFHM^QSWΓΔΔ *al. pl*

εις απαντησιν αυτω AKUΠ *al*⁵⁰ *Orig*^{bis} (*αυτου Sod*¹⁴⁴³)

εις συναντησιν αυτω LX 157 *al. pauc* }

εις συναντησιν αυτου DG *al*⁸

18. *υπηνητησεν αυτω* by all (*υπηνητησαν D c d*)

Acts

x. 25. *συναντησας αυτω* by all (*συναντησαντα αυτω* two)

xvi. 16. *υπαντησαι ημιν* ΣBCE *min*^s *Orig* (*συναπαντ.* two)

απαντησαι ημιν ADHLP *al. pl Eustath Chr*

Acts

- xx. 22. συναντησονται μοι **N**BLP *al. pl Ath Chr* (**NB** εμοι)
 συναντησαντα μοι ADEH *al.*
 συμβησομενα μοι C *min*⁸
 xxviii. 15. εις υπαντησιν υμων **N*** *sic* (ημων Sod^{duo}) }
 εις υπαντησιν ημων 40 }
 εις απαντησιν ημων ABHLP**N**^c *etc Chr Thpyl* 1/2 }
 εις απαντησιν ημων I *min*²⁸ *Thpyl* 1/2 }

1 Thess.

- iv. 17. εις υπαντησιν τω χριστω εις αερα D*E*FG }
 εις υπαντησιν τω κυριω εις αερα D^b }
 εις συναντησιν του κυριου εις αερα Epiph
 εις απαντησιν του κυριου εις αερα **NB** *rell Orig*^{bis} *Hipp Dial*
Eus^{bis} *Bas al.*

Heb.

- vii. 1. συναντησας, Heb vii. 10 συνητησεν by all

Anyone who will have the patience to go through this list will see the drift at once. Until the list is drawn up we are at sea. Now it appears that *υπανταω* is purely Johannine, that St. Luke rather favours *συνανταω* (as shown by Acts x. 25, xx. 22; Luke ix. 37, xxii. 10), but also used *υπαντ.* or *απαντ.* elsewhere, where the mss try to confuse us. St. Mark uses *απανταω* xiv. 13, and the mss are divided as to *απαντ.* or *υπαντ.* at v. 2. St. Matthew uses *υπαντησαν* in viii. 28, where all are agreed, and doubtless *συναντησιν* at viii. 34, which **NB** wish to change to *ιπ*. He seems afterwards to employ *απαντ.* but the mss wish to harmonise his passages (or prefer the Johannine expression) and so confuse us at xxv. 1 and xxviii. 9. St. Matthew therefore uses all three expressions interchangeably and this has caused the trouble. I have no hesitation, after making up this list, of charging wilful change by **NB** at Matthew viii. 34, xxv. 1, xxviii. 9 (probably Mark v. 2, Luke xiv. 31) and Acts xvi. 16, where *Eustath*† contradicts *Origen*. Certainly *someone* is revising. Is it Antioch or Alexandria or Caesarea? Well, observe Luke xvii. 12 and Acts xxviii. 15 for the keys and there will be found **N** and B opposing each other! There seems to be no kind of doubt in view of the wavering courses of L and II and C and X that accommodation and revision went on in the different places. Instead of "neutrally" keeping clear of these matters, **NB** run to meet difficulty and again obscure the issue for us in some of these passages, and hence a text founded on **NB** obscures the problem of the varying synoptic language (see Luke xvii. 12 B & *W-H soli*, L & *Sod soli*!).

Epiphanius shows us at 1 Thess. iv. 17 how carelessly he differentiated between the language of one or of another passage.

After this digression we continue as to coptic sympathy:—

† Nor is Eustathius' text of Acts any common "Antioch" revision. He has a most peculiar cast alone with D in one of the few places which survive in his writings.

Matt.

- xxv. 3. *αι γαρ* (*pro αι δε* Z 157 *it*^{pl}, *αι ουν* D *d ff*₂, *αιτινες* X *plur*)
NBCL 33 892 *boh sah*
6. — *ερχεται* **NBCDLZ** 604 892 *sah boh d Meth* 1/2 *Cyr* [*contra*
rell omn et syr lat]
- xxvi. 28. — *καινης* (*ante διαθηκης*) **NBLZ** 33 *Sod*^{050 8371} *boh*^{unus} [*non sah*,
cf "Pistis"] *Cyr*, against all the rest and *Origen Iren*. This
hardly belongs in this list, but I do not know where to place
it. I do not charge this as a deliberate omission, yet it looks
like one. The evidence is overwhelming for the reception of
καινης, which Hort excludes. The Oxford edition of 1910
also excludes, but Souter gives the evidence, actually ranking
"102" for omission. I should have thought 102 was exploded
long ago as being merely a collation of B. Gregory in his
Emendanda removed 102 everywhere. Souter adds *Cypr* for
omission, as Von Soden (*e* is wanting). Hitherto *Cypr* had
been given by *Sabatier* and *Tisch* on the other side.
45. *ιδου + γαρ* **BE** *p*^{scr} = *sah syr sin Ath*^{bis} †
55. *καθημεραν* (— *προς υμας*) **NBL** 33 604 892 *sah boh syr*
sin Cypr^{bis} *Orig*^{int} 1/3 against all others and against Latin.
71. *ουτος* (— *και*) **NBD** *Sod*¹²⁴⁶ [*non* 604] *sah syr sin* (against all else).
- xxvii. 2. *πιλατω* (— *ποντιω*) **NBLΣ** 33 *sah boh syr Orig Petr*. This
is a curious omission against the serried ranks of the other
Greeks (and W and Φ replacing the missing Greek of D here)
and the Latins, on this the first mention of the name. The
sah boh syr connection (in the absence of the Latins) does not
mean that it is necessarily basic. It is to be seen abundantly
elsewhere that *syr sin* and *sah* hang together, not always for
the purest text. *Orig* with *Petr* confirm it as Alexandrian, but
whether "neutral" or not is another question.
23. — *ηγεμων* **NB** *Sod*⁰⁵⁰ 33 69 [*non fam*] *sah* [*non boh*] *syr*^{hier} *arm*
(*syr*^{sin}) *W-H*
42. *βασιλευς ισραηλ εστιν* (— *ει*) **NBDL** 33 892 *d sah* (against
boh and everything else including *syr sin Eus Ps-Ath*)
46. *ελωει ελωει* **B** *et sah literatim soli* } *cf Marc*
ελωι ελωι **Σ** *et boh literatim cum* 33 *al. pauc vg*^{aliqua} } xv. 34
- In Mark xv. 34 both **NB** have *ελωι ελωι*, while *sah* repeats *ελωει*
ελωει and *boh* *ελωι ελωι*, but the *syr* differentiates (with the Greeks) as
between Matthew and Mark. This tiny place therefore affords a con-
siderable clue. It is probable that B and *sah* are closer in St. Matthew
than elsewhere; in other words, sympathetic readings, although
including *syr sin* or others, probably derive from *sah*, at any rate in

† "But we have not been able to recognise as Alexandrian any readings of B in any book of the New Testament which it contains." Hort, vol. ii. p. 150. Hort did not look very far. How about Athanasius here?

Matthew. Similarly, as often before, **N** runs with *boh* here. It is probable that **N** had before him either *sah* AND *boh*, or an edition of *boh* which was nearer to *sah* than our surviving *boh* MSS show.

Matt.

xxvii. 46. *λεμα* **NBL** 33 273 604 *Evst* 21 22 *et boh* (*al. boh ελε* ~~ααα~~
cum *sah*). The rest *λεμα* or *λειμα*, and *λεμα* D

ibid. *σαβακτανει* **B**^{sol} *vid cum* 22? *al*² *sah* (*pro σαβαχ. rel*)

51. Order: *εσχισθη* (*απ'*) *ανωθεν εως κατω εις δυο* (*hoc loco*) **BC***L
sah boh aeth (As *syr sin* omits *κατω εις δυο* and **L** *Orig Eus*
omit *εις δυο* this can only come from coptic). [**N** goes with
the rest and Latin order, placing *εις δυο* after *εσχισθη*.]

58. *αποδοθηναι* (*-το σωμα*) **NBL** *min*¹⁵ against all the rest and
the Latins and *arm aeth goth syr pesh Orig*^{int}. The support
is confined to *syr sin* and the *coptics* which include *αυτο* in
the verb, while *aeth* is very definite against them. When *aeth*
has shown such intense sympathy with **N** and B (being alone
with B in Matthew three times, alone with **N** over a dozen
times) it seems fair to bring it into play in a case like this.

xxviii. 6 *fin.* *εκειτο* (*-ὁ κυριος*) **NB** 33 *Sod*^{tres} *e sah boh arm aeth syr*
sin Orig^{int} *Cyr* against the rest and D *d*, all Latins but *e*, and
syr pesh pers (*Aeth* "sepultus fuit," the Latins "positus
erat," but *e* "jacebat," and observe coptic imperfect).

The *e* recension hangs absolutely to **NB**, for at xxviii. 8 *e* uses
abissent (*απελθουσαι* **NBCL** *fam* 13 33) for *exierunt* of all other Latins
(and *εξελθουσαι* all other Greeks).

See again xxviii. 14 *-αυτον* **NB** *Sod*⁷⁵⁰ 33 *Orig*^{his} and *e* only, against
all else, all Latins, *syr copt* and *Cyr*^{hier}

Add to the coptic list the places under "Change of number" where
NB prefer the plural. In every case this has the countenance of the
coptic.

Traces of Syriac.

Matt.

xi. 23. *> αι εν σοι γενομεναι* B (instead of *αι γενομεναι εν σοι* of all
other Greeks and Latins and Coptic) is found to be the order
of *syr sin* (against *syr cu*). *Syr sin* says "that in you were
seen," but gives this order. It is a curious touch, not observed
by Mrs. Lewis in her English translation of *syr sin*, not noted
by Horner in his notes to *sah*, but standing plainly in Burkitt's
notes to *syr cusin* (*Eng* and *Syriac* sides) and in Merx' translation.

I have been accused of seeing fanciful resemblances which are
merely coincidences and at first sight this might appear to be a mere
coincidence. I am glad of the opportunity to be more precise and to
show that these things are not mere coincidences and that the study of
them is an absolute necessity (quite overlooked hitherto) if we are to
make progress in tracing the text-history behind Origen.

It is to be noted then that **NBC** 1 33 and a few cursives change *εμειναν* to *εμεινεν* in this same verse against fourteen uncials and the mass. The plural number is supported by all the Latins, and *sah* of necessity for that version has *Sodom and Gomorra*. The Greek of all is *εν σοδομοις*, but the Syriacs with the *diatess arab* have *in Sodom* and a singular verb. The bohairic has *ⲉⲛ ⲥⲟⲩⲟⲙⲟⲩⲁ* and a plural verb. Syriac then and **NBC** are in sympathy here alone, whatever we may think of the whole situation, for *εμειναν* may possibly be revision here for a basic *εμεινεν*. Yet how is it that D, all the rest, and all the Latins persist in the plural?

The only point I wish to make at this place is, however, that as *syr* and **NBC** are shown alone together here for *εμεινεν* (against the otherwise friendly Coptic and Latin) it is clear the previous point as to special order in the verse with *syr sin* is well taken. *Horner* and *Tisch* are both silent as to the versions, which is a pity.

Matt.

- xiii. 36. *διασαφησον* (*pro φρασον*) **NB** *Sod*^{7050 φ^a} [none of the sympathising cursives] *Orig* and *syr copt*. *Obs.* also the use of the word by *Clem*^{alex} (*Strom* vi. 15: *καὶ κατὰ τὸν τῆς ἀληθείας κανόνα διασαφoῦντες τὰς γραφάς*). [In xv. 15 Greeks all *φρασον*. *Copt* and *syr* use the same word as in xiii. 36, Latins vary as in xiii. 36]. Both *W-H* and *Sod* place *διασαφησον* in their texts.
- xii. 22. See under "Change of voice." B shares (alone among Greeks and Latins) the active voice of *syr copt aeth*.
- 31. *αφεθησεται υμιν τοις ανθρωποις* B 1 *Sod*¹³⁴¹ and *syr*^{hier} *sah Ath* [*non boh non latt*]. The other Syriacs express, as often, "to sons of men," which may have given rise to it. But perhaps place this under Coptic (*sah*) quite definitely, since *Athanasius* also witnesses. Note this as to Alexandrian readings of B.

Another peculiar case occurs soon after in sympathy with the versions, partially, at—

- xii. 36. *λεγω δε υμιν οτι παν ρημα αργον δ λαλησουσιν οι ανθρωποι*. So **NB** *Sod*¹³⁴¹ and *copt syr*. The common Gk text read by nearly all is *δ εαν λαλησωσιν*. **NB** drop *εαν* and change the subj. to the indicative. The Latins all say *quod* for *o εαν* (except *h quodcunque*) with *Iren*^{int} and *Cypr*, but have the *subjunctive*, so they no doubt read *δ εαν λαλησωσιν*. *Winer* has no remarks on this peculiar place for **NB**, nor has *Blass*, although the latter speaks of it (p. 283) in connection with *anacoluthon*. We must draw our own conclusions, and those are that the *syr* and *coptic* versions influenced **NB**. There is much difference between "which men *may* speak" (*Lat Gr*) and "which men *shall* speak" (*syr copt NB*). D also omits *εαν* and has *λαλουνσιν* with *d*. C has *εαν* but writes *λαλησουσιν*. Observe now that L and *Orig* are against **NBD**, writing *o αν λαλησωσιν*. (*W-H* follow **NB** without marginal comment.)

Matt.

- xii. 47 *vers om.* **N***BLΓ 126 225 238 400* *Sod*^{tres} (not particularly sympathetic cursives otherwise) *ff₁ k syr cu sin sah* (against *boh aeth syr pesh arm* and the rest of the Latins). I place this example here because *ff₁ k* are so thoroughly syriac in base it is probably the common base of **NB** *sah* coming out here, through *syr*, rather than an "improvement" in their time. Of course this can also be grouped under "Omissions from homoioteleuton" as *ver* 46 and *ver* 47 both end with *λαλησαι* in most Greeks, but in *ver* 46 BCZ end *λαλησαι αυτω*, while **N** omits.
- xiv. 24. *σταδιους πολλους απο της γης* (*pro meson της θαλασσης vel ην εις meson της θαλ.*) B (*Sod*⁵⁵⁰) *fam* 13 *syr sah boh*
29. *και ηλθεν* (*pro ελθειν*) BC* 604 *Sod*^{quinque} *syr* (ut veniret lat)
- xvi. 4. *αιτει* (*pro ζητει*) B^{sol} (*syr* word serves for either expression but actually *pers*^{int} gives this *petit* following other B sympathy)
- xvii. 8. *αυτον ιν μονον* B^{sol} *cum Sod*⁵⁵⁰ (and **N**^{sol} *ιν αυτον μονον*) Cf. *syr* and *copt* and see under "Coptic influence" as well.
15. *κυριε ελεησον μου τον υιον μου* B^{sol}. Cf. *syr sol κυριε μου ελεησον με · ο υιος μου . . . et aeth Domine miserere mei filique mei*
- xviii. 19. *εξ υμων* (*pro υμων*) **NBDL** *al. pauc. syr latt*
- xxii. 9/10/11/12. See under "Improvement." As *sah* repeats the *beth* in verses 9, 11 and 12 and *syr* does not, it is probable that *syr* is the chief influence in **NBL** in verse 10.
- xxv. 23. > *πιστος ης* B *h r syr soli* (*et hoc loco et ver* 21 *h r syr*; in *ver* 21 *vg*^Q) *quia super pauca fidelis c* (-ης)
42. I do not know whether we ought to attribute + *και* before *εδιψησα* here to syriac influence, but only BL add with *syr pesh diatess* and *aeth* (not exhibited in Walton's translation, but present in the text). [*W-H txt*].
- Add to the above an interesting place at vi. 1 where for *ελεημοσυνην* of most Greeks and *k*, *δικαιοσυνην* is read by **N**^bBD† *it*^{pl} *syr sin hier*, while *δοσιν* is given by that early corrector **N**^a with *boh* and *syr cu* (*δωρα Ephr*). The end of the words for "gift" and "righteousness" is the same in Syriac. *δικαιοσυνην* and *δοσιν* probably grew out of a revision, comparing with *syr*. But in verse 3 all have *ελεημοσυνην*.
- [Observe the scant support **NB** get from the ms W in all the above.]

As to "Form."

I have neglected most small matters of form, as *ειπαν, καταβατω, μεταβα, φοβεισθε, μοιχευθηναι* (*pro μοιχασθαι*), etc.

I might call attention to Matt. xxviii. 4 where **NBC***DL 33 have *εγενηθησαν* and the rest *εγενοντο* with *Dion*? *Eus*, while *syr sin* omits the verb altogether.

† Harris gives 892 for *δικαιοσυνην* in verse 2.

Observe Mark i. 27 *εθαμβηθησαν* **NB** and all except D who with *Orig* writes *εθαμβησαν*, while W alone has *εθανμαζον*. (In Luke iv. 36 the expression is *και εγενετο θαμβος*).

Synonyms.

Matt.

- xiii. 30. *αχρι* **N***^{et c} L *Chr* 1/3
εως BD *Chr* 1/3 *Eulog*
μεχρι C *rell et N^b Chr* 1/3

See also

- xxviii. 15 *εως* **ND** 1 213 *Orig* 1/2
μεχρι B *rell Orig* 1/2

C and D alone are constant respectively in both places.

This tells a tale of preferences.

Cf note on *περι/υπερ* under Luke vi. 28.

Cf Matt. xx. 20 *απ αυτου* (*pro παρ αυτου*) BD 604 (*latt sah*).

- xxi. 2. *κατεναντι* **NBCDLZΦ** 892 *min*¹⁰ *Orig*^{bis} *Eus* 1/2 (parallel Mark xi. 2 and Luke xix. 30 *κατεναντι* all)

απεναντι E *rell Orig*^{ed} *Eus* 1/2

- xxvii. 24. *κατεναντι* BD *sol* et *W-H txt*

απεναντι **N** *rell et Acta Pil*

61. *κατεναντι* D^{sol}

απεναντι **NB** *rell*

επι W^{sol}

Mark

- xi. 2. *κατεναντι* *fere omn* (parallel Matt. xxi. 2, Luke xix. 30)

- xii. 41. *απεναντι* BU 33 *min*²⁰ *Dam*

κατενωπιον (*fam* 13)

κατεναντι **N** *rell et D et Orig*^{bis}

- xiii. 3. *κατεναντι* *omn*

Luke

- xix. 30. *κατεναντι* *fere omn* (parallel Mark xi. 2, Matt. xxi. 2)

I think this tells the tale, without going outside the Gospels. In Matt. xxi. 2 *κατεναντι* has been borrowed from the parallels (Mark xi. 2, Luke xix. 30) where *κατεναντι* stands without variation. Why should "Antioch" vary uselessly in Matthew? It is the group **NBLZ** which "accommodated." The adhesion of D is nothing, for he prefers *κατεναντι* alone at Matt. xxvii. 61 and goes with B alone at Matt. xxvii. 24, while *Eus* is to be seen using *both* expressions in Matt. xxi. 2. I repeat:

Matt.

- xxi. 2. *κατεναντι* **NBCDLZ** *Orig* 1/2 *Eus* 1/2 (*contra rell et Orig* 1/2 *Eus* 1/2)

- xxvii. 24. *κατεναντι* BD *sol* (*contra rell omn*)

61. *κατεναντι* D *solus* (*contra rell omn*)

These are the only occasions where the word is used in St. Matthew. Could there be a prettier picture that *απεναντι* is Matthaean? In the only place where we have the conspiracy of **NBCDLZ** both *Orig* and *Eus*

are found to hold both readings, of which *κατεναντι* was preferred by the MSS. Where their testimony is absent B ventures to join D in one place and not in the other. D alone is consistent in all three places. If D be right, the others are clearly wrong in not giving us *κατεναντι* in all three places.

But I am pretty sure that *απεναντι* is Matthæan, and *κατεναντι* Marcan. Note again the Marcan wording :

Mark

- xi. 2. *κατεναντι* all but a few scattering witnesses.
- xii. 41. *κατεναντι* all and 69-124 (and *κατενωπιον* 13-346-556) except
BU *min*²⁰ *Dam απεναντι*
- xiii. 3. *κατεναντι* all

And note in St. Luke :

- xix. 30. *κατεναντι* all but a few scattering witnesses.

So that although B tries to obscure the issue again in Mark (where the absence of *ND* shows he is wrong) he cannot do it. *απεναντι* remains Matthæan, and *κατεναντι* Marcan and Lucan.

[In the epistles *κατενωπιον* is the expression. Hence the reading above of part of the 13 family.] But it is just in such places that our tables of synoptic wording have become muddled owing to the use of the Westcott and Hort text.

As to *απανταω, συνανταω, υπανταω* see under "Coptic" at Matthew xxv. 1.

Grammatical Changes :

Of voice, of mood, of tense [and see separately for historic present],
of case, of number, and of order.

Change of Voice.

Matt.

- xii. 22. *προσηνεγκαν αυτω δαιμονιζομενον τυφλον και κωφον* B (*syr* *diatess sah boh aeth*) against all Greeks and Latins :
προσηνεχθη αυτω δαιμονιζομενος τυφλος και κωφος.

This is a most important passage, for it is uncomplicated by the parallel Luke xi. 14 (*q.v.*). It also involves a *change of case*.

Hort has the temerity to place it in his text on the sole authority of B^{or} and versions, against *ND* and all other Greeks and *all the Latins* conjoined. Soden now adds 1 (δ 30) and his 1444, but not *Sinai* 260.

Of many minor variations in this passage and in this verse we need not take account here. The plain fact remains that B followed the versions here with the active voice, and from the *form* it is *coptic* rather than *syr* which (with *ff₁ h*) expresses "and they brought to him a *certain* demoniac who was dumb and blind" (*syr pesh*; "blind and deaf" *syr cu*).

The matter is in a nutshell here for any who will examine it.

Matt.

- xix. 20. εφυλαξα (*pro* εφυλαξαμην) **NBDL** 1 22 *Ath*^{cod} against the rest and *Origen Ath*^{ed} *Chr.* In Mark x. 20 εφυλαξα is read by AD 28 892 *Clem Orig* (the more semitic *εποιησα* by *fam* 1 2^{pe} *syr sin*, as *Ephr Aphr* in Matthew) but εφυλαξαμην by **NBrell**. In Luke xviii. 21 εφυλαξα by **NABL** *fam* 1 *Dial* against εφυλαξαμην D and the rest. The question may well be asked why *syr sin* uses *εποιησα* only in Mark, with *fam* 1 2^{pe}. This Marcan recension must be further enquired into. *Servavi* is there used by *vg*^{DMQ}. See further remarks under the head of "Improvement."

Observe at Matt. xxvii. 57 **NCDΣ** *fam* 1 33 273 604 *Evst* 17, but no others, change the voice of *εμαθητευσεν*, by B and the rest, to *εμαθητευθη*, probably because it follows *και αυτος*.

μαθητευω is essentially Matthaean (and only occurs elsewhere once in *Acts* xiv. 21 *μαθητευσαντες*). At Matt xiii. 52 we read *μαθητευθεις*, and at xxviii. 19 *μαθητευσατε*. I only mention it to show how liberties are taken, even when the combination **N** 1 33 604 includes D. B is absent here from this combination and on the active side, and rightly, for the classical synonyms are generally used in the active voice.

Ignatius (*ad Rom* § v) however: "Ἐν δὲ τοῖς ἀδικήμασιν αὐτῶν μᾶλλον μαθητεύομαι· ἀλλ' οὐ παρὰ τοῦτο δεδικαίωμαι" uses the middle.

Change of Mood.

- xii. 36. ὁ λαλήσουσιν (*pro* ο εαν λαλήσωσιν) **NB** (and D *d o λαλουσιν*) against the rest and L and *Orig.* (See further under "Traces of Syriac.")

Change of Participle Tense: aorist for present.

- xiii. 18. σπειραντος (*pro* σπειροντος) **N*BXWΦ** 33 213 *Sod*^{al. 5} *Evst* 4 *sol*i [seminantis *latt copt* (*syr*), D *rell* σπειροντος]
 24. σπειραντι (*pro* σπειροντι) **NBMXWΔΠ** *min aliq latt pl et vers* [*sed seminanti d h k δ vg*^B *et rell gr et D*]

It looks as if while *σπειραντι* may be right in xiii. 24 that *σπειροντι* is right in xiii. 18 and that **NBXWΦ** there are merely trying to equate the two passages, which should not equate but differ slightly.

- xiii. 23. συνιεις (*pro* συνιων) **NBD**^{gr} **Φ** 238 892 *Sod*¹³⁴¹ *Orig.* This appears very deliberate, as much for the sake of euphony with *σπαρεις* perhaps or for contradistinction of the pair *ακουων...συνιων* as for anything else...*σπαρεις ουτος εστιν ο τον λογον ακουων και συνιεις*. They do not write *συνεις* but *συνιεις* so that apparently the present participle is intended

Matt.

but in a different form. But see Rom. iii. 11 where *συνιων* is accepted by all.

Observe however B at Luke xxiv. 45 alone writing *συνειναι* (aor. inf.) for *συνιεναι*. (W *συνιεναι*.)

xxiii. 17. ο *αγιασας* (*pro* ο *αγιαζων*) **NBDZ** 892 *d* (*d* no doubt following his Gk, because all other Latins are against *d*). No cursives appear to join **NBDZ** besides 892, and *sah boh arm aeth* with the *Latin* appear to be against the change. I believe ο *αγιασας* to be an "improvement," followed however by *Soden* as well as *Hort*. The place, however, should be considered in connection with:

21. κατοικουντι (*pro* κατοικησαντι) **NBHSΦ** *fam* 1 *fam* 13 *etc. txt. recept. latt copt et verss vid.* Here **CDLZΓΔΠ** *al unc*⁷ oppose with κατοικησαντι, as do **WΣΨ** and as does 892.

Here the versions reverse their position and go with **NB**. One's preference would be against **NB** in xxiii. 17 and with them in xxiii. 21 where they hold the *textus receptus*.

Hort has a very unsatisfactory solution, for he places *αγιασας* in his text verse 17 without marginal comment, while in verse 21 against κατοικουντι he has in his margin κατοικησαντι, so there seems to have been no system, unless *D* was considered an absolute balancing factor. *Soden* has *αγιασας* and κατοικησαντι.

As to Infinitive.

Interchange of present and aorist infinitive and imperative. Examples:

xii. 10. θεραπευσαι	NDLW	} where N and B are on different sides.
θεραπευειν	B <i>rell</i>	
xiii. 3. σπειραι	NDLMXW <i>minn alig</i>	
σπειρειν	B <i>rell</i>	
xvi. 21. δεικνυναι	B ^{sol} <i>cum Orig</i> ^{semel}	[<i>Soden</i> adds nothing]
δεικνυειν	N <i>rell et Orig</i> ^{saepe}	
xxiii. 23. αφειναι	NBL <i>x</i> ^{scr} <i>7</i> ^{pe}	
αφιεναι	CD <i>rell omn</i>	

As to infinitive tenses *cf Orig Eus ad Matt* xxiii. 37 *επισυναξα* (*pro* *επισυναγαγειν*) and *cf Luc*.

Imperative.

v. 42. δος	NBDW <i>fam</i> 13 [non 346] 892 <i>Sod</i> ^{al.} <i>pauc Clem</i>
διδου	<i>plur</i>
xix. 17. τηρει	BD <i>sol</i> <i>et W-H txt</i> (<i>τηρηη</i> 2 ^{pe})
τηρησον	NCL <i>rell</i>

Matt.

xviii. 17. <i>ειπον</i> <i>ειπε</i>	NL <i>Orig</i> <i>B rell Cyr Bas</i>	{	So at xxii. 17. <i>ειπον</i>	LZ 33
			against <i>ειπε</i>	NB <i>rell</i>
			and xxiv. 3. <i>ειπον</i>	L 1 33
			against <i>ειπε</i>	NB <i>rell</i>
xxi. 2. <i>πορευεσθε</i> <i>πορευθητε</i>	NBDLZ <i>min</i> ¹⁰ <i>Orig Eus Chr</i> <i>C rell</i>			

Change of Case.

Genitive Absolute.

- viii. 1. *καταβαντος δε αυτου* (*pro καταβαντι δε αυτω*) BC(Z)W *Sod*⁰⁵⁰
and **N**^b 892 *min aliq W-H & Sod txt*

As this is the first case to be noticed, it should be observed most carefully that **N*** does not do this here. So that **N** opposes B at the very outset of a series in ch. viii. as to what is, I am convinced, a deliberate change. The point is that, as Burgon expressed it,† writing upon "style": "The attentive reader of S. Matthew's Gospel is aware that a mode of expression which is *six times repeated* in his viiith and ixth chapters is perhaps only once met with besides in his Gospel,—viz. in his xxist chapter." Burgon referred to viii. 1 *καταβαντι αυτω*, viii. 5 *εισελθοντι τω* I., viii. 23 *εμβαντι αυτω*, viii. 28 *ελθοντι αυτω*, ix. 27 *και παραγοντι τω* I., ix. 28 *ελθοντι δε*, xxi. 23 *και ελθοντι αυτω*.

Now as B does not change *all* these datives, it might be thought that "Antioch" for some reason had made a harmonious whole and turned some genitives into datives in the supposed revision. It is just here that **N** offers its important testimony, for **N** does *not* use the genitive on the first occasion, thereby showing that it was *Egypt* which revised some of St. Matthew's datives, and not *Antioch* which cancelled some genitives. See further remarks under this head in St. Luke and St. John.

The second case occurs four verses later, at :—

- viii. 5. *εισελθοντος δε αυτου* **NBCZ** 892 *min aliq W-H & Sod txt*
(*Orig εισελθοντος του κυριου*)
but *εισελθοντι δε αυτω* all the rest
viii. 28. *και ελθοντος αυτου* BC et **N**^b Φ *Sod*⁰⁵⁰ et *Sod*^{txt} 892 *min*
pauc (*και ελθοντων αυτων* **N***)
και ελθοντι αυτω all the rest
xxi. 23. *και ελθοντος αυτου* **NBCDLΦ** 1 *fam* 13 33 604 892
*Sod*¹⁰⁹⁴ [*non al.*] *Orig bis W-H & Sod txt*
και ελθοντι αυτω the rest

What is this but a Greek "improvement"? The small limited group speaks for itself.

† 'Last twelve verses of St. Mark,' p. 141.

It is noteworthy that *αὐτῷ διδασκοντι* remains unchanged later in the verse (although some Latins and Syr omit *διδασκοντι*, expressed by the other Latins *ad eum docentem*) so that the dative absolute rather hangs together throughout: *καὶ ἐλθοντι αὐτῷ εἰς τὸ ἱερόν προσήλθον αὐτῷ διδασκοντι...*

See beyond in the other Gospels as to Genitive Absolute, where we find the same revision to the Genitive in St. Mark, but nothing of the kind in St. Luke and St. John, because there were no datives to revise!

Kind of Accusative Absolute (involving Change of Order).

Matt.

xxvi. 40. L alone [*Soden* adds no others] changes *εὗρεν αὐτοὺς καθευδοντας* to *εὗρεν καθευδοντας αὐτοὺς*

Observe in the parallel in LUKE xxii. 45 **NBDLT** do the same: *εὗρεν κοιμωμένους αὐτοὺς* instead of *εὗρεν αὐτοὺς κοιμ.* Observe further that T is a graeco-sahidic, and therefore this Greek is contrary to coptic order. Note that *d* (alone of Latins) follows with *dormientes eos*,† and note that in Matt. xxvi. 43, Mark xiv. 37 40 no change is made in the order, and it becomes a personal matter where the change is made.

To this add:

xvii. 25. Among a tremendous variety of readings distributed over the "clever" MSS, the usual reading *οτε εισηλθεν* by the mass of Greeks is confirmed by the versions, but where D *d b n* use a dative (absolute) *εισελθοντι*, and 33 a genitive abs. *ελθοντων αυτων*, and *Sod*⁵⁰ *fam* 13 *εισελθοντων*, and *a* is content with *intranses*, **N** and **B** use an accusative, **N*** *εισελθοντα εἰς τὴν οἰκ.*, **BN**^{ca} 1 892 *ελθοντα εἰς οἰκ.* In view of the immense variety of expressions [see under "Differences between **N** and **B**"] it must fairly be admitted that **NB** are improvising.

Now note:

xxvi. 71, where **NBLZ**. 892 *min pauc* do not care for an acc. absolute, for they suppress *αὐτον* in *ἐξελθοντα δε αὐτον*, the reading of nearly all others. D^Φ *Eust* 17 have *ἐξελθοντος δε αὐτου* (*d* latin wanting) and the Latins mostly favour *exeunte autem illo*, but *a n* "egressus." As to *b r* they actually give us a Latin acc. absolute "exeuntem autem illum," *ff*₂ as printed "exeunte autem illum," *g*₁ "exeuntem illo."

W confirms *ἐξελθοντα δε αὐτον*, and from the Latin testimony it looks as if *αὐτον* had been suppressed by **NBLZ**.

† As if "dormientibus illis invenit eos."

But not elsewhere in the other four passages (Matt. and Mark), so that, as I have often thought throughout the study of Luke, the conjunction of D with **NBL** has a different significance in this Gospel to what it has elsewhere. It is not "Western" agreeing with **NBL**, but **NBLD** in St. Luke's Gospel the outcome of some common text tradition.

Change of Case.

Matt.

- x. 16. *εις το μεσον λυκων* B (for *εν τῷ μεσω λυκων*) *ff₁ k vg^B* (*Lucif*). This is clear "improvement" after *αποστελλω υμας*. Cf also Matt. xxvii. 5. (Note D^{sol} at Luke x. 3 *μεσον λυκων*).
25. *τω οικοδεσποτη* and *τοις οικιακοις* B* alone (*προ τον οικοδεσποτην* and *τους οικιακους*) (governed by *επεκαλεσαν*); common text is *εκαλεσαν*, but nearly all authorities are for *επεκαλ*. *επικαλεω* would seem to favour a dative, while *καλεω* (except in middle) takes accusative. Lachmann and *W-H mg* follow B.
- xiv. 19. *επι του χορτο* **NBC*IWΣΦ** *Sod*⁷⁵⁰ 1 22 33 *al*¹⁰ *Orig*^{quater}
W-H Sod txt
επι τον χορτον D 16 61 892 *latt sah boh pl aeth arm (syr cu)*
επι τους χορτους C²E *rell unc omn min pl [non verss praeter boh^B syr sin']*
επι την (της) γην (γης) *boh^E syr pesh*
επι του χορτους sic L (cf *εχ^ω πεχορ^ωτ^ωτ^ω sah*)

Whether "herbage" plural or "grass" singular is original cannot be determined. I incline to the reading of D, regarding the genitive after *επι* here as an "improvement" of **NB** *Origen*.

The foregoing is more important than it seems, for very close after occurs another case which I think illustrates the matter perfectly, and fixes the authorship of both changes as that of *Origen*.

- xiv. 25. *επι την θαλασσαν* **NBPT^cWΔΘΦ** *Sod*⁷⁵⁰ 1 [*non* 118–209]
fam 13 22 238 *Sod*^{al. aliq} *Orig*
επι της θαλασσης CD *rell Eus*^{bis}

Observe this is a change in inverse ratio to the last. The genitive of rest—we can almost see *Origen* at work—belongs to *ἐπὶ τοῦ χόρτου* in ver 19, but the accusative of motion belongs to *ἐπὶ τὴν θάλασσαν* in ver 25. *Tisch* emphasises our point for us by saying of *Origen* "praeterea notat: ου γεγραπται ἦλθε προς περιπατων επι τα κυματα, αλλ επι τα υδατα." Clearly then *Origen* employed the accusative after *επι* here as of motion on or over the waters, and the accusative must be an emendation for the poor fisherfolk's Greek genitive.

It is true that in the next verse 26 **NBCD**(T^c) have *ιδοντες αυτον επι της θαλασσης περιπατουντα* and not *επι την θαλ. περιπ.* as the rest, but I doubt whether this affects my contention, as "they saw him on the sea . . walking." Besides it is a delicate point as to the exact case which *επι* should govern here.

My point seems well taken, because a little further on **N** gets an opportunity and avails of it (xvi. 19) to exhibit the difference between *δησης επι της γης*, which he leaves unchanged, and *λυσης επι της γης*, which latter he changes to *λυσης επι την γην*.

But these little things were done in passing, because at xviii. 18 *λυσητε επι της γης* (following *δησητε επι της γης*) is left unchanged by **N**.

Matt.

- xxv. 18. See p. 67. Nothing further occurs until
- xxvi. 7, where **NBDMΘ^e** *fam* 1 (118 *hesitans*) *fam* 13 [*non* 124] 106 301 604 *et Eust^{decem}* prefer *ἐπὶ τῆς κεφαλῆς* for *ἐπὶ τὴν κεφαλὴν* of the rest and *Basil.* In Mark xiv. 3 a partitive genitive is used *κατέχευεν αὐτοῦ τῆς κεφαλῆς* (—*ἐπὶ*). Perhaps the Marcan diction influenced **NBD** in Matthew. The presence of ten Lectionaries and but few cursives lends some emphasis.
- xxvii. 43. *πεποιθεν ἐπὶ τῷ θεῷ* **B** 213 alone for *πεπ. ἐπὶ τοῦ θεοῦ* with *latt^v* [*non c d f g₁ vg^{D^{FR}}*] with *Eus* 1/2 and *Juvencus*. Apart from possible Latin sympathy, it would seem to be the most delicate appreciation among Greeks of the alternative case to use after a certain shade of meaning of the verb. I class it here and under Latin, as well as under solecisms of **B**. Observe *Eus* is on both sides. Hort put *τῷ θεῷ* in his margin.

Change of Number.

- vi. 5. See under "Improvement."
28. *αὐξανουσιν* and *κοπιῶσιν* and *νηθουσιν* **NB** *Sod⁰⁵⁰* *fam* 1 4 33 273 *Sod¹⁷⁸* *Ath copt et verss* for *αὐξάνει . . κοπία . . νηθεῖ* (after *τα κρίνα τοῦ ἀγροῦ*) of all the rest. *Soden txt* plural as well as *Hort*.
32. *ἐπιζητουσιν* (*pro ἐπιζητεῖ*) after *τα ἔθνη* **NB** *min pauc copt contra rell.* We have to assume that *all* others strove for improvement by writing the verb singular, or that **NB** thought it best to employ the plural. *Soden txt* plural like *Hort*.
- [xi. 23. *ἐμμεῖνεν* (*pro ἐμμεῖναν*) see under "Syriac."]
- xii. 4. (Improvement) *ἐφαγον* for *ἐφάγεν* **NB** *o^{scr}*. *W-H* not *Sod*. This follows *εἰσῆλθεν*, but is accommodated to the previous verse 3 *οὐκ ἀνεγνώτε τι ἐποίησε Δᾶδ ὅτι ἐπεινάσεν (αὐτός) καὶ οἱ μετ' αὐτοῦ*. Obs. here that the coptics oppose **NB** and have *ἐφάγεν*.
- xiii. 5. *ἐξανετείλαν* (*pro ἐξανετείλεν*) **B** only with *vg* and *some latins* "exorta sunt" (and *k fructicaverunt*) and coptic.
16. *ἀκουουσιν* (*pro ἀκουεῖ*) following *ῶτα* (to accord with *βλεπουσιν*, following however *οφθαλμοί*) **NBCDMXΣ** *al Orig latt contra unc¹¹ al. pl.*
- [xvii. 2. **L** (and **HUF**) change *ἐγενετο* following *ἰματῖα αὐτοῦ* to *ἐγενοντο*. Not so **D^{sr}** (although *d* is *facta sunt*) nor **B rell.** It is mentioned to show the *tendency* as represented by **L**.]
- xvii. 4. See under "Improvement."
- xxv. 32. *συναχθησονται* (*pro συναχθησεται*) as to *παντα τα ἔθνη* **NBDGKLUII** *al.*
- xxvi. 31. *διασκορπισθησονται* (*pro -σεται*) as to *τα προβάτα* **NABCGH*ILM** *al. copt Orig* 1/2
- xxvii. 52. *ηγερθησαν* (*pro ηγερθη*) as to *πολλα σωματα* by **NBDGL** [*non W*] *min perpauc copt Orig Eus* (*ἀνεστήσαν Cyr*) seems clearly Egyptian.

[The singular verb after neuter pl. is not unusual in N.T. Greek. Cf Matt xiii. 4 *κατεφαγεν* all as to *τα πετεινα*, although some have *ηλθον*. The Latins and *d* all *venerunt* and *comederunt* incl. *d* agst D^{gr} *ηλθον* . . *κατεφαγεν*. The cases mentioned above trace to the "version influence" and predominantly to the coptic, which favours the plural after these neuters. But observe that W avoids all this.]

The point here raised seems to me to be of a good deal of importance and quite interesting. At first sight the narrow view may be that these few Egyptian mss, representing as Hort might have said "the watchful scholars of Alexandria," are preserving "the true text" with their plural verbs, and that "Antioch," in a purist mood, changed them to the singular after the neuter plurals. To do this "Antioch" would have had to forget the versions ringing in its ears, and have outdone Alexandria in an affectation of purism in its Greek. Since the Egyptian practice however, as represented by the Copts, is to employ the verb in the plural number in such cases, it is more likely that these few Egyptian mss (plus some others in certain of the cases) displaced the singular in the Greek from an innate habit in such cases. It would not merit so much attention if we did not find these mss habitually revising throughout. But as we do, and as we shall prove this in these pages, I consider the probabilities are that the singular number employed by the "traditional" text is the correct base and was modified in Egypt, owing to the "version tradition." The cases at vi. 28, 32 and xiii. 5 (B alone) are to be considered more especially in this connection.

Change of Order.

Matt.

- vi. 33. > *και την δικαιοσυνην και την βασιλειαν αυτου* B alone
- xi. 9. > *προφητην ιδειν* for *ιδειν · προφητην*; **N*BZW** 892 *Sod*¹²⁴⁶ *Orig*
 26. > *ευδοκια εγενετο* **NBW** *Sod*⁹⁵⁰ 1 33 892 *k* (*copt*) *Sod txt*
- xii. 44. > *εις τον οικον μου επιστρεψω* **NBDZ** 7 33 892 *aeth* against
rell and all other versions. *Sod txt* follows **NB**.
- xiii. 39. > *ο δε εχθρος εστιν ο σπειρας αυτα ο διαβολος* B alone
εστιν alone occupies this position in B. He may have
 hesitated as to omission of *αυτα*, or of *εχθρος* as some.
- xiv. 18. > *φερετε μοι ωδε αυτους* (*pro* *φερετε μοι αυτους ωδε*) **NBZ**
 33 *vg*^D only. This is a small matter but an almost impossible
 order, and against *sah* and (*boh*). *ωδε* is omitted (and the
 "neutral" text *me judice* is without it) by D *d* 1 *boh* *aliq*
syr cu sin it^{pl} [the vulgates vary the order tremendously]
vg^{X*}. No doubt it was added in the margin of the parents
 of **NBZ** and found its way into the wrong place in the
 text. *Soden* however follows *Hort* and **NBZ**.

Matt.

- xvi. 21. > *οτι δει αυτον εις Ιεροσολυμα απελθειν* **NBD**^{sr} 1 *fam* 13 33 157 *y*^{scr} *e Orig Iren*^{int} *Hil* (for *οτι δει αυτον απελθειν εις Ιεροσ.*). The change savours of improvement but Soden likes and adopts it.
- xvii. 4. > *σκηνας τρεις* B *e* (cf *Luc ix. 33*) *W-H marg.*
- xix. 16. > *προσελθων αυτω ειπεν* (*pro προσελθων ειπεν αυτω*) **NB** *Sod*^{oso} *fam* 13 157 892 *Sod*^{190 1333} (*et txt*) *e f sah arm aeth Chr Auct*^{op imp} (*Just*) against the rest and *syr*. This involves a change in the sense. *Boh* and Old Latins *a b c g h q* complete with *προσελθων αυτω ειπεν αυτω*.

It is rather indeterminate, for while *Justin*^{apol} says *προσελθοντος αυτω τινος και ειποντος*, in *Trypho* he says *λεγοντος αυτω τινος* (*Clem*^{hom} and *Marcos*^{Iren} are indeterminate).

- xxii. 28. > *εν τη αναστασει ουν* **NBDL** *fam* 1 *fam* 13 2^{pe} (*Sod*) 604 *Sod*^{tres} *boh syr* (*om ουν syr sin*) for *εν τη ουν αναστασει* of nearly all other Greeks and *sah*. Soden follows *Hort* and **NBDL**.

It seems to be a sheer improvement. D joins probably because *d* had it with the other Latins, who had already changed the order when translating, as *syr pesh* (but *syr sin* omits). What reason on earth could there be for poor "Antioch" to change to *εν τη ουν αναστασει*?

40. (involving change of number) A most important place : *εν ταυταις ταις δυσιν εντολαις ολος* (*om N* *syr diatess copt*) *ο νομος* > *κρεμαται και οι προφηται* **NBDLZΣ** 33 892 (*pro εν ταυτ. τ. δυσιν εντ. ολος ο νομος* > *και οι προφηται κρεμανται* **WΦ** *unc*¹³ *rell min et fam* 1 13 604 2^{pe} *omn*)

The change is very old but still looks like "improvement." With **NBDLZΣ** 33 892 are ranged the Latins including *Tert*^{Jejun} with *syr* [but *diatess*^{int} "are hung the law and the prophets," as *aeth*^{int} "pendent tota lex et prophetae"; notice the order], while for **WΦ** and the mass, including all the important cursives (but 33 892) are to be added *sah boh* very distinctly—*sah*: "The law and the prophets are hanging on these two commandments," *boh*: "On these commandments two the law with the prophets were hung"—together with *Clem*^{bis} (*εν τουτω ολος ο νομος και οι προφηται κρεμανται*, and: *εν ταυταις λεγει ταις εντολαις ολον τον νομον και τους προφητας κρεμασθαι τε και εξηρητησθαι*), also *Orig*^{int} 1/5 and *Orig*^{3.981}. *Basil* is on both sides. Thus it is by no means certain that **NB** are right. Their great allies the *sah* and *boh* desert them,† and I prefer the harder reading of **W**. (*Soden txt* follows *Hort* and **NB** etc.)

- xxiv. 44. > *η ου δοκειτε ωρα* (*pro η ωρα ου δοκειτε*) **NBDI** 604 892 *d vg boh Ath contra rell*

It is a little suspicious for *Ath* joins, and **L** says *η ωρα η ου δοκειτε*, not going with **NB**, but *Sod* follows *Hort* and **NBDI**.

† Plainly then neither *sah* nor *boh* used **N** or **B**.

Matt.

xxvi. 36. > *εκει προσευξωμαι* (*pro προσευξ. εκει*) NBDL fam 69 [non 124]† 33 157 892 Sod⁹⁶ et txt a b c d f ff₂ h q r sah boh Orig^{int} (ff₁ g_{1.2} aeth illuc et orem). This is a place where with a good many others (not noticed) *copt* and *lat* together support NB. Read *εκει ευξομαι* 604 [non — ; *corrigé ed.*] after the Egyptian form.

Thus at xxvi. 39 *προελθων* (for *προσελθων*) BMH* are supported by Latin "progressus" (*d* only *accedens*) and *sah boh* very distinctly also support *προελθων*.

Historic Present.

"It will be seen in the following lists that the 'historic present' is very frequent in Mark's narrative, comparatively rare in Matthew's, and extremely rare in Luke's. . . . Now if (as we see was probably the case in other matters) Matthew and Luke made this change of phraseology from Mark, they were only preferring a more usual to a less usual mode of expression. For it appears from the LXX that the employment of the historic present had been up to this time by no means common with the writers of the sacred story in the *Koinḗ* or Hellenistic Greek. . . . And Dr. J. H. Moulton says that it is common in the papyri." ('Horæ Synopticæ,' Hawkins, pp. 143/4.)

It follows from this that St. Matthew and St. Luke changed the historic present of St. Mark's source if that source was a written one and the one from which they drew. Or that they found in their "Q" few historic presents, or if they found them that they changed them.†

Then, later, the papyri show us, and Alexandrian second and third century writers bear this out, that the historic present, and especially the imperfect, came into vogue. Hence the changes in this direction found in N and B in Matthew, Luke and John (*cf. Matt* xiv. 19 *κελευει* Orig 2/3).

If one consults Tischendorf at Apoc. xii. 13 as to *εδιωξεν*, we read in his note: "N^c *εξεδιωξεν* (N* *corrupte* *εδωκεν*)." But it is nothing of the sort. *εδωκεν* is *corrupte* for *εδιωκεν*. I found this confirmed by the full commentary of Oecumenius in Apoc 146 (Messina⁹⁹) where the imperfect stands in his text and is repeated three times over in his commentary. *Gigas*' latin also gives the imperfect. I mention this in an introductory manner, because the text of Oecumenius' MS of the Apoc. is thoroughly Alexandrian and unites the base of N and A, and this (unpublished) passage gives us a true picture of Alexandrian usage. See my article on *Oecumenius* in American Journ. of Philology, Oct. 1913.

† *Hiat* 13; *προσευξωμαι* κακει 124. *Om εκει* 4. 2^o arm syr.

† This "Q" business seems to me to lack a proper foundation. St. Luke's language is so utterly his own that he could hardly have used any other written source than notes prepared for his own use. Consult Dr. Hobart's work on the 'Medical Language of St. Luke,' Dublin, 1882. Every page of St. Luke's Gospel is saturated with his own way of expressing matters, now expanding, now contracting the narrative, but ever with a method, a manner and a diction which are personal.

Matt.

- xiii. 28. λεγουσιν (*pro ειπον*) **NBCD** 33 (*Sod*) 157 892 *Sod*¹³⁴¹
latt pl (against *rell* and *f ff₁ q sah boh arm aeth*)

How come **NB** to desert coptic here? The authorities do not agree about this verse, for **B** drops the *δουλοι* so as to make a pair *ο δε εφη αυτοις . . οι δε λεγουσιν αυτω*, and **BC** write *αυτω λεγουσιν* while **ND** *λεγουσιν αυτω*; and *εφη* at the beginning is changed to the present by the Latins *ait*. Cf the next verse *φησιν* or *λεγει* **NBC latt** (all varying among themselves) against *εφη* and *ειπεν* of the majority. Cf also long quotation from *Epiph^{manich}* in Tisch. showing some interesting variations. (*- αυτω Sod*¹⁰⁹⁴ *cum pers*).

- xiii. 52. λεγει (*pro ειπεν*) **B**D₁** 892 *Sod*^{1353 1444} *vg it*

But this is more than a historic present (*λεγουσιν αυτω ναι . λεγει αυτοις . .*) to conform to the *λεγουσιν* preceding, for it shows that when *λεγει* follows *λεγουσιν* thus, **B^{cor}** does not object as the historic present is maintained, while elsewhere to avoid tautology (see under "Improvement" Matt. xii. 48, Luke ix. 21) *λεγοντι* is substituted for *ειποντι* following *ειπεν*.

We shall see much more later on of the historic imperfect favoured by the Alexandrian school and **B**. An illustration offers at Matt. ix. 9 of **N** (who also elsewhere prefers this) deliberately siding with **D** 21 892 *d* alone of all authorities (+ *Sod*^{tr^s} *et Sod txt*!) for *ηκολουθει* here instead of *ηκολουθησεν*, which should be noted, as it opposes all other Greeks, and all Latins (but *d*) and both coptics.

In the very next verse but one (ix. 11) **NBCLW** 892 *al^{allq}* prefer *ελεγον* with many latins to *ειπον* against the rest and *d k copt*. *Soden txt* does not adopt *ελεγον* although his *same* new MSS as in ix. 9 do so. Again ix. 19. *ηκολουθει* **NCD** 33 *Sod*^{tr^s} (*non txt*) *latt^{pl}*; *ηκολουθησεν* **B** *rell copt f k*

23. They prefer this historic imp. even above the historic present, having here *ελεγεν* **NBD** 892 *it^{pl} boh*, against *dixit c g₁ h k sah syr Sod*¹⁴⁴³ *ειπεν*, and *λεγει CW unc¹⁰ gr mult*

The same applies to ix. 30 where **NB*** *fam* 1 22 892 (those faithful adherents, see at vi. 5, 18) *Sod*¹⁷⁸ *et txt* prefer *ενεβριμηθη* to *ενεβριμησατο* of all the rest and versions (but *comminabatur* by *aeth^{int} Walton*).

- xv. 25. *προσεκυνει* (*pro προσεκυνησεν*) **N*BDM** 1 *fam* 13 33 *al. txt*
rec Orig b c d ff₁ g_{1,2} k boh^{unus} (sah adorans)

This is against all other uncials and **W** for *προσεκυνησεν* including *boh*. (At xv. 31 **B** has *εδοξασαν* with most, but **NL** *min*⁴⁰ and *Latin* have *εδοξαζον*. I mention it because *k** not content with *clarificabant* actually has *clarificant*.)

- xv. 36. *εδιδου* (*pro εδωκεν*) **NBD** 1 *fam* 13 33 157 892 *d Chr Thdor*^{mops schol}

This against the other Greeks, all other Latins and versions. Why should the "Antioch" revision have constantly cancelled the historic imperfect? Far more likely that **NB** made the changes. A scholion is always a dangerous adherent for them, as here. We would surely

find a trace of *dabat* in *a* or *e* or *k* if legitimate. This remark is the more apposite because immediately afterwards at xv. 37 B alone with D and nearly all Latins has an important change of order which is clearly influenced by the Latin. (εδιδου xv. 36, *Sod*¹³⁵³ only new witness, but also *Sod txt*).

Matt.

xvii. 20. ο δε λεγει (*pro* ο δε ειπεν) **NBD** 1 *fam* 13 33 *it*^{vl} *syr et Sod*
txt contra C rell gr et a f g₂ n q copt.

xviii. 25. εχει (*pro* ειχεν) Not content here with ειχεν and *habebat* of all Latins, B with only *Sod*⁰⁵⁰ 1 56 58 124 *Sod*¹³⁴¹ *Orig* 1/2 makes a deliberate change to the present.

xix. 21. λεγει (*pro* εφη) B *Sod*⁰⁵⁰ and *fam* 13 only of Greeks, with *latt.*

xxi. 13. This is a very important place (following xxi. 1/12 where the synoptic influences are all at work). **NBL** 124 [*contra fam*] 892 with *boh aeth*^{vid} *Orig* 2/4 and *Eus* (and only these + *Sod*^{tr:28}) read ποιειτε, making an historic present of it, "but ye make it a den of thieves." 604 avoids it and against it are the mass including DW with *εποιησατε* as *Basil* (and St. Luke), and 1 *Justin Orig* 2/4 *πεποινηκατε* (as St. Mark) and as *latt* "fecistis" with *sah arm* and *Iren*^{int}. But *Soden txt* prints ποιειτε.

Now the reason for the change by *Orig* 2/4 and *Eus* with *boh aeth* and only **NBL** 124 892 to ποιειτε appears most subtle. It would make three various readings in Matt. Mark and Luke instead of two (= one, because aorist = perfect). In *Jeremiah* vii. 11 no verb is used, the verb appearing in verse 10. Thus 10 *fin*: το μη ποιειν παντα τα βδελ. ταυτα continuing (11) μη σπηλαιων ληστων, so that, as "το μη ποιειν" is used, there seemed liberty here in Alexandria to employ the favorite historic present.

xxi. 43. Observe a place emphasising the historic present [which here stands unchanged by all] for after δια τουτο λεγω υμιν **NB** *Sod*⁰⁵⁰ 28 64 118-209 243 2^{pe} 604 892 *Sod*^{178 541} *Evs*^{ta septem} with *Arnob* omit *στι*. Here *boh sah* [*except boh*^{re}] retain the usual introductory *χε*, as also *syr* and *lat*. This matter is omitted in *Tisch N.T.*, but supplied in 'Emendanda.'

NOTE.—I dare not extend this essay to cover peculiarities of *other* mss. Yet note that the historic present is favoured by L alone even when the others do not use it, e.g. xxii. 4 αποσπελλει *pro* απεσπειλεν L only, although leaving απεσπειλεν in ver 3 [*Iren* vers 3 "et mittenti"; *Hil.* ver 4 "qui vero iterum cum praeceptorum conditione mittuntur"]. L of course is close to the "family" **NB**, and observe soon after that L *Orig Iren*^{int} are alone in omitting αυτου at xxii. 6, so that the text is "old" enough for αποσπελλει in ver 4 to attract attention. *Origen*, as I have said before, is no fair representative of any pure text, for hereabouts he goes jumping about in his preferences, using ανειλεν at xxii. 7 (and deliberately, for he repeats αναιρουσι [observe the tense] soon after) with *fam* 1 22 against απωλεσεν of **NB** *rell*. Again, ver 8 he omits εστιν with *Chr Dam* and ΔΣ only and *Sod*³⁰¹⁷.

I may also call attention to the use by **N** alone at xxvi. 21 of λέγει for εἶπεν of our Lord's opening speech at the last supper.

And as bearing on the freedom with which such matters were handled in the time of *Tatian*, we notice that when quoting St. John i. 5 (*contra Graecos*) instead of saying καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν, *Tatian* says: καὶ τοῦτο ἐστὶν ἄρα τὸ εἰρημένον· ἡ σκοτία τὸ φῶς οὐ καταλαμβάνει.

Next we will consider Harmonistic Readings, and finally General Improvement.

Harmonistic Omissions.

Matt.

xx. 16. The final clause πολλοὶ γὰρ εἰσι κλητοὶ ὁλογοὶ δὲ ἐκλεκτοὶ is removed by **NBLZ** 36 892 *sah boh* (some *aeth* mss, not Walton), but only by these, as being an importation from xxii. 14. But *Orig^{bis}* witnesses for it at this place (besides thrice at xxii. 14). The Latins are a unit with all the Syriacs (both *cu* and *sin* being extant here at xx. 16) for the clause, not even *e* or *ff* or *r*₂ joining what I must regard only as an "Egyptian" conspiracy, and so I enter this also under "Coptic." It is not a question, I am sure, of the coptics sharing an underlying text of **NBLZ**, for *D* is against them and *W* and all the rest, nor do the sympathising cursives join **NB**, not even 33, which here keeps with its great friend Origen. Here then our XIX century restoration did not give us even Origen's Greek Testament, and Hort accuses him *e silentio* of having failed to report the "shorter" text here. But Hort had doubts, for he puts the disputed clause in the margin. Not so *Soden*, who simply excludes (with ^{371 1443} *φ^a*).

A light is thrown on the proceeding (but we do not observe these things contextually as we should) for at the beginning of the next verse *B* and 1 alone of Gks, with *SAH BOH* and *Orig* (only 2/3), write μελλων δε αναβαινειν for και αναβαινων against **N** and the rest. Thus if the text were basic in xx. 16 *fin* for the "non-interpolation," why should **N** desert *B* here? It must be because *B* was following *sah*.

Again (same verse xx. 17) τοὺς δωδεκα (—μαθητας) is read by **NLZ** and *D* 1 892 with *boh*, but *sah* joins *B* in writing τοὺς δωδεκα μαθητας (+αυτου *sah* 1/2), so that *sah* and *B* are very close here. As to an underlying text, it is **N** (or *syr cu sin* τοὺς δωδεκα αυτου) which preserve it, for *Orig* (*quater*) goes with **N** against *B* here. Besides **N** gives us the *syr* base in the next verse xx. 18 εἰς θανατον with *boh^{pl}* *pers* for εν θανατω (which *B aeth* omit).

xxii. 30. —του θεου *BD fam* 1 and all *latt vett* (but *ff*₁ *g*_{1.2} *l*) *syr cu sin sah arm* and *Orig*, but probably because of Mark xii. 25.

xxiii. 38. —ερημος *fin*. Only *BL ff*₂ *syr S boh* (some) and *sah* 3/4. The group clearly belongs together, except perhaps *syr S*. Origen opposes (except *Orig^{ms} semel*) and *Clem arm aeth Eus Cyr*

Matt.

Iren^{int} *Cypr* have it. What is this but a harmonistic "shorter" text based on the omission in Luke (xiii. 35)? Many add *ερημος* in Luke, but there it would seem that the evidence for the "shorter text" is "overwhelming." *Soden* does not adduce a single new witness for omission in Matthew.

Harmonistic Additions.

- vi. 22. +σου (*post οφθαλμος prim.*) B 372 *it*^{pl} *vg*¹⁶ *aeth Orig*^{int} *ex Luc xi. 34* against **N** and the rest.
- viii. 9. +τασσομενος (*post ειμι υπο εξουσιαν*) **NB** 4 238 273 372 421 *q*^{scr} (observe the extraordinary comment these six utterly diverse cursives offer on the situation, for it is not *fam* 1 or *fam* 13 or even 22 or 28, still less 157 or 33 or 892, which add with **NB**; such a point is quite lost by *Soden* who neglects the cursives previously reported, naming only 273 372) *boh (sah) latt multi Chr (semel !)*, against all the rest; comes from Luke vii. 8. (The excuse for the Latin [but *f ff*₁ *l vgg*^{pl} *Hier* and some others do not add] is that the Latin *sub potestate* is rather bare without the addition of *constitutus*.)
- xv. 38. +ως (*ante τετρακισχιλιοι*) B (**N**) *Sod*⁰⁵⁰ 1 *fam* 13 22 33 157 *Sod*^{pauc} *ff*₁ (*sah*) *arm aeth (ex Marc viii. 9)* *Sod* outdoes *W-H (marg)* adding *txt* outright.

N seems to have been perplexed, for he and *boh* only omit in Mark, while in Matthew he has a change of order alone where he adds [and *Tisch* neglects to accept his witness there by error].

- xxiv. 36. +ουδε ο υιος **N**^{*et} *cbBDΦ* 13-124 28 86 *Sod*^{quattuor} *aeth arm it*^{pl} *syrr hier [non sin pesh]*

This must come from Mark xiii. 32 where practically all have it. I do not wish to discuss this as it borders on another province of criticism, merely pointing out that **NB** on occasion can add (when it suits them) as well as omit. May I ask why other authorities "omit" here in Matthew while retaining in Mark?

The O.L. here is very closely related to the *Diatess* which quotes from Mark xiii. 32, beginning a new paragraph at § xlii. 32 and running Mark xiii. 32/37 straight on.

Harmonistic Changes.

Matt.

- x. 13. See under "Improvement."
- xiv. 5. *επει* (*pro οτι*) B alone with 604 (*επειδη NΣ7*) *Cf.* xxi. 46 for the parallel under consideration.
- xvi. 20. *επετιμησεν* B*D *W-H*^{txt} *d e syrr cu* against the rest and *Orig*^{quater} (*ex Marc et Luc*). *Soden* adduces no new witnesses and excludes.
- xviii. 6. (improvement) *περι του τραχηλου* only **NBLZΣ7** 28 157 *y*^{scr} *Sod*^{septem} [*non txt*] *Orig* 1/2 *Bas Cyr* (= *Marc ix. 42, Luc xvii. 2*). The Latins here (even *e*) in *Matt* have *in* (against *circa* Mark,

Luke) with most Greeks including 1 13 22 *Orig* 1/2, while only DU *d* have *ἐπι*.

Orig 1/2 is exceedingly suspicious, and why should *περι* be changed if original?

Matt.
xix. 24. *τρηματος* **N*B** *Orig* 1/3 (*Orig* 1/3 *τρυμαλιας cum plur,*
Orig 1/3 *τρυπης*)

Mark
x. 25. *τρηματος* **N*** *sol* (*Rell τρυμαλιας et B†; al. τρυπηματος*)

Luke
xviii. 25. *τρηματος* **NBD** 49 (*τρυπηματος LR* 157 *ραυς, τρυμαλιας plur*)

Thus **N** is the only one who did not get tired of turning his pages backward and forward and who is consistent throughout.

(*Clem*, like *Orig*, varies: *δια της τρυμαλιας της βελ., δια τρηματος ραφιδος, δια τρυπηματος βελ.,* and fourthly simply *δια βελονης.*)

This is a place where we must call in outside assistance to settle a textual difficulty, and the matter appears quite simple.

St. Matthew doubtless wrote *δια τρυπηματος ραφιδος,*

St. Mark ,, ,, *δια (της) τρυμαλιας (της) ραφιδος,*

St. Luke ,, ,, *δια τρηματος βελονης.*

We find **NB** changing St. Matthew's *τρυπηματος* to St. Luke's *τρηματος*, but retaining St. Matthew's *ραφιδος*. We find **N** changing St. Mark's *τρυμαλιας* to St. Luke's *τρηματος*, while retaining the *ραφιδος* belonging jointly to St. Matthew and St. Mark, which however *fam* 13 changes to *βελονης* in Mark, as rudely *Clem*, who mixes up the passages.

Then we find that while **NBD** give us correctly *τρηματος βελονης* in St. Luke, the *others* harmonise there by writing, incorrectly, *τρυπηματος* of Matthew or *τρυμαλιας* of Mark, and many *ραφιδος* for *βελονης*.

I say "incorrectly" because the wording *δια τρηματος βελονης* harmonises so beautifully with other medical diction of St. Luke that it is hardly possible to challenge the reading of **NBD(L)** here. I quote from Dr. Hobart, 'Medical Language of St. Luke,' Dublin 1882, p. 60: "The words used by St. Luke are those which a medical man would naturally employ, for *βελόνη* was the surgical needle, and *τρήμα* the great medical word for a perforation of any kind. But still further, we meet with the same expression in *Galen*: *ὡσαύτως δὲ καὶ ὅτι ῥάμμα τοῦ διατρήματος τῆς βελόνης διηρημένου ἔνεκα τοῦ συνάγειν ἀλλήλοις ἦτοι τὰ μόρια τοῦ διατετμημένου σώματος.* And to express the puncture made by the needle: *διὰ τοῦ κατὰ τὴν βελόνην τρήματος.* *Τρήμα*, peculiar to St. Luke, in medical language was applied to all perforations in the body, e.g. in the ears, nostrils, vertebrae, the sockets of the teeth, &c." Dr. Hobart adds seventeen other quotations from *Hippocrates* and *Galen* illustrating this.

The question thus seems very simple and reduces itself to the fact that **N** harmonised all three passages by employing St. Luke's *τρήματος*

everywhere, that B did this in Matthew but not in Mark, while the others, who correctly report Matthew and Mark, go wrong in Luke and harmonise wrongly there to Mark's *τρυμαλιας* or Matthew's *τρυπηματος*, the matter being self-evident by their employ of *ραφιδος* instead of *βελουης* in Luke.

Matt.

- xx. 17. For *και αναβαινων* B says *μελλων δε αναβαινειν*. B is supported by 1 [*non fam*] *sah boh syr pesh pers* and *Orig* 2/3, but it seems a clear reflection of Mark x. 32 (whence the *diatessaron* draws) "*ησαν δε εν τη οδω αναβαινοντες εις Ιεροσολυμα.*" I place this here and not under "Coptic," but a glance under "Coptic" will show that at xx. 8, 16, 34 there is an Egyptian conspiracy involving B in the four places, including xx. 17, so close and careful as to reveal B and coptic as editors, and not as neutrals.

Just so *Σ* + *min*³ exhibits the process on its side at xx. 24 by writing *ηξαντο αγανακτειν* with Mark (x. 41 [the *diatess* § xxxi. opens with the account from Mark x. 41/44]) instead of *ηγανακτησαν*. And if we look beyond to xxii. 40 we find - *ολος* by *Σ* alone is the way of the *diatessaron* with all the syriacs and *sah boh*^{pl}; so that coptic is in sympathy here too.

- xxi. 2. *κατεναντι* (*pro απεναντι*) *NB*CDLZΦ 892 *al*¹⁰ *Orig* 1/2 *Eus* 1/2 borrowing from Mark xi. 2, Luke xix. 30 where *κατεναντι* stands by all. (See under "Synonyms.")
7. *επ αυτων* (*primo loco*) *NB*DLZΦ 33 69 892* *Sod*^{duo} *Orig*^{bis} (against *επανω αυτων* of all the rest)

This seems to be merely a reflection of Mark xi. 7 *επ αυτον* and Luke xix. 35 *επι τον πωλον*.

Tisch forgets to say that the rest of the 13 family omit the preposition altogether and write *ατω*.

- xxi. 12. - *του θεου* (*cf Marc* xi. 15 *Luc* xix. 45) See under "Coptic" and beyond under "Improvement."

25. *εν εαυτοις* (*pro παρ εαυτοις*) *BLM*²Z 157 372 892 *min*⁶ (*copt*) *Cyr*. This seems merely a "nicety" of harmony to Matt. xvi. 7 and 8 where *εν εαυτοις* is used on both occasions without fluctuation among MSS. Why then should "Antioch" change at xxi. 25 to *παρ εαυτοις*? What reason would there be?

- xxii. 39. *δευτερα* (-δε) *NB* 4 157 *Sod*²⁴³ only (against the versions and *sah boh pl*) with *sah*¹¹¹ *boh*^{C17K2*} comes from Mark xii. 31 "*δευτερα αυτη.*" Observe that B improvises (alone) in Matthew by substituting *ομοιως* for *ομοια αυτη*.

- xxvii. 29. *περιεθηκαν* B 131. *cf Marc* xv. 17 *περιτιθεασιν*.
33. *εις τον τοπον του* B⁸⁰¹ *cf Luc* xxiii. 33 exactly.

Here is harmony in full blast in this "neutral" text. Consult in the same verse 33 - *λεγομενον* by *Σ* alone (*= Marc* xv. 22) and the

picture is complete as to *both* **N** and B harmonising in exactly the place where they should be most careful not to do so if they expect our confidence elsewhere.

[I would call attention to xxvii. 35 without any emphasis because the reading in the photographic edition of B cannot be determined. No mention of it is made in Tischendorf's notes, but in Gregory's *Emendanda* attention is directed to B* *διεμερισαν* for *διεμερισαντο*. In the photograph it reads ΔΙΕΜΕΡΙCΑ^{TO} with a very small *to* which was perhaps added by an early corrector. In the LXX as in B's own text of Ps. xxii. the reading is *διεμερισαντο*. If *διεμερισαν* B* be correct we have an elimination of *sibi* after *diviserunt* with *c f ff₂ g_{1,2} r r₂ Aug^{Joh} and vg omn (exceptis BQX Cerne dimma)†* and *syr*, but *sah boh* are explicit "among them." In Mark xv. 24 the expression is *διαμεριζονται τα ιματια αυτου*, but in Luke xxiii. 34 (where B had just been looking; see above as to *εις τον τοπον του*) it is *διαμεριζομενοι δε τα ιματια*, without any reflexive attribute. In Jo. xix. 24 the quotation shows *διεμερισαντο*, while in verse 23 the procedure is carefully explained, involving the middle voice, for it is said of the soldiers *ελαβον τα ιματια αυτου και εποησαν τεσσαρα μερη εκαστω στρατιωτη μέρος, και τον χιτωνα.*]

Matt.

xxvii. 46. *εβησηεν* BLWΣ 33 69-124 218 604 *Sod^{ano}* only as Mark xv. 34. All others with **N** and *Eus Bas ανεβησηεν* and *a d ff₂ g₂ h vg^H and R (boh)* exclamavit.

ibid. *ελωει ελωει* B (and *sah*) with *ελωι ελωι N* 33 (and *boh*) seem distinctly to favour the Marcan form. Observe that *syr* differentiates between the words used in St. Matt. and St. Mark as do most Greeks, whereas **NB** alone, as usual, obscure the issue. Yet Hort found absolutely nothing "Alexandrian" or "Egyptian" in codex B. Here, absolutely alone, it is with *sah* in a particular form. He abandons the spelling of B here for that of **N**, although he was glad enough to seize *εβησηεν* of B in the same verse against **N**. The Revisers recognise the harmony, and go back to *ανεβησηεν* and *Ηλι Ηλι*, but the evidence in Souter's footnote is wrongly stated.

General Improvement.

ii. 22. *βασιλευει της Ιουδαιας (- επι) NB* 892 *min pauc arm Eus. Contra rell et it et sah ο π̄ρρο εκ̄ η̄ †ιοϋδαϊα sed boh plane ξε αρχελαος ετοι ποτρο ε†ιοϋδαε = NB. NB ex boh, vel boh ex NB ??* (*Soden* follows **NB**.)

† In the quotation itself, omitted by most Greeks and *d f ff_{1,2} g₁ l vgg¹⁵⁺*, *sibi* is found in *a b c g₂ h q r₂ (mut r) vgg*, but omitted by two vulgates^{M^O}.

The answer seems given in this same verse where **NBC*W** alone change the order of *ηρωδου του πατρος αυτου* of all AND *sah boh* to *του πατρος αυτου ηρωδου*. (*Sod* does not follow, recognising synoptic influence.) Had *sah* or *boh* been copying **NB** they might have used this order.

v. 10. *ενεκα δικαιοσυνης* (*pro ενεκεν δικ.*) **B solus**. This is as clear as can be, preferring *ενεκα* before a consonant, besides being largely Homeric and classical. Cf *λογου ενεκα* "dicis causa," or *τεχνης ενεκα* (*Anth*). But **B** repeats *ενεκα* next verse before *μου*. [**N** does not join **B**. *Soden* forgets to record **B**.]

Observe, however, that **B** leaves *ενεκεν μου* alone before a vowel at x. 18, 39, xvi. 25, Mark viii. 35, x. 29 *primo loco*, Luke ix. 24, but alone makes it *ενεκα μου* at Mark xiii. 9.

At Matt. xix. 29 it is **N** which objects to *ενεκεν του μου*. **N**, with **D** and *Cyr*, writes *ενεκα του μου*, while **B** here remains with the rest. If **B** changes in one place and **N** in another we may be perfectly sure that it is editorial.

At Mark x. 29 *ενεκεν του ευαγγελιου* is now left alone by **NB** *reil*, and only changed here to *ενεκα του ευαγγ.* by **D** 71 and as *Tisch.* says "*catt^{com}*" (a few omit the clause). At Luke xxi. 12 all *ενεκεν του ονοματος* except **D** 71 who are for *ενεκα του ονομ.*

At Luke vi. 22 all are agreed as to *ενεκα του υιου* except inconsistent **D** who with **F^wPWΓ** writes *ενεκεν του υιου*, reversing his position.

At Luke xviii. 29 **NB** with *Sod*^{8 371} prefer *εινεκεν της βασιλειας* (*ενεκεν της βασ.* the rest, except **U** 71 which here desire *ενεκα*).

At Matt. xix. 5 **NBLZ** *Orig* change *ενεκεν τουτου* to *ενεκα τουτου*. It seems quite clear that Matthew wrote *ενεκεν* throughout his Gospel.

At Mark x. 7 *ενεκεν τουτου* is left unchanged by all.

At Luke iv. 18 *εινεκεν εγχρισεν* or *ενεκεν εγχρισεν* are found.

I am far from saying that **N^{scribe}** or **B^{scribe}** or even **D^{scribe}** made the changes, but their texts at some time in Egypt when in papyrus book form were no doubt tampered with in order to try and make the matter smooth.

Outside the Gospels we find Acts xix. 32 *ενεκεν συνεληλυθειςαν* most, but *ενεκα συνελ.* **NAB** and four cursives; xxvi. 21 *ενεκα τουτων* apparently all; xxviii. 20 *ενεκεν γαρ της ελπιδος* all but **N*A** which write *εινεκεν* here; Rom. xiv. 20 *μη ενεκεν βρωματος* all; 2 Cor. iii. 10 *ενεκεν της υπερβαλλ. δοξης* most and many Fathers, but *εινεκεν της υπ. δοξ.* by **NABDEF**GP**; 2 Cor. vii. 12 *ενεκεν ter* with infinitive by most including **NB**, only *εινεκεν* **E** and **L** (*primo loco*) *Thdt Oec.* From this it is abundantly clear that changes everywhere are wilful. (*Sod* adds a few codd. varying.)

Matt.

vi. 7. *υποκριται* **B** and *syr cu* [*non syr sin pesh diatess*]
εθνικοι all the rest

The verse runs: "προσευχομενοι δε μη βαττολογησθε ωσπερ οι εθνικοι · δοκουσι γαρ οτι εν τη πολυλογια αυτων εισακουθησονται."

Clearly *υποκριται* is an "improvement," being set up as a better antithesis to *βαττολογησητε* than *εθνικοι* would seem to be. There is nothing "neutral" about this, and *Origen* is against it. *Mirabile dictu* *W-H* do not follow B here. How can *Hort* then account for what he wrote (p. 237) about the "simple and inartificial character" of "the few remaining individualisms of B," "happily guiltless of ingenuity or other untimely activity of the brain"?

See *Hort* vol. ii. 'Select Rdgs.' p. 10 on Matt. vii. 13 "Or, as we rather suspect, as one of those rare rdgs. in which the true text has been preserved by **Σ** without extant support, *owing to the exceptional intrusion of a late element into B* (of which some examples occur further on in this Gospel)." But B is full of these intrusions and not only in Matthew!

Matt.

xi. 15. — *ακουειν* BD 32 174 604 *d k syr sin* (ο *εχων* ωτα [*ακουειν*] *ακουετω*)

xiii. 9. — *ακουειν* **NBL** *a e ff₁ k syr sin* (ο *εχων* ωτα [*ακουειν*] *ακουετω*)

Here it is clearly seen that B *k* and *syr sin* are the consistent ones in omitting. It might be thought basically "neutral" (= shorter text) but that there would be no reason to *add* *ακουειν* as all the rest do including *copt*.

xiii. 43. — *ακουειν* **Σ*B** *Sod*⁰⁵⁰ 604 *a b e k vg*¹⁴ [*non D d syr sin †*]

xii. 48. *τω λεγουντι* (*pro* *τω ειποντι*) **NBDZII*** 7 33 892 *Evst^a aliq.*

Following *ειπεν* to avoid tautology. See similar case at Luke ix. 21. (*Soden* follows *Hort* here in Matthew.)

Other instances of this can be adduced, as at Matt. xxvi. 26. For *ευχαριστησας* of most (and W 28) *ευλογησας* is substituted by *text recept* with **NBDLCGZ** *min*^{aliqua} for the blessing of the bread. This appears very like an effort to vary the *ευχαριστησας* occurring again in the following verse 27 of the cup. For note that in St. Paul's account in 1 Cor. xi. 24/25 the expression is *ευχαριστησας* and that of the BREAD.

24/25. *ελαβεν αρτον και ευχαριστησας εκλασε και ειπε (λαβετε φαγετε) τουτο μου εστι το σωμα το υπερ υμων (κλωμενον) τουτο ποιειτε εις την εμην αναμνησιν. ωσαντως και το ποτηριον. . .*

Thus *ευχαριστησας* is tied to the bread, and *ωσαντως* implies *ευχαριστησας de novo* as to the cup.

Whichever way we turn the **ΣB** grouping seems to be convicted of an endeavour to improve; in this case however the *textus receptus* is involved as well. Here *Griesbach* and *Scholz* I believe rightly oppose it. For such repetition is not distasteful to the Semitic mind. (See beyond on Matt. xix. 4.) But *Soden* reproduces *ευχαριστησας* in Matt.

Matt.

xiii. 36. *διασαφησον* (*pro* *φρασον*) **Σ*B** (*Orig semel*) *syr*, but no cursives. *Sod* adds **λ** and ⁰⁵⁰ of uncials, of *fam* **φ**^a four cursives, and prints *διασαφησον* in his text. Of the five next, four are omissions:

† But *syr sin* has ~~ⲁⲓⲛⲁⲓ~~ for ~~ⲁⲓⲛⲁⲓ~~ of *syr cu*. *Syr cu* has *ακουειν* both at xi. 15 and xiii. 9.

Matt.

- xiii. 45. *εμπορω* (*pro ανθρωπω εμπορω*) **N*B** 1 50 59 *Sod*^{duo} *Ath Cyr* 1/2
Chrys Ambr [*Habent Orig Cypr gr plur syrr diatess arab latt*]
om εμπορω *v*^F *diatess*

The two words occupy one line in D *d*, and *Cyr* 1/2 is significant, while *Orig* and *Cypr* flatly contradict **NB** [*Tert* is silent].

The coptic is interesting, for unlike *Gr-syr-lat* order: *ανθρ. εμπορω* they say *εμπορω ανθρωπω* a "merchant-man" as we would say in English.

- xvi. 13. *τινα (με) λεγουσιν οι ανθρωποι ειναι (τον) υιου του ανου*
quem (me) dicunt homines esse filium hominis.

This *με* is omitted by **NB** 604 *Sod*^{duo} [no other Greeks] *syr hier copt aeth* only *c* of O.L. and some *v*^{gg} *codd* (8) against *Hier* specifically.

με is included by *syr* *it pl* and *Iren* and all other Greeks. Clearly this omission is not "shorter" text, but constructional improvement. There could not be a clearer case where the Syriacs are specific with the Latin, and the Coptic only support **NB** as a distinctly Egyptian group joined by *aeth* and *c* also clearly of Egyptian provenance, yet *Soden* excludes.

[**N**'s graeco-latin tendency is seen clearly in the neighbourhood
 xvi. 27 *τα εργα* for *την παξιν* with *d* [*contra D^{sr} την παξιν*] *opera sua* and other Latins and *copt*.

No doubt the origin of the plural is due to an old unpointed syriac preceding the Latins which could be read either way. Hence as Latins and Greeks (except **N*F** *min*^{alio}) divide squarely here, the Latins did not get it from the Greeks but from the Syriac.]

Matt.

- xxi. 12. "*και εισηλθεν ο ιω̄ εις το ιερου του θεου.*"

But **NBL** 13 33 73 604 892 *Sod*^{alio} *sah boh aeth b Meth Chr Hil* and *Origen* 2/5 omit *του θεου*. On the supposition of the "shorter" text of course *W-H* follow suit with the omission. But is it not a gross mistake? Who would *put in του θεου*? "And Jesus went into the Temple" is quite sufficient. If the original writer did not have *του θεου* why should any add? The plain fact remains that *Origen* being on both sides gives away the change as an arbitrary excision, for the words appeared redundant. I cannot allow that the *addition* was made by scribes, but claim that **NBL** omitted as a redundancy. This is one of the few places treated by *W-H*. See their note in vol. ii. ('Select Readings') p. 15. What they mean by "overwhelming"† evidence for omission I fail to see, "overwhelming" meaning only three uncials (closely related), a pitiful handful of cursives, the *arm* (all MSS?) *aeth*, and *coptic*,

† They write: "The absence of *του θεου* from Mc xi. 15 Lc xix. 45 (*cf* Jo. ii. 14) at all events cannot weigh against the overwhelming documentary authority for omission." But the omission is doubtless traceable to *Origen*, who in his commentary on John (Book x. § 15) cites the three Gospel accounts, leaving out *του θεου* in Matthew, as in Mark and Luke where the words are really absent. Elsewhere when quoting Matthew *Origen* has them. *Soden* holds *του θεου* against **NBL** and his^{ooo}, although he has been religiously following them in a host of other things! Why are they right elsewhere if wrong here?

with *Origen* against them in proportion of 3 to 5 on the side of all other Gk documents and all Latins but *b*, and all *syrr*, while *syrr cu* actually doubles it, reading "And Jesus entered the temple of God and put forth from the temple of God."

The calling of *NBL* *copt aeth* "overwhelming" is undignified. It represents one single tradition. See under "Coptic" for probable harmonistic reasons for the omission. *Soden* does not omit.

Matt.

xviii. 6. *περι του τραχηλου* (*pro* *επι* *or* *εις* *τον* *τρ.*) *NBL* *ΖΣ* 28 157 237 253 258 ^{y^{scr}} *al. pauc.* *Orig* (SEMEL) *Bas* *Cyr* *bis*

This clearly tells the tale. *Orig* only once, *Cyril* twice. The Latins oppose and the Syriac, but *NB* thought "about his neck" was better. Why are 604 and 892 absent? The *coptic* does not agree with *NB* here. *Schaaf* and *Gwilliam* translate "*ad collum*" for the same *syrr* expression. Only *Burkitt* says "about his neck" for the same *syrr* preposition. It is clearly only a matter of taste, and in view of the circumlocutory nature of syriac prepositions (*Schaaf* p. 114 "circum, circa, ad, juxta, prope") it seems evident that *NB* are only "improving." How could *περι* have dropped out of the rest if basic? *Soden* refuses this "nicety."

xviii. 15. *εαν δε αμαρτηση (-εις σε) ο αδελφος σου* This is a radical and important change committed by *NB* 1 22 234* *sah* *Orig* *Cyr* *Bas*^{pluries} and clearly wrong. When *D* parts company with *NB* and goes with the mass and when that mass includes all the Latins and *Syrr* we may be sure *NB* with or without *Origen* are striving for improvement. We cannot consider a shorter text *per se*. We must investigate how each of these changes came about. *Boh*^{pl} here oppose *sah* with *arm* *aeth* *Chr* *Lucif* *Hil* *etc.* who are all conjoined with $\frac{2}{1000}$ of the Greeks plus *Lat* and *Syrr*. *W^{gr}* does not omit nor 604 nor 892.

(A reference to *Luke* xvii. 3 where *NB* *Sod*⁷⁵⁰ again omit with *AL* *fam* 1 42 254 892 but also *lat* *syrr* *copt* *Clem* *Dam* (*Tert*) shows that the omission in *Matt.* was probably influenced by their *Lucan* text.)

This is immediately followed by an *addition* which I do not believe is original but due to the "version tradition."

Matt. xviii. 19 for *υμων* of most Gks *NBDL* 892 substitute *εξ υμων* with *syrr* [this seems to be opposed by a much older authority namely *Ignatius*^{Ephes 4}].

1071^v 4. *ο κτισας απ αρχης αρσεν και θηλυ εποιησεν αυτους.* *B* 1 22 *so* 33 124 604 *Sod*^{750 178} & *Sod*^{txt} *boh* *sah* *Orig*^{bis} *Tit* *Bostr* *Method* *r* *Ath* *Clem*^{hom} use *κτισας* for the more Semitic *ποιησας* of all the rest.

I ask what can be more clearly an endeavour to improve? It avoids the tautology involved and seems clearly borrowed from *Mark* x. 6 "*απο δε αρχης κτισεως αρσεν και θηλυ εποιησεν αυτους.*"

The double use of *ποιεω* in *Matthew* is not abhorrent to the Latins,

and the Syriacs use the same word **ܚܒܐ** twice. Nor was it abhorrent to the translators of the LXX, who render Gen. i. 27:

και εποιησεν ο θεος τον ανθρωπον · και εικονα θεου εποιησεν αυτον · αρσεν και θηλυ εποιησεν αυτους.

(Hebrew is yivra ויברא bara ברא bara ברא.)

In the small support accorded to B note that 124 opposes the family traditions of *fam* 13 which do not agree, and 1 opposes 118-209. Nothing can be clearer that *κτιστας* is editorial.

Similarly in the same chapter verse 18 B 13-124-346-556 write *εφη* for *ειπεν* opposing all the rest and 69. Can we really suppose the later *εφη* to be "neutral" opposing all other documents?

Note that in the *answer* of the young man at Mark x. 20 the record of NB(C)Δ is *εφη*, and returning to Matt. xix. 18 note that at the beginning instead of *λεγει αυτω ποιας*, NL substitute *ποιας φησιν*, and B 13 *εφη αυτω ποιας*, all apparently in the nature of corrections, yet not in agreement with each other.

Two verses lower Matt. xix. 20 we find *Origen* (as well as *A*, opposing the correction of NBDL 1 22 604 of *εφυλαξα* for *εφυλαξαμην* while *εφυλαξα* is read in Mark x. 20 by *Orig Clem DA* and 28 [not 28 in Matthew] and there in Mark opposed by NBCNWX. In Luke xviii. 21 most read *εφυλαξαμην* but NABL *fam* 1 *εφυλαξα*. It would seem as if in both Matthew and Mark NB take the wrong line.

xxiv. 16. *φευγετωσαν εις τα ορη* BDΔΣ 892 *min aliq Patr et latt* for *φ. επι τα ορη*. It is much more likely that *επι* should be changed to *εις*, than *εις* to *επι*. The idea being in the minds of the grammarians that it was a flight to ("in montes" *Orig^{int} Iren^{int} Cypr Aug Hier r vgg*) although most Old Latins retain the abl. *in montibus* (with only *vg²*), whereas *επι τα ορη* is the more difficult and the most likely, signifying flight to the mountains and upon them when there.

As to Luke xxi. 21 all Gks (but two) have *εις* there. Hence the excuse to harmonise in Matthew is greedily availed of by B. I can see no other outlet. I will not admit that nearly all other Greeks substitute a more difficult *επι* in Matthew.

Improvement (Addition).

Matt.
xxvi. 44 *fin.* τον αυτον λογον ειπων + παλιν. This *παλιν* is added by NBL *Sod⁵⁰* 124 (against the family) † *a* and *bok* [*non sah*]. There is no particular reason for this (*syr sin* "and again thus he spake"; *arm* "and again the same word he said") unless erroneously incorporated from the *παλιν* occurring above "*παλιν απελθων προσηυξατο*," for "*τον αυτον λογον ειπων*" is quite sufficient. Here is an absolute contradiction of the

† *Soden* misquotes his ²⁵⁷ (*Scrivener* "a" Adv. Sacr.)

"shorter" text theory, and an abominable redundancy. No cursives but 124 seem to join, and as to *a* it occasionally does this kind of thing, *e.g.* *John* iii. 4 homo + *ut nos*.† *Soden* places this second *παλιν* in his text.

Given the ordinary copying of MSS, which was faithful enough in the main, how could *παλιν* be dropped by *all* the rest?

Removing redundancy.

Matt.

xi. 25. *οτι εκρυψας ταυτα απο σοφων και συνετων* NBD 12
Clem^{hom} (sed Clem^{hom} libere) Sod^{txt} non MSS

All others have *απεκρυψας..απο* with *Iren^{sr} Eus Orig.*

This seems clearly to savour of the removal of redundant *απ* from the verb. Alone it might not seem so, but in connection with the other points in the indictment it would seem to hold good.

(The Latins can yield nothing of interest here; *sah* seems to favour NBD "thou hiddest these *for*," but *boh* is "*from*." Coming close on syriac influence in verse 23 (see elsewhere) *εκρυψας* may trace to this.)

See in St. Luke as to simple and compound verbs.

Further, consider the following improvement :

vi. 5. *και οταν προσευχησθε ουκ εσεσθε ως οι υποκριται* N† BZ 1 22
 372 892 *Sod¹⁷⁸ a b (c h nolite esse) f ff₁ g₂ δ [contra Δ^{sr}]*
l vg goth sah boh aeth syr hier arm^{cod} Orig Chr Aug
Sod^{txt}

και οταν προσευχη ουκ εση ωσπερ οι υποκριται DW *rell syr*
cu d k q [om ver. sin] diatess (hiant e ff₂ m r r₂)

† In this connection it may be interesting to connect *a* with B^{sr}, which can be done in several places. But they touch in quite a peculiar matter of order, which deserves notice, at Luke viii. 23. For

{ *και κατεβη λαιλαψ ανεμου εις την λιμνην* of all Gks
 { *et descendit procella venti in stagnum* of Latins

B alone has *κ, κατεβη λαιλαψ εις την λιμνην ανεμου* }
 and *a et descendit turbo in stagnum venti* }

Wordsworth does not notice this order in *a*, although quoting G b e l q for omission of *in stagnum* (add for omission *ff* as in *Tisch* confirmed by *Buchanan*). The point I want to bring out is that B is therefore in no way "neutral" or "pre-syrian" here. He goes with a document generally called *Western* or *European* or *Italian* (although *a* is really graeco-syriac-latin) and does so in a place where the omission by other Latins shows how the change of order probably took place owing to some confusion here. Hence B *a* in combination once more disproves "neutrality" for B and classes him with our other documents as a *mixture*. I will emphasise the point further from a passage very close by, viz. Luke viii. 29. Instead of *ηλαινετο υπο του δαιμονιου εις τας ερημους*, B supported only by Ξ (against N and all the rest) allows himself to substitute *απο* for *υπο*, which must equate LATIN use of *a daemónio* for agency as sometimes elsewhere.

† N* leaves out *ουκ εσεσθε* by mistake. N* in correcting gives *και οταν προσευχη ουκ εσεσθε* (showing he knew both readings) and N^c has to set the matter straight.

This is absolutely and clearly an improvement by a small coterie as above. In verse 3 it runs σου δε ποιουτος ελεημοσυνην so that at first sight we might think that the majority had corrected the plural in ver. 5 to accord with this singular in ver. 3, but why then, in the first place, allow the plural οι υποκριται to stand in ver. 5? If Antioch had done the revising here they might have changed the hypocrites to "a hypocrite" or "the hypocrite," but then they would have had to alter the whole of the rest of the verse. In the second place it is quite clear that NBZ did the revising (the inevitable Origen joins them) in order to avoid a singular comparison with a plural following. In the third place the change is opposed by DW *d k † q* and *syr cu pesh diatess* definitely [*sin*, the cautious, omits the verse]. For some reason Tisch misstates the evidence, only giving *q* on the side of D *d*, while he gives *it^p* on the other side. But if ever there was a place where we must balance correctly this is one. We now see that *it^p* is wrong, for *d k q* witness for the side of D *d*, and δ opposing Δ^{sr} shows it was the *later* latin witness which caused this. *Sod* cannot even produce ⁵⁵⁰ for this.

One word more. Origen, who approves the course of NBZ, nevertheless writes *ωσπερ* for *ως* (of NBDZ 33), showing that while they were about it NBZ took the opportunity to make this other change, for they prefer *ως* to *ωσπερ* on a good many other occasions.

We might refer to Luke xxii. 31/32 for further illustration: Σίμων Σίμων ἰδοὺ ὁ σατανᾶς ἐξητήσατο ὑμᾶς τοῦ σιναῖσαι ὡς τὸν σῖτον· ἐγὼ δὲ ἐδεήθην περὶ σου ἵνα μὴ ἐκλείπῃ ἡ πίστις σου.

Here *c* seeing the difficulty writes *ad cernendum* without *ὑμᾶς*, but Tertullian "*uti cerneret vos*," and Cyprian "*ut vos vexaret*."

Another such transition (which Bornemann admits is "intentional") occurs at Luke v. 4 and is highly instructive, for again another Evangelist is reproducing our Lord's own words: ὡς δὲ ἐπαύσατο λαλῶν εἶπεν πρὸς τὸν Σίμονα: ἐπανάγαγε εἰς τὸ βάθος, καὶ χαλάσατε τὰ δίκτυα ὑμῶν εἰς ἄβυσσον. We cover this transition in English by saying "Launch out ['put out,' R.V.] into the deep, and let down your nets for a draught," but the Latins cannot cover it, and they say "Duc (*or* adduc) in altum, et laxate...."†

St. Paul is not averse to the method. Observe 2 Cor. xi. 6 "εἰ δὲ καὶ ἰδιώτης τῷ λόγῳ, ἀλλ' οὐ τῇ γνώσει· ἀλλ' ἐν παντὶ φανερωθέντες (*or* φανερώσαντες) ἐν πᾶσιν εἰς ὑμᾶς." This is not quite so obvious, as ἐγώ

† Horner simply follows Tischendorf and only quotes *q*, so that he has failed to clear the matter. *k* has "et cum adoras non erit sicut hypocritae." Unfortunately *e ff₂* are wanting and *m r r₂*. If we refuse *d k syr cu* (conjoined here) a heavy vote in the proceedings what is the use of talking of them elsewhere as primary witnesses? The public cannot judge intelligently when the evidence of these witnesses is obliterated from carelessness.

† Wiclif is however true, and says "Lede thou into depthe, and slake your nettis to take fisch."

with infinite reserve (as is usual with St. Paul) is suppressed. In our English version on the other hand we have to bring it into prominence: "But though *I* be rude in speech yet not in knowledge [emphatically R.V. 'yet *am I* not in knowledge'] but *we* have been thoroughly made manifest among you in all things." (R.V. varies this diction.)

Another beautiful example is forthcoming in St. Paul's writings, which although a little long I am tempted to reproduce here and put it on record in this connection. I refer to Rom. xii. 16-20.

Ver 16 is *plural*: τὸ αὐτὸ εἰς ἀλλήλους φρονούντες· μὴ τὰ ὑψηλὰ φρονούντες, ἀλλὰ τοῖς ταπεινοῖς συναπαγόμενοι· μὴ γίνεσθε φρόνιμοι παρ' ἑαυτοῖς.

Follows a kind of singular idea holding the *plural*:

Ver 17, 18, 19. μὴδενὶ κακὸν ἀντὶ κακοῦ ἀποδιδόντες· προσοφύμενοι καλὰ ἐνώπιον πάντων ἀνθρώπων· εἰ δυνατόν, τὸ ἐξ ὑμῶν, μετὰ πάντων ἀνθρώπων εἰρηνεύοντες· μὴ ἑαυτοὺς ἐκδικοῦντες, ἀγαπητοί, ἀλλὰ δότε τόπον τῇ ὀργῇ (γέγραπται γὰρ "Ἐμοὶ ἐκδίκησις, ἐγὼ ἀνταποδώσω, λέγει κύριος.")

Now follows immediately the *singular*, only separated by the parenthetical quotation above:

Ver 20. Ἐὰν οὖν (vel ἀλλὰ ἐὰν) πεινᾷ ὁ ἐχθρὸς σου, ψώμιζε αὐτόν· ἐὰν διψᾷ, πότιζε αὐτόν· τοῦτο γὰρ ποιῶν, ἀνθρακας πυρὸς σωρεύσεις ἐπὶ τὴν κεφαλὴν αὐτοῦ.

The interesting part is that he holds this singular in ver. 21 instead of summing up with the plural:

μὴ νικῶ ὑπὸ τοῦ κακοῦ, ἀλλὰ νίκα ἐν τῷ ἀγαθῷ τὸ κακόν.

This again is lost in our English, for we translate:

"Be not overcome of evil, but overcome evil with good," which might be "Be thou..." or "Be ye..."

Now to return to Matt. vi. 5 and Luke v. 4. Of course there are no cross references between these two verses, yet it is instructive to note a point which occurs here. There are no variations among MSS in Luke v. 4 except as to *ὡς δε* or *ὅτε* (D *d a e*) at the beginning, but at the end *fam* 1 and 22 *Sod*¹⁷⁸ omit *εἰς ἀγρὰν*. Now these (*fam* 1 and 22 *Sod*¹⁷⁸) are the very MSS which alone support *NBZ* in Matt. vi. 5. I may say here that we are very much in need of a new collation of *Evan* 22. We do not know, to this day, whether "colb" or "colb unus" of Wetstein's Colbert Group means 22 or another. Consult Matt. vi. 18 a very little way further on, *κρυφαῖω* (for *κρυπτω*) *bis* is found only in *NB(D)* 1 [against 118-209 this time] and 22 372 *Sod*¹⁷⁸, showing they are simply descendants of the same family. [372 (= *Sod*⁶⁰⁰) joins here, absolutely of B family, not recorded above.] *Soden*^{txt} *κρυφαῖω*.

κρυφαῖος is more classical (or poetic, *Pindar Aesch Soph*; *Xen Plato* use both) than *κρυπτω*, but only occurs in the N.T. as *κρυφή* Eph. v. 12.

But, I may be told, do you mean to put aside *NBZ Orig* supported by *sah boh goth it^s Aug*? And I say yes, because before the benevolent

reader will have finished perusing these pages he will find that **SBZ** *Orig sah boh* represent but one text recension, and *it^s Aug* no doubt are turning a difficulty † as well, seeing that they are not supported by *d k* (unfortunately *ff₂* is wanting here in the early part of Matthew). Adhesion of the *gothic* here to **SBZ** is unusual and might be considered a balancing factor, but for the fact that it is abandoning its usual adherence to the *other* group, and therefore I consider its position to be suspicious also of "improvement." As we find the *syriac* stand aloof from **SBZ** with *d k D* and all other Greeks we can see pretty clearly that the singular in apposition to the plural following is the correct reading and not the converse.

As a matter of fact we ourselves are in the habit of using the same construction. We say currently "Don't be like the sharks down in the market place" (meaning "Do not thou be like...") Similarly the French say: "Ne sois pas comme les Anglais qui..." or the Germans: "Sei nicht wie die Amerikaner..." ‡

Finally observe in the same chapter vi. 16 *αφανιζουσιν γαρ το προσωπον* **S** 244 *g₁ k syr pesh pers* for *αφανιζουσιν γαρ τα προσωπα*.

Note also in Matt. vii. 16 *μητι συλλεγουσιν απο ακανθων σταφυλην* **C²EGKLSUVWXΔΠ al. pl arm aeth Lucif** (although opposed by **SB(C)** *fam* 1 22 892 *latt syr goth copt* with *σταφυλας*) may be the right reading; observe **LWX** for *σταφυλην* and *Clem* (but cf. Luke vi. 44).

Improvement (continued).

Matt.

- vi. 8. Addition: *ο θεος ο πατηρ υμων* **S^{*}B sah [W-H] non Sod^{nec} MSS**
ο πατηρ υμων **D rell et verss sine ο θεος**
- vii. 8. *ανοιγεται (pro ανοιγησεται fin)* **B only (and syr cu boh Aphraat)**.
 Clear "improvement" to correspond with *λαμβάνει* and *ευρισκει* above, against *Clem S* and all other Greeks, Latins and *sah*. **B** does it again (alone with **D**, which is here wanting) at Luke xi. 10 absolutely for the same reason. *Sod* attributes both readings to mere error (p. 908 Band I Abt. II). He is indeed charitable. But *W-H* do not agree with him, printing them *marg.* in both places.
- ix. 28. Order: *οτι τουτο δυναμει ποιησαι* only **B l q** and *vg^{ed}* against *οτι δυναμει* in first position all others and versions (although varying somewhat otherwise; see under **SB** in Part II).
- x. 2. *+ και ante ιακωβος* **SB d (contra D^{gr}) syr (contra rell gr et latt sah boh aeth)**. When **SB** abandon coptic sympathy there is always a reason, and this must have been considered an improvement. Why should all the rest drop it? (*+ και Sod¹⁷⁹ sol*).

† They are clearly wrong with **B** again in vi. 22 reading, "The light of the body is thine eye" (from Luke xi. 34) instead of "the eye." **S** here opposes **B**, and with *f goth syr sah omu boh omu* and *Clem Eus* is certainly right.

‡ See Winer, p. 778 ('Breviloquence,' section 2 f.) comparing Xenophon (Cyr. 5, 1. 3) *ομοιαν ταις δουλαις ειχε την εσθητα*. As to Luke v. 4 it is referred to on p. 725.

Matt.

- x. 3. θαδδαιος (*pro λεβαιος*) **NB** 17 124 *sah boh c ff₁ g₂ l* [*Non clare Sod*]
 13. εφ υμας (*pro προς υμας*) **NBW** 174 (243) 372 892 *Sod*^{190 1253}.
 This is done to complete the idea of "pairs" in the sentence *ειρηνη υμων επ' αυτην*, and *ειρηνη υμων εφ' υμας επιστραφητω*, if indeed it be not borrowed from Luke x. 6 *επ' αυτον. . εφ' υμας*. Actually 243, instead of strengthening **NB**, shows this by adding *ανακαμψει* from Luke. There is no earthly reason why all other documents should *substitute* *προς* for *εφ'* if *εφ'* were original. The Latins oppose and both coptics differentiate. Needless to say *W-H* fall into the trap. *Soden* does not.

I wish to add that **N** (with C 157 *Sod*^{94 190} only) confirms my view as to "pairs" immediately afterwards, for at x. 15, not content with *γη σοδομων και γομορρων*, it adds a second *γη*, writing *γη σοδομων και γη γομορρων*. That this is absolutely gratuitous is proved by the abstention of the friendly versions.

We shall see much more later and throughout the Gospels as to this matter of "pairs" by the Egyptian school.

Improvement (Order).

- xi. 26. *οτι ουτως >ευδοκια εγενετο εμπροσθεν σου* **NBW** 1 33 892 *k*
οτι ουτως >εγενετο ευδοκια εμπροσθεν σου *Rel*

The versions do not support **NB** here. In Luke x. 21 **BC*LXΞ** (a perfect family coterie, but against **N** as well as the rest) have also *ευδοκια εγενετο* and there with many Old Latins.

Improvement "Niceties."

- xi. 29. *πραυς* **NBC*D Sod**³⁵¹ *Clem* 1/2 *Orig bis Ath* 1/2 *Bas* 1/4 *Cyr* 1/2
πραος *Rel* *omn et min omn vid Orig*^{saepo} *Eus*^{saepo} *Ath* 1/2
Bas 3/4 *Cyr* 1/2 *Chr*; *et Clem(Strom)* *λαβετε τον πραον*

A glance at this will, I think, show Alexandrine scholarship preferring the rarer form. Observe how the Fathers are divided against themselves, with the balance in favour of *πραος*. Hort says (vol i. p. 549) "The perpetuation of the purer text may in great measure be laid to the credit of the watchful scholars of Alexandria, . . ." but here, as elsewhere, the readings vary in different places in their writings. They were far from being "watchful," but they did enjoy "niceties" even if not consistent in the application of them.

- ix. 13 and xii. 7. Under this head may perhaps be placed *ελεος* (for *ελεον*) by **NBCD**^{8r} 1 33 in both places (and again xxiii. 23). Note that all others oppose as well as *d* and *Clem*^{alex} (against *Origen*). The **LXX** reading (of most of its MSS) of *ελεος* would account for *ελεος*.

For observe in this connection, and in this vicinity, Matt xii. 17/18 *να πληρωθη το ρηθεν δια Ησαιου (xlii. 1/4) του προφητου λεγοντος ιδου ο*

[D^{gr} indeed here writes $\epsilon\iota\varsigma$ *ov* for the *first ov* (as *syr*) against *quem* of *d* opposite, and D^{gr} has $\epsilon\nu$ ω for the second $\epsilon\iota\varsigma$ *ov*.]

(Questionable.)

“ Nicety ” :

This seems a strengthening "nicety" on the part of B, for

Another "nicety" (favoured by *W-H* and *Sod text*^{et 050 94}) occurs at:

57. The "pair" of clauses here: "in his country and in his house" has given rise to a great deal of variety.

We see Origen as usual divided against himself, yet not supporting BD for the “shorter” text, which here I believe to be a mistake by BD.

A study of such "pairs" conveys a good deal of information. Thus at Luke xx. 20: To "deliver him unto the power and authority of the Governor." § 157 Paris⁹⁷ and three lectionaries write *τη αρχη και εξουσια του ηγεμ.*, eliding the second article before *εξουσια*. I mention it because *Tisch* omits this in his notes (it is added in Gregory's 'Emendanda') and because the Coptic *ⲛⲉⲩⲓ* for *και* (although it retains the article

prefixed to the second noun) may have given rise to this. "Pairs," therefore, are always worth watching.† *Sod* has no new support for **Σ**.

^{Matt.}

- xiv. 33. **NBC²T^c** 1 22 892* *min*¹⁰ *ff*₁ *copt aeth* (*Orig?*) *Did* omit *ελθοντες*. This is peculiarly interesting, for although 1 omits, 118-209 with 28 substitute *οντες*. The very manner of the coptics shows that they had well considered the place, and they too make a great show of *οντες*. The rest and DW all have *ελθοντες*, which represents a far more graceful act, and *syr cu sin*: "came near and." The point is this. In ver. 32 we read *και αναβαιντων (εμβαντων) αυτων εις το πλοιον εκοπισεν ο ανεμος*. They had already entered the ship, and for some reason *ελθοντες* seemed out of place in ver. 33. It is true it does not read (as Tischendorf would have one suppose) *οι δε ελθοντες εν τω πλοιω . . .*, but *οι δε εν τω πλοιω ελθοντες προσεκυνησαν αυτω*. But *ελθοντες* has been removed and not added, I feel sure.

Another "nicety" obtains in the following verse:

- xiv. 34. *ηλθον επι την γην* **NBCD^{sr}NT^cWΔΣΦ**† *fam* 13 33 157 238 245 *Sod*^{novem} *e* "ad terram" (*sah* *εξραι* *ειπκαρ*, *boh* *εδουσι* *ειπκαρι*) *syr*, *et syr cu sin diserte*
ηλθον εις την γην *E* *rell omn latt* "in" *et d Orig^{ter} et Sod txt*

This is a distinction and a "betterment." *d* opposes *D* and *Origen* is against the **NB** group, whose adherents are none too many. I consider *e* to be wrongly grouped by *Tisch* and *Horner* and to belong to the side I have put it on.

[A touch suggested by *Origen* in xiv. 36 is rejected by **NB**, but not by some of their followers. He would have (*bis*) *ινα καν μονον αφωνται* with **Φ** 1 [*non* 118-209] *fam* 13 [*non* 124] 22 33 *al. alig.* All the uncials have *ινα μονον αφωνται*. The *vg* and some *itala* (but not *d e* "ut tantum") have "ut vel fimbriam . . ." and *f* "ut tantum vel fimbriam."]

- xv. 35/36. *και παραγγελιας . . . ελαβεν* **NBD^{sr}** 1 *fam* 13 33 *W-H Sod*
(*Orig ενθαδε δε ου κελευει αλλα παραγγελλει*)
και εκελευσε . . . και λαβων *Rel Gr fl q vg*
αγαπαρευτειλε δε . . . αχχι *sah*
οτοχ αχχοιρηει . . . αχδι *boh*
και εκελευσε . . . και ελαβεν *syr a b c e g₁ k* (*et praecepit et accepit*)

et cum iussisset . . . accepit *d*

First observe that *Origen* directs this operation on the part of

† We may cite another instructive instance where **Σ** and not **B** is offended at a "pair" of readings and cancels the second. It is all in the same neighbourhood (see xiii. 28, under Coptic). This occurs at *Matt.* xii. 37. **Σ** alone prefers *εκ γαρ των λογων σου δικαιοωθησθ και εκ των λογων (-σου) καταδικασθησθ*. *Soden* does not add one single new witness.

† *Soden* refuses *επι* (upon what principle?) against all his *π* family and nine new witnesses.

NBD^{gr}. The comparison is with xiv. 19 where **NZ** *Orig* had *εκελευσεν* (against *κελευσας* of most, *κελευσατε* B* *Sod*⁴⁴³). Observe *sah* uses a different word here from the one in xiv. 19, transliterating in xv. 35 but not using the participle. *d* does not agree with the exact participial form of D, nor do any Latins, nor is it borne out by *syr*. As in 36 *init. Syrr* and *latt* (except *d*) maintain the *και ελαβεν* of the Greeks, it looks very much (whether *και παρηγγειλε* be correct or not), as if **NB** had inverted the construction and that *και παρηγγειλε* (or *παρηγγειλε δε* as *sah*)... *λαβων* or *και λαβων* was what was intended, and not *και παραγγειλας*... *ελαβεν*. For the question is as between "Commanding the multitude to sit down...he took the seven loaves..." or "And he commanded the multitude to sit down...and taking..."

Follows another case of probable "finessing":

Matt.

xvi. 19. *τας κλειδας (pro τας κλεις)* **N*B*** (both corrected) *LW Sod*⁰⁵⁰ *Orig* 4/5 against *τας κλεις* by all others and **N^cB^c** *Orig* 1/5 *Eus Chr Phot.* Doubtless *Origen* caused this.

xvii. 4. *ποιησω (pro ποιησωμεν)* **NBC*** 174 604 *b ff₁ ff₂*. This is different. Because, as *ποιησωμεν* obtains in Mark and Luke (ix. 5, ix. 33), it might be thought that this *ποιησω* was the "neutral" text in Matthew. I think it is a mistake however, as both coptics are against it, as all the syriacs and *Origen* distinctly. This is a place where we may emphasise the importance of a concurrent study of the versions.

They are so often with us in whole or in part, that their absence here is very important. How come *b* and *ff_{1,2}* of the Latins to join? In the first place *faciam* occupies the last place in the short line of *b* and a ligature for *us* may easily have disappeared or been omitted in copying *b* or the parents of *b ff_{1,2}*. As to the parallels, D only indulges in *ποιησω* in Luke (*d facio*), but in Mark D *d* for *ποιησω* and *faciam* are joined by no Greeks but by *b i ff₂*, all Latin support therefore. The point is perhaps not worth debating, but I incline to think it is an ancient Latin error which has crept into the three places. It is very curious that D, who perpetrates *ποιησω* alone among Greeks in Mark and Luke, should be absent from **NBC** in Matthew. But the other versions are check enough, without speaking of the absence of 892 and others.

A little matter of order follows however in the verse which is highly instructive. B and *e* alone write *σκηνας τρεις* for *τρεις σκηνας* of all the rest and the versions, incl. Latin. But in Luke this is the order (and of some in Mark). *Ergo*, B was looking at a parallel, and that parallel probably Luke ix. 33, and his conjunction with *e* in Matt. shows a *Latin* sympathy which may have extended to and account for *ποιησω* as well.

xvii. 7. *και αφαμενος αυτων for και ηφατο αυτων και* **NB** 892 only.

Anyone who will consult the beginning of this verse with its

Matt.

three verbs will see that there is an opening for finessing; **NB** avail of it; so does *sah*, and so do some Latins in other respects. But I expect *boh* or *syr* is nearest the truth. *Soden* follows **NB** 892 with ⁵⁰. See his note.

xvii. 15. *κακως εχει* (*pro κακως πασχει*) **NBLZ**^{vid}ΣΠ *Sod*⁵⁰ *cum Orig Chr*^{cod}. This is against the versions as well as the remaining Greeks. *Soden* refuses *εχει*. Cf *Marc* ix. 17 *εχοντα π̄να αλαλον*.

20. *ολιγοπιστιαν...μεταβα...ενθεν...for απιστιαν...μεταβηθι...εντευθεν* may be considered, as the variations are so numerous. See the evidence.

xviii. 7. *αναγκη γαρ* (—*εστιν*) **BLNΣΦΠ** *Sod*⁵⁰ 1 33 *al. pauc*. This seems to be an "improvement" (cf *Hebr* ix. 16 23 *etc*) and is not witnessed to by **N** *rell* nor the Latins. In the Gospels we can only compare with *Luke* xiv. 18 *εχω αναγκην*, and xxi. 23 *εσται γαρ αναγκη*, where all are agreed (+*Luke* xxiii. 17 *αναγκην δε ειχεν*). **BL** are opposed here in *Matt.* by *Origen*.

8. Here is another question of "pairs." "If thy hand or thy foot offend thee cut *them* off." This plural offends our super-sensitive Alexandrian ear, so *αυτον* is substituted for *αυτα* by **NBDL** 1 *fam* 13 157 243 245 *Sod*^{pauc} with *latt sah* [*contra boh*] *syr arm aeth Lucif Hil*, and *αυτην* *U* 28. I prefer the harder and less smooth reading *αυτα* with **EFGHKMSVWXΓΔΠΣΦ** *min pl* and *boh*. Observe **X** deserts the Latins here and **W** is against **NBDL**. *W-H* and *Sod* follow Alexandria. (*Syr cu sin εκκοφον* (—*αυτον*) *και βαλε αυτον απο σου*.) Cf *Marc* ix. 43/45/47 where *χειρ*, *πους*, and *οφθαλμος* are treated separately.

Note **NB** are running with the Latin in this verse. We have the *Latin* order *κυλλον η χωλον* by **NB** 157 ^{f^{scr}} against **D** and all the rest and *sah boh syr arm aeth Orig* for *χωλον η κυλλον*. Also *αυτον* for *αυτα*.

xviii. 14. *εν* (*pro εις*) **NBDLM**^{mag}**NΣΠ** 32 157 892 *al*⁸ *e** *vg*^{z*}

As regards the two Latins, *unus* being occasionally abbreviated might have led to *unum*. As regards these few Greeks it is plainly an accommodation to and antithesis of *αὐτὸ* in verse 13 of the lost sheep, and a reference to the earlier verses 4/6. There would be no reason to change *εν* to *εις*, but some reason to change *εις* to *εν*. Hence I charge another "nicety" to **NB**. This time *Origen* opposes them with fifteen or sixteen uncials and all the other Latins.

xviii. 25. Another question of "pairs." ... *πραθηναι και την γυναικα και τα τεκνα* So **NB** 1 [*non fam*] 258 604 *Sod*^{alig} *txt* only, against *πραθ. και την γυναικα αυτου και τα τεκνα* of all the rest, and of *John Damascene*; the *syr* and *coptic* versions add the possessive to both *γυναικα* and *τεκνα*, so it surely belongs in *one* place. The Latins (except *h r*₂) are with the mass of Greeks for "*et uxorem ejus et filios*"; only *vg*^R adds *ejus* after *filios* in line with its syriac stem, and *h r*₂ transfer from *uxorem* to *filios*.

Matt.

xviii. 31. *οὐν* (*pro δε*) Only **NBD** 21 33 *d e W-H*, *non Sod*.

All others including *boh sah latt* have *δε*, except *aeth* (*και* as usual) and *r₂ arm* which omit.

The exigencies of the situation are well illustrated by Horner, who translates the *boh 2ε* by: "So his fellow servants..." Burkitt *syr*: "Now when his fellow servants."

xx. 21. Yet another question of "pairs." From *εἰς ἐκ δεξιῶν σου* *και εἰς ἐξ εὐωνυμῶν σου* **NB** *Dam* wish to drop the first *σου*, against all others, including *coptic* and the versions. *Soden* cannot produce another ms. A reference to the parallel at Mark x. 37 shows *σου* occupying there the foremost place: *εἰς σου ἐκ δεξιῶν και εἰς σου ἐξ εὐωνυμῶν* (*vel ἀριστερῶν*). There **BDWAΔ** (but not **N**) with 1 2^{pe} *Sod*¹³⁵³ *b c d ff₂ g_{1,2} i k q* omit the second *σου*. (*D* and some *Latins* omit the second *σου* in *Matt*.)

34. *ομματων* for *οφθαλμων* **B** with **DLZ** *fam* 13 892 only and *Orig* 1/2 against **N** and the rest. *ομμα* is much more classical than *οφθαλμος* in the connection in which the word is used here; it occurs but once in *N.T.* at Mark viii. 23. (*B* varies the order alone here, placing the possessive first with *coptic*. *Orig* does this once but with *οφθαλμων*, and his other quotation places *αυτων* after *ομματων*.) *Sod* *ομματων txt* without new mss.

xxi. 5. Yet another question of "pairs":

ἐπι ονον και ἐπι πωλον **NBLNΣ7** 1 [*non fam*] 124 [*non fam*] 2^{pe} (*Sod*) 604 *Sod*^{190 1260} *syr sah aeth*; but om. *ἐπι sec.* with **CDW** and the mass, all *latins boh dis. arm* and *Orig*^{bis} *Cyr* as **LXX**.

This seems to be a clear "improvement" (against *Origen*). We may be told that as the quotation of the mass agrees with the **LXX** it is the mass which elided the second *ἐπι*. The reply to this insinuation is contained in my other examples of "pairs." I will say no more except that *Sod*^{txt} follows *Hort*.

Note. The **LXX** quotation (*Zach.* ix. 9) is *ἐπι υποζυγιον και πωλον νεον*. *Origen* cites five recensions [see quotation in *Tisch*] where *Aquila* has *ἐπι ονον και πωλον υιον οναδων*, *Symmachus*: *ἐπι ονον και πωλον υιον οναδος*, *Theodot*: *ἐπι ονον και πωλον υιον ονου*. In no case does a second *ἐπι* intrude. In the face of this *Westcott* and *Hort* have the temerity (there is no other word for it) to print the **LXX** quotation in capitals following **B**:

ΕΠΙ ΟΝΟΝ

ΚΑΙ ΕΠΙ ΠΩΛΟΝ ΥΙΟΝ ΥΠΟΖΥΓΙΟΥ

6. The very next verse shows *συνεταξεν* (for *προσεταξεν*) borrowed from *Matt.* xxvi. 19, xxvii. 10 by **BCD** 33 604 *Sod*¹³⁵³ *Eust* 48 against **NW** and all others and *Orig*^{ter} *Eus*^{bis}, yet actually incorporated by *W-H* into their text without marginal alternative. The *Latins* differentiate with *praecepit* in xxi. 6, but *constituit* in xxvi. 19, xxvii. 10, yet the *Revisers* follow

Matt.

Hort in both xxi. 5 and xxi. 6, and Souter gives us no footnote evidence. Note that *d* has *praeceperat* in xxi. 6 over against *συνεταξεν*. The parallels in Mark and Luke express the matter differently, so that BCD are merely harmonizing Matthew's language later, forgetting *προσεταιξεν* formerly at i. 24 and viii. 4. (*συντασσω* occurs only in the N.T. at Matt. xxvi. 19, xxvii. 10.) *Sod* refuses *συνεταξεν* here in Matt.

But Hort says (vol. i. p. 556) . . . "render it morally certain that the ancestries of B and \aleph diverged from a point near the autographs and never came into contact subsequently."

Well then, either B or \aleph is right here. The whole matter is thus confined to St. Matthew's Gospel. For B we have six witnesses, C and D^{sr} Evan 33 604 *Sod*¹³⁵³ and *Eust* 48, all witnesses in such a case of rather peculiar character. For \aleph we have about 2000 witnesses of every possible shade of transmission, including W 892, plus the Latins—en bloc—distinctly, plus Origen three times and Eusebius twice. Yet Hort's and the Revisers' intuition tells them that Origen and Eusebius are wrong to back \aleph , and that B and six witnesses kept pure from the common herd "at a point near the autographs." This is criticism gone mad. If \aleph and B divided at a point "near the autographs and never came into contact subsequently" then it is \aleph here which holds the balance of power by an overwhelming majority. There is practical agreement that St. Matthew used *προσεταιξεν* twice previous to the passage in xxi. 6, and *συνεταξεν* twice subsequently. The central and fifth passage is the one in dispute. By all canons of Law and Logic we declare that \aleph Origen and Eusebius here give the lie direct to BCD^{sr} Evan 33 604 and *Sod*¹³⁵³ *Eust* 48, Hort and the Revisers.

xxi. 18. *πρωι* (*pro πρωιας*) \aleph^*BD x^{scr} only (*cf copt*) *W-H* [*non Sod*]

This appears certainly a preference. If "Antioch" changed *πρωι* to *πρωιας* here why did they not do it elsewhere?

πρωιας is left alone at Matt. xxvii. 1 because it is *πρωιας δε γενομενης*, and *δε γενομενης* is probably conveyed by ellipse here at xxi. 18. But $\aleph BD$ wish to be more precise, preferring to emphasise another "nicety" of scholarship, and write *πρωι*. Consult St. Mark, *πρωι* everywhere. *Πρωιος* is Matthaean and Johannine.

25. Almost another question of "pairs." *το βαπτισμα το Ιωαν(υ)ου* $\aleph BCZ$ 22 33 372 *Sod*^{tres} [*non* 157] *Eust* 48 *Orig* against *το βαπτισμα Ιωαννου* D *rell omn Cyr*. In Mark (xi. 30) $\aleph ABCDLA$ *Sod*⁷⁰⁵⁰ 33 favour the second *το*, in Luke (xx. 4) $\aleph DLNR$ favour it. (*Sod* quotes π but N only extant.) In Luke then B omits with the mass.

Matt.

- xxi. 46. Another probable "nicety" of *Orig.* *επει* (*pro επειδη*) *Ν(επι)* B D(*επι*) L *fam* 1 22 33 892 *Orig^{bis} Sod³³⁷ et txt.* All the rest have *επειδη* (except *στι Sod^{quintue}*). Now *επειδη* is apparently not *Matthæan* except here. Cf *Matt.* xviii. 32, xxvii. 6, where *επει* is used. I do not care to emphasise this place for several reasons, and I may be told that D strengthens the combination. Yet observe two things, first that D is not wholly with it, because D says *επι ως* while *NBL* 1 22 *Orig^{bis} 2/8* say *επει εις* against the mass, and secondly because both coptics have *ζωε* thus contradicting *NBL* here. *Tisch* refers to xxi. 26 and xiv. 5 where *ως* remains unchanged. Further note that B 604 ALONE at xiv. 5 substitute *επει* for *στι* there, almost clearly accommodating to xxi. 46. This shows that B fully meant *επει* in the latter perhaps, but it also reveals consideration of the parallels. *Tisch* adds "Contra vero et. in Or duobus locis (de sex) codex praebet *ως pro εις*."
- xxii. 10. This is a most important place. *NB*L* 892 *Sod¹⁹⁰ Cyr* and *W-H* (against *Origen*) and *Soden text* are for forcing St. Matthew to use *νυμφων* here instead of *γαμος*, which latter is used by DW and all other Greeks, *Soden* naming but one new witness against it. Observe carefully that none of the critical cursive codices join here except 892. It is certainly a false reading, but how did it occur?

First of all let us enquire where *νυμφων* is used in the N.T., and we find it in *Matt.* ix. 15, *Mark* ii. 19, and *Luke* v. 34, and in every one of these three cases it is used in alliterative antithesis to *νυμφιος*.

"*μη δυναται οι υιοι του νυμφωνος πενθειν εφ οσον μετ αυτων εστιν ο νυμφιος.*" *Matt.*

"*μη δυναται οι υιοι του νυμφωνος εν ω ο νυμφιος μετ αυτων εστιν νηστευειν.*" *Mark.*

"*μη δυνασθε τους υιους του νυμφωνος εν ω ο νυμφιος μετ αυτων εστιν (ποιησαι) νηστευειν.*" *Luke.*

It is used nowhere else and never in the nominative. It is a rare word anyhow; classically it is used by Pausanias, of the temple of Bacchus, Ceres and Proserpine.

Again I ask how did the three Greeks *NBL* work this into their text, or rather I should say, to be quite fair, how did they find it in their texts?

The Latin texts give no assistance, for in accord with the language they all turn *και επλησθη ο γαμος* into the plural (even *d* opposite *D^{gr}*) *et repletæ sunt nuptiæ*. The Latin then is hardly involved. But upon consulting the Syriacs we find they say, not "*wedding-feast*," but "*locus convivii*," and this is also found in *sah* (and *aeth*) very definitely: "the place of marriage," *ܥܕܝܢܐ ܡܪܝܬܐ* *ܡܪܝܬܐ*, against *boh* *ܡܪܝܬܐ* *ܡܪܝܬܐ* exactly the same word as used in xxii. 2, 3 for *γαμους*.

I maintain then that this is one of the choicest places we can find

to investigate the matter of the influence of the versions on **NBL** and to ascertain *which* versions. Here we can exclude Latin and Bohairic, and we are left with *syr* and *sah*. It is quite certain that *sah* or *syr* is responsible for this direct influence on **NBL**. It is beyond dispute that ο γαμος and not ο νυμφων is the proper reading here. D is a clear witness here for γαμος, with *all* other Greeks and *Origen* twice and *Chrys.* I think it is criticism gone absolutely wild and mad to accept νυμφων here, and it is unpardonable of *Hort* to put νυμφων in his text without any alternative in the margin and equally wrong of *Soden*. The Revisers, to their credit be it said, eject it, but *Souter* will not give his reasons (as he should) in a footnote. If *Hort* could have seen (as we can now see) the original page of Codex B he would have observed that the B², who went over the whole text, carefully refrained from inking over ο ΝΥΜΦΩΝ (ὁ Γάμος stands in the margin by his hand or that of another corrector). The Revisers by the restoration of γαμος now admit that *Hort* was wrong. If νυμφων then be *not* basic and "neutral," my point is absolutely proved that the versions produced it and influenced **NBL**. If νυμφων be *not* "the true text," then I have won my point all along the line, and the other matters treated of here fall into the regular category of "Improvements," for the *same* influences bear directly on these matters.

I hope in future, when we observe in other places that not a single sympathising cursive stands with **N** or B or L or **NBL**, that we shall make it a canon of criticism to exclude their mal-editing of the text.

[Note, as to absence of minuscule support here, a place like xxii. 25, where γημας (for γαμησας) by **NBL** is supported by ΣΦ *fam* 1 (including 299) 6 22 33 60 75 91 124 [*non fam*] 157 604 892 *Evs*t 48 *Sod*⁷⁰⁵⁰ *Origen*, and is quite on another footing. I mention it here, as I have not listed it elsewhere, and the support is of the regular flock of minuscule birds.

As regards the intimacy of *sah* and *syr* (without **NB**) observe xxii. 18 ειπεν + αυτοις Z^{prob} 33 892 *sah syr cu sin* and some *pesh* and *e* and *aeth*.

Note that in xxii. 11 12 ενδυμα γαμου is again rendered by *sah* "the clothing of the *place* of marriage," while *syr* omits this "locus," nor do **NBL** repeat anything but ενδυμα γαμου in both places. Possibly then at xxii. 10 the matter narrows down to *syr* influence on **NBL**.

When *Cyr* on the side of **NBL** opposes *Origen* it is always suspicious of Alexandrian accommodation. See other places. Besides which, *Cyr* and *Origen* are often on both sides of a question in different parts of their writings.]

Matt.

xxii. 16. λεγοντας (*pro* λεγοντες) **NBLT**^h 27 66 against all the rest and *Dam*. This is quite a clear case in order to refer to αποστελλουσιν τους μαθητας... It would have been impossible for "Antioch" to revise here. λεγοντας is clearly the more natural, and λεγοντες (eschewed by **NBL**) the more difficult.

Matt.

Notice the lone and lorn company of the cursives 27 66 added here. The passage is *και αποστελλουσιν αυτω τους μαθητας αυτων μετα των Ηρωδιανων λεγοντας· διδασκαλε κ.τ.λ.* Soden misquotes 604.

- xxiii. 9. *ο πατηρ ο ουρανιος* [*pro ο πατηρ ο εν (τοις) ουρανοις*] *NBL fam* 13 [*non* 346] 33 238 892 *Bas* 1/2 *Cyr* 1/2, against the rest and *latt copt Clem Eus Nyss Bas* 1/2 *Cyr* 1/2 *Dam*. This is more important than it seems at first sight, for it appears to be a "nicety" of *NBL* to conform to supposed Matthaean usage. *Bas* 1/2 and *Cyr* 1/2 are suspicious marks. Turn to Sir John Hawkins' *'Horae Synopticae,'* p. 32, and there will be found the remark that *ουρανιος* is Matthaean (being only used elsewhere once in Luke ii. 13† and once in Acts xxvi. 19). He lists the Matthaean passages as v. 48, vi. 14 26 32, xv. 13, xviii. 35, xxiii. 9. This from Westcott and Hort's text.‡ Now as to the passages intervening between the first and the last, the remark is correct, but at v. 48 as here at xxiii. 9 the authorities are divided. *Clem* is on both sides at v. 48, and a considerable number witness there for *ουρανιος*, but here at xxiii. 9 it is different, and *Clem Orig Eus* the Latins and Coptics besides all other Greeks witness against *NBL* and three cursives. It is probably therefore a wish to conform to Matthaean diction here. At this rate all individuality will be lost to our synoptists and the problem thrown into confusion. See under xxi. 18 and elsewhere for the same kind of thing. [Soden has *ο ουρανιος* in text but only cites ^{s371} new.]
- xxv. 18. *ωρυξεν γην* *NB* (*την γην C* 604*) *L* 33 *ff₁ vg^x arm boh aeth* (*om ff₂ γην*) against *ωρυξεν εν τη γη* by all the rest, including *D latt sah syr Orig^{int}*. I charge this (observe against *sah syr lat^{pl}*) to be a deliberate improvement, greedily seized by *Westcott & Hort* and *Sod* (for they have no marginal alternative), but an improvement nevertheless. Why should "Antioch" and even 892 have revised to *εν τη γη*, when *ωρυξεν* nearly always takes the accusative? This is a deliberate Alexandrian nicety of grammar. The word occurred at *Matt* xxi. 33 "*και ωρυξεν εν αυτω ληνον*," and occurs once more only at *Mark* xii. 1 "*και ωρυξεν υπολημιον*," where there was no room for improvement, although even at *Matt*. xxi. 33 *N* saw fit to remove *εν* before *αυτω*. I do not charge this as a harmonistic improvement at all, for in the parallel in *Luke* xix. 20 the servant hides the talent in a napkin, nor did "Antioch" get

† *ουραμιον* is here used, but *B*D*d* recognizing that *ουρανιος* is not Lucan change to *ουρανον*. No others change.

‡ Which has befogged the synoptic problem.

Matt.

εν τη γη from Matt. xxv. 25 *εκρυψα το ταλαντον σου εν τη γη.*† It is simply a grammatical improvement. The company kept is merely of a sympathetic order which our other studies lead us to expect here.

- xxv. 27. *εδει σε ουν* (*pro* *εδει ουν σε*) **NBCL** 33 604 892 *y*^{scr} *Sod*^{7050 98}, against all else and against Coptics and Latins, savours of improvement.
- xxvii. 5. *ριψας τα αργυρια εις τον ναον* (*pro* *εν τω ναω*) **NBL** 33 *fam* 69 99 157 273 604 *Sod*^{7050 1443} and versions, but not latin nor *d*. *Orig* and *Eus* are on the side of **NBL** for this improvement with *Sod*. Cf B alone at Matt. x. 16 *ιδου εγω αποστελλω υμας ως προβατα εις μεσον λυκων*, instead of *εν μεσω λυκων*.
42. *πιστευ. επ αυτον* **NBL** 33 42 46 238 243 273 892 *Sod*^{quattuor} *Eust* 60 *r*₂ (*sol inter latt cum Aug*) (*syr*) *Cyr*^{semel} (*εις αυτον* Σ *min*⁴, *αυτον sah boh*, *αυτω AD min aliq Eus Ps-Ath et latt ei, sed επ αυτω EW unc*¹¹ *min*^{pl})
44. *συνσταυρωθεντες συν αυτω* **NB** 892
σταυρωθεντες συν αυτω **DL** *latt verss*
συνσταυρωθεντες μετ αυτου Θ ^t 157
 „ *αυτω* **AW** *unc*¹² *rell omn vid*

I should hesitate to class this as an improvement, but for four things, first because Θ ^t by improvising *μετ αυτου* shows that there was no *συν* in his copy or he would no doubt have used it, secondly the absence of *any* minuscules to support **NB**, but 892, thirdly the simpler reading of **DL**, and fourthly the general bad record of **NB** in such matters. *Someone* has revised here. I would be willing to accept the reading of **NB** if need be, but we should require a good number of cursives to tell us it was right, whereas neither 1 nor 13 (28 wanting) nor 2^{pe} nor 604 come into play at all, while 157 sides with Θ ^t.

xxvii. 64. — *αυτον* Only **NB** *arm pers*, but no cursives, and *Tisch W-H txt* [*non R-V Sod*] *Soden* can find no cursives to support.

xxviii. 8. *απελθουσαι* (*pro* *εξελθουσαι*) **NBCL** *fam* 13 33 *Sod*^{7050 al.} ⁴ *Sod*^{txt} *etc*. No others do it. Neither W nor 892 nor the coptics.

Burgon points out ('Last twelve verses of St. Mark,' p. 84) that this group **NBCL** 13 33 *e* has ignorantly effected revision here, forgetting that the women were *inside* the grave (Mark xvi. 5 *και εισελθουσαι εις το μνημειον* . . . xvi. 8 *και εξελθουσαι εφυγον απο του μνημειου*; Luke xxi. 3 *εισελθουσαι δε ουχ ευρον το σωμα* . . . 9 *και υποστρεφασαι απο του μνημειου*) and therefore that this is a purely gratuitous emendation by **NBCL** in *Matt*. because in St. Matthew's account the *entrance* into the grave is not specified. I agree with him.

This should, perhaps, come under the head of "Exchange of Prepositions."

† In verse 18 "he dug ('a hole' understood) in the ground." In verse 25 "I hid thy talent in the ground" is different.

Lastly we will adduce some of the passages where

B and Origen are in conflict :

- Matt.
vi. 7. υποκριται B (= Sod^{s 30}) syr cu only
εθνικοι the rest and Orig

B or NB and Origen in conflict.

- xii. 36. Most serious opposition as to the Greek fundamental text :
δ̄ ε̄αν λαληλωσιν Orig L and most, against NBD (NB δ̄ (-εαν)
λαλησουσιν ; D δ̄ (-εαν) λαλουσιν), where NB take the side of
Coptic and partially of Latin, but Latins (except d) have *quod*
and the *subjunctive*. What are ff and k doing with "quod
locuti fuerint" if NBD be right (and these do not agree
among themselves) ? Has Origen gone crazy here too ? Why
should we think Origen wrong here now with the mass of
Greeks including all the cursives usually otherwise sympathetic
to the NB recension as against these mss ?
- xiii. 43. NB unc¹⁴ rell = εκλαμψουσιν, but D (d lucebunt) 124 238 Cyr
ORIGEN^{ter} and (Justin) have λαμψουσιν (Justin οταν οι μεν
δικαιοι λαμψωσιν for τοτε οι δικ. λαμψουσιν). Hence if we
want Origen's text with D, it is the uncompounded word (for
which also syr† *copt* and latt *rell* "fulgebant" may also stand)
which we need. Not a whisper in Westcott and Hort's text or
margin of D d Justin Cyr Orig^{ter} ! (To these add Sod³⁰¹⁷ fam φ^a.)
- xiv. 22. Twice in this verse B opposes Origen, once specifically. B
adds (with the versions) αυτου after τους μαθητας against Orig
diserte, and writes πλοιον for το πλοιον against Origen and
the mass.
36. +καν 1 22 33 al. Origen but μονον NB and the other Greeks.
- xv. 22. δεινωσ 1 [non fam] and Orig (cf a seivissime).
κακωσ NB unc omn rell minn.
- xvi. 20. επιτιμησεν B*D syr cu d e against the rest and Orig^{quater}.
διεστειλατο and Orig *diserte* "ο μεν ουν μαθ. πεποιηκε κατα
τινα των αντιγραφων το τοτε διεστειλατο...ιστεον δε οτι τινα των
αντιγρ. του κατα μαθ. εχει το επιτιμησεν" since he himself uses
διεστειλατο four times. Hort sees a necessity to put επιτιμησεν
in his text.
- xvii. 22. συστρεφομενων δε αυτων NB 1 [non fam] 892 W-H txt, Sod mg
latt pl conversantibus.
αναστρεφομενων δε αυτων CD rell omn et boh et re...ff₁ c e.
The "neutral" text is found in Origen στρεφομενων δε αυτων
(cf sah syr).

† Syr cu sin vary; cu "gleam," sin "shine," almost imperceptible difference in writing the syriac words.

Matt.

- (xviii. 10. I forbear to say anything about *Orig* and *Eus* + των εν τη εκκλησια after ορατε μη καταφρονησητε ενος των μικρων τουτων)
 xx. 16. (See under "Coptic.")
 xxi. 5. See under "Improvement."
 6. See under "Improvement" συνεταξεν BCD 33 604 Evst 48 Sod¹³⁵³
 προσηταξεν \aleph *rell omn Orig^{ter} Eus^{bis}*
 19. ου μηκετι BL⁷ against
 μηκετι \aleph *rell and Orig^{bis}*
 xxii. 4. ητοιμακα \aleph BCDLΣ¹⁷ 1 22 33 892* Sod¹³⁵³
 ητοιμασα *rell et Orig Cyr Dam*
 10. ο νυμφων† \aleph BL 892 Sod¹⁹⁰ only (no other *min*),
 ο γαμος *rell omn et Origen bis*
 xxiii. 37. επισυναξαι *Orig Eus* (επισυναγειν \aleph , επισυναγαγειν B *rell*)
 xxv. 41. οι καταραμενοι *Orig^{bis} Hipp Const Eus Caes Bas* (καταραμενοι
 \aleph BL^{Tr} 33 Sod¹²⁴⁶ boh Cyr 1/2 soli)
 xxvi. 28. της καινης διαθηκης *Orig* and most (της διαθηκης \aleph BLZ 33 Sod⁰⁵⁰
 boh^{unus} Cyr (Cyr))
 39. Of our Lord's prayer : πατερ tantum *Orig^{sexies dis} (et Celsus) et Justin Iren^{val} Eus^{sexies} Ath^{ter} Ps-Ath Cypr Did Cyr Bas^{octies} a*
 δ μ vgg⁶ et dim *Orig^{int bis}*, with LΔΣ fam 1 892 al¹⁰, witness
 against πατερ μου of \aleph B and the rest.
 In Westcott and Hort's margin there is not a sign of any
 alternative to πατερ μου, and yet surely Celsus' and the
 Valentinians' "ω πατερ" deserves a hearing!
 53. πλειω only \aleph BD (*latt*) against *Origen πλειους* with all the rest ;
Soden quotes *Orig* for πλειω.
 δωδεκα (-η) \aleph BDL 604 b d against *Origen η δωδεκα* with all
 the rest.
 Above we have certainly two really "neutral" readings of
Origen, as against \aleph B, xiii. 43 λαμψουσιν and xxvi. 39 πατερ.

Hort, vol i. p. 557 : " On the other hand every combination of \aleph with another primary ms presents for the most part readings which cannot be finally approved . . ." But thereagainst note :

Origen and \aleph against B.

Matt.

- vi. 7. εθνικοι \aleph *omn et Orig* (contra B² syr cu υποκριται)
 21. και η καρδια \aleph *omn et Orig* (contra B m aeth boh^{unum} - και)
 vii. 14 init. οτι (-δε) \aleph *X m boh *Orig Naass etc* (οτι δε B sah 4/6)
 x. 37. Habent και ο φιλων . . . μου αξιος \aleph *plur Orig Orig^{int} Eus*
 Cypr 2/3 (contra BD 17 243 al^{sod} d Cypr 1/3 om)
 xi. 15. Habent ακουειν \aleph *plur Docet Just Orig Orig^{int} (contra om BD*
 32 174 604 d k syr sin)

† Cf article under "Improvement" and sah syr.

Matt.

- xi. 21. *Habent καθημενοι* **NCU** 33 *al. Orig Orig^{int} (contra om B plur sah boh syr lat)*
- xii. 49. *χειραν* **ND** *latt pl Orig Evang^{Ebion} (+ αυτου B plur)*
- xiii. 4. *και ηλθεν τα πετεινα και κατεφαγεν* **ND** *plur Orig (και ελθοντα τα πετεινα κατεφ. B fam 13 Sod⁷⁵⁰ aliq et txt)*
- { xv. 32. *ημερας τρεις* **N** *min Orig^{bis} (τρεις ημερας B al.)*
- { xvii. 4. *τρεις σκηνας* **N** *plur Orig^{bis} (σκηνας τρεις B e)*
- xvi. 1. *επηρωτων* **N** *min aliq boh Orig (επηρωτησαν BCD al.)*
14. *αλλοι δε* **N** *plur copt lat syr Orig (οι δε B Eus)*
20. *διεστειλατο* **N** *plur sah boh Orig^{quater} (επετιμησεν BD)*
- xvii. 9. *αναστη* **N** *plur Orig (εγερθη BD Sod¹³⁵³)*
10. *- αυτου* **NLWZ** *Sod⁷⁵⁰ al. Orig (Habent B plur)*
25. *απο τωνων* **N** *plur Orig Cyr 2/4 (απο τωνος B Sod^{aliq} Cyr 2/4)*
- xviii. 7. *Habent εστιν* **N** *plur Orig (om BLΣΦ al.)*
16. *δυο η τριων μαρτυρων* **N** *al. Orig (δυο μαρτ. η τριων B al.)*
- xx. 17. *τους δωδεκα tantum* **NDI, Z** *etc Orig^{quater} (contra B et rell)*
- xxi. 6. *προσεταξεν* **N** *plur Orig^{ter} (συνεταξεν BCD 33 604 Evst 48 Sod¹³⁵³)*
8. *(sec loco) εστρωσαν* **ND⁵⁷ c e ff₂ q** *boh Orig (εστρωσαν B rell)*
19. *γενoiτο (for γενηται)* **N** *Sod⁷⁵⁰ Orig^{ter}*

Etc etc, and often 892 is on the side of **N** in the above list.

Further note that **NB** when they are in sympathy with the *Evang^{Ebion}* do not keep on the same side. At xii. 48 B is with this Gospel. At xii. 49 it is **N**.

But see as to **N** in detail Part II. where the main differences between **N** and B are recorded with the supporting authorities.

CHAPTER III.

B IN ST. MARK'S GOSPEL.

"Überblickt man in Grossen die Ergebnisse für Markus, so sind sie der Annahme, dass in ihm die älteste Aufzeichnung vorliegt, nicht günstig. Er ist dem Judentum entfremdet... Ausserdem ist Markus vielfach übermalt..."—Merx: *Die vier kanonischen Evangelien*, etc. II. Theil, II. Hälfte, p. 173.

"And what means are there to decide such questions? As long as scholars dream of one definite primitive Gospel, in open contradiction to Luke's proem, they will both raise and answer them; but as soon as that unwarranted supposition is removed we get rid of a host of inextricable questions."—Blass: *Philology of the Gospels*, pp. 178/179.

I would like to preface what I have to say as to St. Mark's Gospel by the remark that all I have written should be included between two very large square brackets; for the problems offered in this Gospel are utterly different from those which exist in the other three. It is true that the same features as to **NBCL** exist to some extent in St. Mark as elsewhere, but they must be considered from a different point of view. One new feature is the constant addition of Δ in St. Mark to the **NBL** group. Δ in St. Mark is purely **NBL**; I cannot say "Egyptian" exactly, although there is Coptic sympathy with this group, because *W* comes in here to show us an absolutely different Greek recension existing in Egypt side by side with that of **NB**. Although *DW* are close, *W e* are twin brethren from Mark i.-iv. *fin* and it seems that I was perfectly right to speak of two or three Greek recensions in St. Mark.

Consider this: iv. 1.

NBCL:

καθησθαι εν τη θαλασση και πας ο οχλος προς την θαλασσαν επι
της γης ησαν

D:

καθησται περαν της θαλασσης και πας ο οχλος περαν της θαλασσης ην
d circa mare *a d l q* circa mare

W:

καθησθαι παρα τον αιγιαλον και πας ο οχλος εν τω αιγιαλω ην
b e ad litus *b c e f ff₂ g₁* in litore
c ff₂ proxime litus *Orig^{int}* secus mare in terris
vg circa mare super terram

As to *ην* (*pro ησαν*) *erat* is read by *a b g₂ l q vg Orig^{int}*, *erant* by *d*, *stabat* is found in *f ff₂ g₁*, while *c* (*r*) reads *staret*, and it is left to *e* to write *sedebat*. As *W* does not conform to this last, we must suppose that *W* was not deliberately following our *e*, but something much older, and note *b* has *erat* and *d* has *erant*.

How is it that neither 2^{pe} nor 604 have any relation to *W* and the

Latins here? All the Old Latin and Coptic elide *ἐπι της γης* or include it in the expression *in litore*. It is left for W alone to graecize this.

Right after this, the common base of W *b c e* apart from the rest and apart from D *d* omit in iv. 5 *δια το μη εχειν βαθος γης*.

That the Greek of W is an independent translation is seen at iv. 20, for W alone writes *το εν (ter)* for *εν*.† And at iv. 21 *καιεται* for *ερχεται*, where D has *απτεται*, which can be read in two ways. Otherwise we might think that *e* obtained *damus* from the *δωμεν* of W (iv. 30, others *θωμεν* or *παραβαλωμεν*), or that *b e* got *crescit* from *αυξει* of W (iv. 32, others *αναβαινει*), instead of W obtaining this Greek via the Latin.

An interesting point is the doubling of *puella* by *e* in v. 41, but W with the rest *το κορασιον*, so that *e* obtained this *later* than the time of W, and Aphraates' remarks on this subject appear to be the merest tradition. This is helpful as to dates.

W^d (which breaks in at vii. 33) seems further to be *another* independent translation.

MARK.

In Mark we must be exceedingly careful and avail ourselves of every scrap of new evidence. I will therefore recapitulate the position as to several important witnesses.

k only begins at viii. 8, but *e* is available for i. 20–vi. 9 (again only at xii. 37–xiii. 3, xiii. 24–27, 33–36) and *r*₂ fills in the gap between *e* and *k* from vi. 13–viii. 8.

Σ gives us all Mark to xvi. 14 middle; Φ i. 1–xiv. 62; Ψ only from ix. 6 (shortly after *k* begins) to end. Paris⁹⁷ and 604 and 2^{pe} give us all St. Mark. *Syr sin* begins at i. 12/13 and gives all St. Mark to xvi. 8 except i. 44–ii. 21, iv. 18–41 and v. 26–vi. 5. Nothing of *Syr cu* survives except xvi. 17–20, which is interesting as giving part of the portion at the end after xvi. 8. Finally we have the inestimable new witness W, which gives us all St. Mark (except xv. 12–38) including xvi. 9–20 with a long addition therein.

We have also Horner's completed labours on *sah* and *boh*.

The Palestinian syriac replaces *syr cu sin* at i. 1–12 and in the iind and vth chapters, but not in the ivth.

The cursives Laura^{A 104} and Paris⁹⁷ I continue to quote thus as Gregory's and Scrivener's numbers differ. I have also used by number 892‡ collated by Rendel Harris in 1890, as this number is the same in

† Consider also *οποταν* W alone at iv. 31 for *ος οταν* (*οταν* N*) or *ο οτι αν* D. Note the absolute independence of W at iii. 3 *εκ του μεσου* for *εις το μεσον* (*a b d e f ff₂ q δ* in medium) or *εν μεσω* D^{gr} Paris⁹⁷ (*c l vgKZ* in medio). Also *ειδον* W^{so1} at ii. 12 (for *ειδομεν*) = *viderunt* of *c* (*b*) (*vidisse se a q*) while *e* has *vidimus*. So that here *b c W* are either basic or the reverse. Which? N seeks to improve by substituting alone *εφανη εν τω ισραηλ*.

‡ = *Sod*^{101d}. Apparently not used by Souter, but it seems even closer to NB than Paris⁹⁷.

Gregory and Scrivener-Miller, and it has much affinity with \aleph B and is useful before chapter ix where Ψ begins.

Example of Editing by B.

Mark

xiii. 33. — *και προσευχεσθε* BD 122 *a c d k vg*^{1*} *W-H soli contra mundum.*

I wish to point out that *k* does not strengthen here because we catch *k* (alone among Latins) going with B two verses further on (xiii. 35) in a question of "pairs." Besides, why are \aleph and L absent; why do 604 892 and Paris⁹⁷ withhold their support? And where are the Coptic and the Syriac versions, which scholars tell me merely share the *base* of B? Not even 2^{pc} joins BD here. And W abstains with 28 and 157, *fam* 1 and *fam* 13. [*Von Soden* adds no fresh Greeks, not even δ 30 or 050.]

Solecisms of B.

Mark

- | | | |
|---|-------------------|--|
| i. 18. <i>ηκολουθουν</i> (<i>pro ηκολουθησαν</i>) | B ^{sol} | (See under Historic present) |
| 26. <i>το ακαθαρτον</i> (— <i>το πνευμα</i>) | B ^{sol} | Observe <i>e r το πνευμα</i> (— <i>το ακαθαρτον</i>) while W omits the whole. |
| 36. — <i>οι</i> | B ^{*sol} | |
| 40. <i>κυριε οτι</i> | B ^{sol} | (<i>sah boh οτι κυριε, sed al. vel om κυριε vel οτι vel ambas lectt</i>) |
| <i>ibid.</i> <i>δυνη</i> (<i>pro δυνασαι</i>) | B ^{sol} | Why not <i>δυνα</i> ? [See ix. 22, 23.] |
| 45. — <i>ην</i> | B ^{sol} | (— <i>ην και b e soli inter verss</i>) |
- These three points occurring thus together after an interval of two chapters are absolutely indicative of editing. The central one shows *boh* influence and the sympathy of two Latins.
- | | | |
|-----------------------------------|------------------|--|
| iii. 34 <i>init.</i> — <i>και</i> | B ^{sol} | |
| 35. — <i>γαρ</i> | B <i>boh b e</i> | |
| <i>ibid.</i> <i>τα θεληματα</i> | B ^{*ol} | |
- iv. 5. *και οπου* B^{sol} (*a*?) The others have *οπου*, or *και οτι* DW *it^{pl}*. It looks like a kind of "conflate" here in this "neutral" text. Hort prints [*και*] *οπου*, quite disguising the real situation.
- ibid.* *βαθος της γης* (*pro βαθος γης*) B^{sol} *cum Sod*⁰⁵⁰ [*ut B^{sol} in Matt. xiii. 5*]. D^{sr} alone agrees to insert an article *βαθος την γην*. \aleph and all the rest against them. [W and its faithful allies *b e e* omit the clause.] The *addition* of the article alone by BD looks like translation from Latin.
- | | | |
|--|------------------|--|
| 11. <i>εξωθεν</i> (<i>pro εξω</i>) | BΣ ¹ | (<i>contra rell et Orig^{bis}</i>) |
| 15. <i>οι οταν</i> (<i>pro και οταν</i>) | B ^{sol} | (<i>cf pers</i>) |
| 16. <i>οταν</i> (<i>pro οι οταν</i>) | B ^{sol} | |
| 20. — <i>εν sec et tert</i> | B ^{sol} | <i>et 1 (cf syr)</i> |
| 22 <i>fin.</i> <i>φανερωθη</i> | B ^{sol} | (<i>cf syr sah pers aeth</i>) |
| 28. <i>πληρες σειτος</i> | B | (DW <i>πληρης ο σειτος</i>) |
| 32. <i>κατασκηνοιν</i> | B | |

Mark

- v. 36. + τον (ante λαλουμενον) 'τον λογον τον λαλουμενον B^{sol}
 38 *fin.* πολλας (pro πολλα) B^{sol} (πολλους Sod⁰⁵⁰)
- vi. 17. - την γυναικα B* *txt sol cum* Sod¹⁴⁹³
 33. εγνωσαν BD *fam* 1
 39. εν (pro επι) B^{sol}
 54 *init.* και εξελθοντων (- αυτων) B^{ol}
- vii. 4. απερ ελαβον (pro a παρελαβον) B Paris⁹⁷ Sod¹⁴⁴²
 14. λεγει (pro ελεγει) B 59 *sol*i (see under "Historic present")
 15.† το κοιουν αυτον (pro ο δυναται αυτον κοιωσαι) B^{sol} (*cf Aug*)
ibid fin. - τον (ante ανθρωπον) B^{sol} *vid* (against *sah*; this is to be noted because *boh* acts peculiarly in verse 15, and it is with *boh* [*non sah*] that NBLΔ omit the verse 16 following).
 24. εκειθε (pro εκειθεν) B. This is a "nicety" before δε.
 37. +ως (post πεποιηκεν) B. See under "Coptic."
- viii. 2. ημεραις τρισι B^{sol} *cum* 892 (Harris, Journ. Bib. Lit. 1890, vol. ix.)
 12. - υμιν BL, no others, no versions, not Origen.
 But W omits both λεγω and υμιν, having only αμην.
 32. > ο πετρος αυτον BL *a soli* W-H Sod (*sed cf sah boh*). There is no good reason for the change by BL: και προσλαβομενος ο πετρος αυτον ηρξατο instead of και προσλ. αυτον ο πετρος ηρξατο.
 37. +ο (ante ανθρωπος) B^{sol}. See under "Coptic."
- ix. 1. ωδε των εστηκοτων B(D*), *cf c f l vg* [contra N, contra Orig]
 21. εως B^{sol} (εως ου Sod³⁵¹)
- x. 30. ζων αιωνιαν (pro ζων αιωνιον) B^{sol}. Here is a purist for you. No others seem to change. Clem turns it "ζωή ἐστιν αἰώνιος," Q.D.S. § 25, but Barnard in his note to 'Clem. of Alex. Bibl. Text,' p. 35 = ζωή ἐστιν αἰώνιος.
 39. δυνομεθα (pro δυναμεθα) B^{sol} *vid*
 48. αυτοι πολλοι (pro αυτω vel αυτον πολλοι) B^{ol}. *Cf Orig αυτω οι πολλοι and sah*
- xi. 1. βηδφαγη B^{sol} (*cf sah* 1/5)
ibid. το ελαιων (pro των ελαιων) B^{sol} (*cf Σ et k*)
 7, 8. εαυτων *bis*† B^{sol} *cum* 892 (*vide infra* xiii. 44) (Sod^{050 1279?})
 11. - της ωρας B^{sol} *cum* 1 Sod^{167 413 1444} (*cf aeth syr sin*)
- xii. 5. αποκτενουντες B 892 *Evst* 150
 8. εξεβαλαν B^{ol}
 17. - αυτοις BD *d* [*non al.*]
 36. - εν (ante τω πνευματι) B^{sol} *cum* Sod⁰⁵⁰ 273
ibid. καθισον (pro καθου) B^{sol}

† This hardly seems a change "guiltless of ingenuity or other untimely activity of the brain and unaffected by mental influences except of the most limited and unconscious kind" (Hort) for in vv. 13/15 B opposes N *eight times*!

‡ See page 11 as to this Alexandrian preference.

Mark

- xii. 40. κατεσθοντες B Cf *Luc* vii. 33
 xiii. 3. καθιδιαν B
 7. ακουητε B et *Sod*¹³³⁷
 9. ενεκα (pro ενεκεν) B^{sol} vid
 12. επαναστησεται B^{sol} cum *Sod*³⁰¹⁷ k (cf BΔ *Matt.* x. 21 in loco
 parall.)
 13. εις στελος B^{sol}
 30. εως ουτου B^{sol} (variant plurimum *rell.*,
vide Part II.)
 32. αγγελος (pro οι αγγελοι) B^{sol} (et *boh*^{quinque Aug}^{libere})
 34. εαυτου pr et sec (pro αυτου) B^{sol} vid (*vide supra* xi. 7, 8
 xiv. 20 *fin.* + εν (*inter το et τυμβλιον*) B^{sol} (C* ??) *Sod*⁰⁵⁰ 2^{pe} See
 under "Coptic."
 24. — αυτοις B^{sol}
 32. — ωδε B^{sol} (αυτου pro ωδε *fam* 1)
 43. απο των αρχ. (pro παρα των αρχ.) B^{sol}
 49. εκρατει (pro εκρατησατε) B^{sol} (εκρατειτε Ψ)
 60. οτι (pro τι) BWΨ *sol*i (cf *boh*) (τοι 13)
 63. κινωνας B^{sol} (ut *N alibi*)
 69. ειπεν (pro ηρξατο λεγειν) B^{sol}. See under "Coptic."
 xv. 4. — ουδεν B Paris⁹⁷ *sol*i vid
 12. ποιησω λεγετε (pro θελετε ποιησω ον λεγετε) B^{sol} et *W-H* [ον]
 15. ποιειν (pro ποιησαι) B^{sol} cum *Laura*^{A104}
 35. εστηκοτων B^{sol}(A) (pro παρεστωτων *N*DU *al. pauc.*,
παρεστηκοτων al.)
 45. ιωση (pro ιωσηφ) BW *sol*i
 xvi. 5. ελθουσαι (pro εισελθουσαι) B 127 *sol*i

B and Latin Sympathy.

It continues to be impossible to divorce B from the Latin and to treat its text as "neutral."

Consult Mark xiv. 30 με απαρηνηση (pro απαρηνηση με) *NBDAC* (*fam* 13) (με αρνηση W) and *latt* (*W-H Sod*). All others and Ψ have the common order. The point being that B is supported by both the graeco-latins DΔ (L 69* *Sod*⁰⁵⁰ and *k** alone omit με, evidently seeing in their copies the two orders). In this case, by Hort's canons, L 69 *Sod*⁰⁵⁰ and *k* would represent the "true" "neutral" shorter text against B. But this is very unlikely, as με is required in this sentence.

In xiv. 72 the same order occurs in *NBCLWΔΨ* Old Latins and *copt* (*W-H Sod*).

As bearing on this in the immediate context note Mark xv. 1, where *BDLΨ* *Sod*⁰⁵⁰ 46 2^{pe} 892 *Sod*¹³³⁷ omit επι το before πρωι, agreeing exactly with the Latin *mane*. Again here D supports (so *W-H txt*, not *Sod*).

In the same neighbourhood, Mark xv. 32 **ΣBΔKΛΔΠ** (*W-H Sod*) omit *του* before *ισραηλ*. Here we have conjunction **BΔ** once more with the Latin. *W* is wanting but 28 157 604 Paris⁹⁷ do not omit.

Again xv. 30 for *και καταβα* of Greek and Syr we find *καταβας* by **ΣBD^{sr}ΔΨ** *Sod*⁹⁵⁰ and *k l n vg copt* (*W-H Sod*).

Again xv. 27 for *σταυρουσιν* of the usual text we find *εσταυρωσαν* by **B** 2^{pe} agreeing with *c d ff2 k n* not followed by *W-H* or *Sod*.

Incidentally we may ask why **BDW** and *c^{scr} Sod*¹⁴⁴² are found alone in conjunction at xv. 44 with *ηδη* for *παλαι*. Is this small group *really* "neutral" here against all else? If so it is a graeco-latin (*jam . . . jam*). Hort has it in his text, so that it must be "neutral" as well!

Referring to *k*'s omission in xiv. 30, we find another case at xv. 8, where there are two very different readings to choose from, *αβαβας* (of **ΣBD** 892 *sah boh goth* (*a*) *c d ff2 l r δ vg*) and *αβαβουσας* (of the great majority of Greeks, of the *syriac*, of *arm* and of *diatess^{arab}*). *b e f i q* are wanting, but *δ* writes *ascendisset* over *αβαβουσας*. *Aeth* conflates both readings.

We know then that in *k*'s time *both* readings must have been extant—as *k* omits—and *B* chose (siding with **ΣD** on the *Latin* side).

It is quite noteworthy that *B* goes with the *Egyptian* versions here, besides the Latin, *against* the *syriacs* and the *diatessaron*, and against **Σ^{ob}A** fifteen uncials and *W* and all the cursives including *fam* 1 *fam* 13 28 and 157 435 and 2^{pe} 604.

This is a very remarkable place and merits more attention in these discussions than it has hitherto received. The new uncial *W* with **Σ** (*Φ* wanting) **Ψ** and the notable cursives Paris⁹⁷ and Laura^A 104 with all Soden's other codices go with the mass of Greeks for *αβαβουσας* against **ΣBD** 892 *latt*, while the Latin here is hopelessly opposed to the *Syriac* and to its great friend the *diatessaron*. Further observe extraordinary unanimity here among the Latins (the Latin *diatessaron vg^F* is confused here and leaves out Mark xv. 8). *Sod* follows *Hort* with *αβαβας*.

Jebb refers to a similar case in the Old Testament as regards *αβεβησεν* and *αβαβουσεν* 2 Kings xxiii. 9.

For further detail, observe the following :

- Mark i. 2. —*εγω* **BD** *Sod*⁹⁵⁰ 2^{pe} *latt*
 10. *εις αυτον* (*pro επ αυτον*) **BD** *fam* 13 *a d l* and *vg* in
ipso, *b* in *eo*, against all the rest and the sympathising
 cursives. *W* seems to have changed *εic* to *επ* at the time
 it was written. *Sod* follows *Hort* for *εις*.
 iv. 1. *οχλος πλειστος pro οχλος πολυς* **ΣBCLΔ** and only these *plus*
W 892 *W-H Sod*. Possibly from an original *turba multa multa*
 (this redupl. is quite common), but *cf. Matt* xiii. 2 at the parallel
 where *πας ο οχλος* is used. *πλειστος* is unusual, occurring only
 in the Gospels at *Matt*. xi. 20 *αι πλεισται δυναμεις αυτου* and
Matt. xxi. 8 *ο δε πλειστος οχλος*. As *W* joins exceptionally

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xv. 44. $\eta\delta\eta$ (*pro παλαι*) *sec loco* BDW c^{scr} *Sod*¹⁴⁴² *solī vid.* This corresponds to the *jam...jam* of the Latins.

W goes as far as to repeat the $\tau\epsilon\theta\nu\eta\kappa\epsilon\nu$ in the second place for $\alpha\pi\epsilon\theta\alpha\nu\epsilon\nu$ of nearly all. D says $\tau\epsilon\theta\nu\eta\kappa\epsilon\iota$ (*syr sin* omits $\pi\alpha\lambda\alpha\iota$, and 2^{pe} *n r₂* omit the clause).

xvi. 2. — $\tau\eta$ (*ante μια*) BW 1 *solī et [W-H]*. Cf *latt una vel prima*. Soden holds $\tau\eta\varsigma$ *μιας*, but his notes are confusing in the extreme.

As to Coptic.

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- i. 4. $\kappa\eta\rho\nu\sigma\sigma\omega\nu$ (— $\kappa\alpha\iota$) B 33 73 892 *W-H sah boh*^{duo} [*non al.*]
 34. $\tau\alpha$ $\delta\alpha\iota\mu\omicron\nu\iota\alpha$ $\lambda\alpha\lambda\epsilon\iota\nu$ B^{sol} *vid cum boh* (*hiat sah*). The others have $\lambda\alpha\lambda\epsilon\iota\nu \tau\alpha \delta\alpha\iota\mu\omicron\nu\iota\alpha$, but D *d latt syr sin aeth*: $\alpha\nu\tau\alpha \lambda\alpha\lambda\epsilon\iota\nu$ in the order of B, but more simply.
 37. $\kappa\alpha\iota$ $\epsilon\nu\rho\omicron\nu$ $\alpha\nu\tau\omicron\nu$ $\kappa\alpha\iota$ $\lambda\epsilon\gamma\omicron\nu\sigma\iota\nu$ NBL 892 *solī et W-H cum e boh*^{Δ108} *aeth*

This is a very noteworthy place. All the sympathising cursives oppose and with the bulk of the uncials and *boh*^{pl} have $\kappa\alpha\iota \epsilon\nu\rho\omicron\nu\tau\epsilon\varsigma \alpha\nu\tau\omicron\nu \lambda\epsilon\gamma.$, or as D *lat syr arm goth sah* $\kappa\alpha\iota \sigma\tau\epsilon \epsilon\nu\rho\omicron\nu \alpha\nu\tau\omicron\nu \lambda\epsilon\gamma.$ Tisch records *b c* for “*nil nisi dicentes.*” To these two Old Latin witnesses add the new *W^{scr}*, and it will be seen that NBL 892 *e* are left completely alone with *boh*^{Δ108} and *aeth*.

To insist that these *boh* codices and *aeth* got it from NBL is to do violence to the other passages witnessing to quite the contrary course.† A curious and innate sympathy then remains here between these three *boh* codices *aeth* and NBL *e*, while W breaks loose from *e* here, and with *b c* gives us much the shortest text.

- i. 39. $\eta\lambda\theta\epsilon\nu$ (*pro ην*) NBL *Sod*⁰⁵⁰ 892 *sah boh aeth W-H Sod* against all else and *syr latt arm goth*. The “*erat praedicans*” is not very pretty in Latin, and yet the Latins held it. I am convinced that $\eta\lambda\theta\epsilon\nu$ is sheer improvement by NBL. Even 33 and Paris⁹⁷ desert them, and they had upheld them in two violent changes in verse 38. Why on earth should “Antioch” have substituted $\eta\nu$ for $\eta\lambda\theta\epsilon\nu$? N goes further and after $\eta\lambda\theta\epsilon\nu$ substitutes $\kappa\eta\rho\nu\sigma\sigma\epsilon\iota\nu$ for $\kappa\eta\rho\nu\sigma\sigma\omega\nu$ with *boh*.
 ii. 1. — $\kappa\alpha\iota$ (*ante ηκουσθη*) NBL 28 33 124 [*non fam*] 2^{pe} 604 Paris⁹⁷ *W-H Sod. a c sah boh arm*.
 2. — $\epsilon\nu\theta\epsilon\omega\varsigma$ NBLW 33 604 Paris⁹⁷ 892 *W-H (non Sod)* *b g₂ l r₂ vg sah boh arm aeth syr*^{sch} (*contra D rell qui saepe in ch. i ευθεως om.*)

† For consider *aeth* at i. 34 where *aeth* goes with *syr sin* D *d* and all Latins; at i. 11 where it goes with *a* (*f goth*); at i. 15 with *syr pesh*; at i. 21 where it steers its own course; at i. 29 with Σ; at i. 38 with *syr sin*.

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- ii. 4. προσενεγκαι NBL *Sod*⁰⁵⁰ (33) 63 253 372 892 *Eust* 48 f l vg (offerre contra accedere it) sah boh aeth. This is an important place. D with the rest and it syr has προσεγγισαι (a few εγγισαι) and W προσελθειν. As to 28 2^{pe} 604 Paris⁹⁷ they contradict flatly NBL *copt* and have προσεγγισαι. W seems to be retranslating *accedere* of the Old Latin. *Sod* refuses προσενεγκαι.
 7 init. οτι (pro τι) B *Sod*⁰⁵⁰ p^{scr} only. Cf οτι τι of sah boh with the usual introductory χε. Also syr. [But see ix. 11, 28.]
 16. και (οι) γραμματεϊς των φαρισαιων (pro και οι γραμ. και οι φαρ.) read by NBLΔW 33 28 124 (against the rest) b *copt* (not syr)

The points which particularly appeal to me in such passages are the opposition in the *fam* 13 group and the *absence* of such controlling mss as *fam* 1 157 2^{pe} [*Soden* quotes 93^f??] 604 892 Paris⁹⁷.

Here, where Tisch. quotes *copt* ("ita certe cop^{cod} cop^{edd} et dz ") we must correct from Horner. *Sah* reads και οι φαρ. (i.e. "with the pharisees ") and only the boh mss Δ₁F*?O are reported for των φαρ. This is important. For if while considering Egyptian or Alexandrian influence on NB we are likely to be held up and the point made that NB influenced the coptic versions instead of vice versa, we point to a passage like this where the Egyptian versions *refused* to be influenced ; at any rate a trace remains only in two bohairic mss and possibly in the first hand of a third.

- ii. 17. + οτι (ante ου χρειαν) BΔ *Sod*⁰⁵⁰ δ 2^{pe} Laura^{A 104} *Sod*³⁵¹ sah boh. Absolutely no others yet greedily seized by *Sod*^{txt} [*W-H*^{txt}]. This is noteworthy for it is followed five words further by :

ibid. αλλα (pro αλλ') BW *solicum* sah boh (more *copt*), refused by *Sod*.

18. οι δε σοι (-μαθηται) B *sol cum* 127 2^{pe} boh^{pl}, refused by *Sod*.

This therefore establishes an absolute relationship between B and coptic (= boh^{vid}) in vv. 17 and 18.

22. απολλυται και οι ασκοι B 892^{vid} only, and so exactly boh. No others, but accepted by *W-H Sod*. This among a very complicated number of changes in the account of the wine and bottles is most striking, coming right after the minutiae noticed above.

- iii. 6. εδιδουν pro εποιουν BL *fam* 13 28 2^{pe} 604 *Sod*²⁴³ only with boh^{p1.2.4.210}, adopted by *W-H* and *Soden*.

This is interesting (and cannot be classed beyond under "Synonyms") because the syriac can lend itself to either interpretation and is indeterminate (rendered *ceperunt* by syr^{int}). I hardly think it is fair to suggest that εδιδουν is "neutral" ; rather is it a correction. Notice that N is absent, reading with CΔ *Sod*⁰⁵⁰ 2^{pe} εποιησαν. The latins and d use *faciebant* (q iniebant). Paris⁹⁷ εποιουν with most. Dst α ποιουντες. W *Sod*¹²²² εποιουντο. As to the coptic, notice Δ₁O again come in for εδιδουν as they did above for των φαρισαιων (ii. 16).

892* is uncertain with εποιησαν in the margin.

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- iii. 8. *ποιει* (*pro epioiei*) BL *W-H* (none of the sympathising cursives) and *sah boh*^{quinque} against **ND** and the rest + **WΣΦ**.
 15. — *θεραπευειν τας νοσους και* **NBC*LΔ** 892 2^{pe} *sah boh*, against all else [none of the other sympathising cursives nor Latin nor Syriac nor Arm. nor Goth] yet followed by *T Tr W-H Rev* and *Soden txt*. Observe *aeth* which evidently put the clause in after considerable research, for *aeth* adds it *after* *εκβαλλειν τα δαιμονια* instead of before the clause. This is not necessarily *ex Matt x. 1*.

The community of Egyptian origin for **NBLΔ** is hereby set forth, and the “neutral” text transferred bodily to Alexandria, and I claim that the “neutral” text is part of a revision by the Alexandrian School and not a survival of Apostolic days. Here **NBC*LΔ** are supported not by a single Greek cursive [except 2^{pe} (against 604) 892], not by any syriac or arm., not by any Latin, but by *all* the MSS of the *sah* and *boh* which we know.

In *boh* I may point out that there might be confusion and exclusion from similarity of appearance between *ϣωπι*, and *ϣωπι* (*infirmus*). See Horner's note in *boh* as to addition by codd. F^cG^c.

The new Codex W^{sr} does *not* omit, and adds after *δαιμονια* end of verse *και περιαγοντες κηρυσσιν το ευαγγελιον*. The place, folio 319, is worth study, for no *στιχος* space is found between *νοσους* and *και εκβαλλειν*, while there is one between *δαιμονια* and the addition.

35. — *γαρ* B b e *boh et W-H txt* [*non Sod*]
 iv. 21. + *οτι* (*ante μητι*) BL 892 *solī = copt* + **ΣΕ**. Accepted by *W-H*, refused by *Sod*.

Fam 13 and 28 add *ιδετε*. The rest all omit.

The sentence runs: *και ελεγεν αυτοις [οτι] μητι ερχεται (απτεται D latt) ο λυχνος ινα υπο του μοδιον τεθη*.

Is it possible to imagine that BL preserve the original and that *all* others, including the other important sympathising cursives, have dropped it? More likely again BL show Egyptian or Alexandrian minds or eyes at work.

- iv. 34. *και χωρις* (*pro χωρις δε*) BΦΔ 604 (*solī inter gr-lat*) *cum sah syr pesh aeth boh*^{pl} but refused by both *W-H* and *Sod*.
 v. 42. *και εξεστησαν + ευθυσ* **NBCLΔ** 33 892 [*non al. min*] *boh aeth W-H Sod txt* [*contra DW rell et latt sah syr*].
 vi. 2. + *οι* (*ante πολλοι*) BL *fam* 13 [*non* 124] 28 [*non W*] 892^{vid} *sah boh*^{quattuor} (*syr emph*) *W-H Sod txt* [*Non Paris*⁹⁷ *non Σ*].

Very strange if this *οι* should have been cut out of all other texts, including **Σ** [**Ψ** does not begin until ch. ix].

8. > *μη αρτον μη πηραν* **NBCLΔ** *Sod*^{1050 al 3} 33 892 *Paris*⁹⁷ *boh* [*non sah*] *aeth W-H Sod* [*contra W et D et rell omn et sah et minn rell omn*].

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- vi. 9. This is instantly followed by *αλλα* for *αλλ'* (before *υποδεδεμενους*, forming a hiatus) *ex more copt* by **NABCDLUNΣ** 28 scr² Paris⁹⁷, but W is careful to write *αλλ'* and insert an apostrophe!
11. This is again shortly afterwards followed by a pure coptic form. For observe that coptic is always precise. It does not say *ubi* or *quo* but always *in loco quo*. So here:

ος αν τοπος μη δεξεται **NBLΔ**^{sr}W *fam* 13 28 *W-H Sod* is found in *boh* (*sah*) *aeth vg^L*, while the others have: *ος αν μη δεξεται* C (*fam* 1) and AD and the large majority *οσοι αν μη δεξονται*, *latt etc.* W here apparently shares the bohairic influence against the Latins, but as *e* is missing now we cannot be sure that it did not have it. A Latin trace remains in *vg^L* only, *r₂* is missing and only begins again at vi. 14.

20. *-και (ante συνετηει)* **B**^{sol} *cum sah* 1/3 (= *sah*⁷⁴)

The previous places have all considerable importance and should be observed carefully for they lead up to:

- vi. 20. *ηπορει (pro επορει)* **NBL** *Sod*⁹⁵⁰ (and W *ηπορειτο*) *sah boh*, against all the rest, against the friendly cursives, and against *latt syrr* and *aeth* yet willingly incorporated by *W-H & Sod* texts.

The Semitic *πολλα επορει* appears to have offended the early Alexandrian recensers of Greek and Coptic texts. But this clear coptic adherence against all else destroys "neutrality" for **NBL** and for W here.† See also the parallel in Luke.

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- vi. 27. *ενεγκαι (pro ενεχθηναι)* **NBCΔ**^{sr} 892 *copt W-H [non Sod]* against all else and DW as well as L and *Latt adferri*. (See under "Change of voice"). *δ* over **Δ**^{sr} has "*adferri vel adduci.*"
40. *κατα bis (pro ανα bis)* **NBD** 21 *boh et W-H Sod txt.*
- vii. 4. *ραντισωνται (pro βαπτισωνται)* **NB** *min*⁸ *sah Euthym.* See under "Improvement."
6. *+οτι (ante ουτος ο λαος)* **NBL** 372 892 *Laura*^{A 104} *boh sah (syrr) W-H Sod txt [non Paris⁹⁷]*
16. *Om vers boh [non sah] cum* **NBLΔ** 28 [*non W rell*] *W-H, non Sod.*
29. See under "Order."
37. *+ως post πεποιηκεν* **B**^{sol} *W-H*^{mg} (*boh*), *ef sah + ζωκτη et boh*^{aliq}
- viii. 2. *προσμενουσι (-μοι)* **B**^{sol} *cum boh*^{codd} *tribus* (*Cf latt ωδε εισω*)
- 3 *fin. εισιν (pro ηκασιν vel ηκουσιν)* **BLΔ**^{sr} 892 *sah* 1/5 *boh*^{quattuor}
- W-H [non Sod, non al. nec latt syrr]*
4. *+οτι (ante ποθεν)* **BLΔ** 115 892 *Paris*⁹⁷ *sah boh [non al.] W-H & Sod.†*

† It is exceedingly important to distinguish and appreciate this *overlying* coptic influence on W. I have observed that soon after the beginning of ch. v. W began to drift away from *e*. Since vi. 8 *e* is missing, but we have seen above (vi. 11) the same overlying Egyptian influence on W. Probably from v. onwards W used another graeco-coptic ms.

† Observe *Soden's* thoroughly Alexandrian mind, adopting this but refusing the same group above.

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In view of varying treatment here by others (see *Tisch* and evidence) this seems purely "Egyptian."

viii. 9 — *οι φαγοντες* (See under "Improvement.")

20. + *αυτω* (*ante επτα fin*) BCLΔ 892 *Sod*^{107 1089} [*non txt*] *boh sah aeth*

21. *νοειτε* (*pro συνιετε*) B 372 *Sod*^{1098 1225 1341} *sed D*^{gr*} *συννοειτε*

This is rather a curious place. At first sight it looks simply harmonistic from *Matt* xvi. 11 where *νοειτε* is used, but the *συννοειτε* of *D*^{gr} may be meant for *ουν νοειτε*, and *ουν* is present in some Greeks (*fam* 13) and in *sah*, but there it is *σε* not *ουν* as it would be in *boh* if present there, where it does not find a place. The *boh* word for *συνιετε* is *τετενα†τι* but in *sah* = *πτετπνοει*. It seems clear therefore that B may have *seen* this *νοει* in a close parallel column and written *νοειτε* by mistake rather than have recollected or borrowed from *St. Matthew*.

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viii. 23. *βλεπεις* (*pro βλεπει*) BCD^{gr}Δ^{gr} *Sod*⁰⁵⁰ 372 2^{pe} Paris⁹⁷ *sah boh aeth* (strengthened by *syr sin diatess*) but against all else.

W writes *βλεπει*, and 28 after hesitating (and doubtless consulting his authorities) decides to do likewise; so does *Sod txt* against *W-H*.

viii. 28. + *οτι* (*ante ιωαννην*) NB *copt* (*ut solet*) (*syr*) *et W-H txt* *contra rell et latt omn*. Clearly from *copt* yet *Sod txt* has [*οτι*].

ibid. + *οτι* (*ante eis*) NBC*L 892 *copt* (*ut solet*) (*syr*) *W-H Sod txt* (*latt pl quasi unum, ως ενα D, sed Gr^{pl} et W ενα tantum*).

35. *την εαυτου ψυχην* (*pro την ψυχην αυτου prim*) B 28 *copt* (*ut solet*) *Orig W-H txt*. No others.

37. + *ο* (*ante ανθρωπος*) B^{sol} *cum sah et boh*. Why do *W-H* avoid?

x. 1. + *και* (*ante περαν*) NBC*LΨ 892 *sah boh* (against *περαν* others and latin, and *δια του περαν* others, *και δια του περαν* Laura^{A104}). So *W-H*, and *Sod* in square brackets. Latter omits *copt*.

6. — *ο θεος* NBCLΔ [*non Ψ*] *Sod*³⁰⁹ *c δ* [*non ff₂ male Sod.*] *sah boh W-H* [*non al. latt gr non syr arm aeth*] *cf Matt xix*.

24. — *τους πεποιθотas επι (τοις) χρημασιν* NBWΔΨ *k sah boh^{sex}* (*aeth*) [*contra rell syr sin et Clem^{dis}*] *Cf Merx ad loc. p. 122 seq.*

26. *λεγοντες προς αυτον* (*pro λεγ. προς εαυτους*) NBCΔΨ 892 *Sod*¹³⁴¹ *δ sah boh W-H, non Sod* [*contra rell et W et latt syr aeth arm goth (om πρ. αυτ. Clem ut Matt Luc)*]

As *Tisch* says "at nusquam apud Mc *λεγειν προς τινα*." He accordingly retains *προς εαυτους* in his text. Not so *W-H*, who of course follow the little "Egyptian" (not "neutral") group. Souter's *R-V* also leaves *αυτον* in the text, but places *εαυτους* in the sub-margin.

x. 29. > *η μητερα η πατερα* BCD *et WΦ* [*non Ψ*] *Sod*⁰⁵⁰, 61 106 2^{pe} 604 *Sod*^{quinque} only of minuscules, *c f q* only of Latins, with *sah boh* order against the rest and *Orig^{dis}*, but followed by *Sod txt*.

35. *οι δυο υιοι* (*pro υιοι vel οι υιοι*) BC Paris⁹⁷ *sol cum sah boh aeth*.

This is against **ND** *rell omn vid* and **WΦΨ** and *Orig* with *syr lat arm*. It is a clear improvisation from the account in **Matthew** (xx. 20 *seq*) where the mother comes, but it does not say there "with her two sons" † but in verse 21 only does she ask "*that* her two sons..." **B** is convicted here of running with a coptic error against **N** and *Orig*. How many more instances of this kind must I adduce before the worshippers of **B** and the obsequious slaves of **Hort** will allow that I am right? *Coptic* and **BC** no more got this from a common original with coptic than **B** obtained his *αιωνιαν* in verse 30 from an original. ‡ **B** and coptic conspired to add *duo*, and **B** wanted to exhibit the real gender of *ζωνη* in verse 30. Because the unfortunate and erring **ms C** supports **B** here in verse 35, **Hort** places *duo in his text* in square brackets. Can any system be more vicious? Not even **L** or **Ψ** is found to support **BC** *copt*, and even **Δ** pulls away from the harmonising consortium of **BC**. **ΔΨ** really belong to the base **NBL**, so that their defection here is absolutely conclusive. Nor is the notable cursive 892 recorded by **Harris** nor **Soden's** other **mss** for this + *duo*.

Mark

- x. 37. > σου εκ δεξιων (*pro* εκ δεξιων σου) **NBC*LDΨ** 892 *boh* [*non sah*] δ. In the second clause *boh* repeats σου εξ αριστερων **L^{sr}**, σου εξ ευωνυμων **N^{sr}**, against most εξ ευωνυμων σου, but **BDA** and **WΨΔ** 1 [*non fam*] 2^{pe} *Sod*¹³⁵³ omit the second σου with *b c d ff₂ g₂ i k (om bis) q δ vg^{G bis} vg^Q*. It may be worth while to exhibit here *boh* and *sah*, which differ, as *boh* goes with **NBC*LDΨ** in the first place:

boh ρινα πτε οτα ρεεσι κατεκοιναει οτορ οτα
εεεον κατεκχαδη δεν πεκωοτ

sah κεκαс ере οτα εεεον ρεεοос ρι οταει εεεοκ
ατω οτα ρι ρβοτρ εεεοκ ρεε πεοοτ πτεκεεπ-
τερο.

46. προσαιτης (*pro* προσαιτων *vel* επαιτων) (**N**)**BLΔΨ** 892 *k* and *boh* *Sod txt* (*contra* **Merx** p. 130) but against the rest and against *sah*.

47. εστιν (*post* ιησους) **B** 273 **Paris**⁹⁷ *Sod*¹⁴⁹³ *sah* (*et syr*), *contra* **N** *rell omn et boh latt^{omn}*.

49. ειπεν · φωνησατε αυτον (*pro* ειπεν αυτον φωνηθηναι) **NBCLΔΨ** 7 892 *Sod*^{ires} *k δ* and *boh* only *W-H Sod txt*, against the rest and *sah* specifically and *Origen*. Here in two places within three verses we see **B** with *sah* and then with *boh*, as so often. Instead of a **B** text governing the joint base of *boh sah*, it would appear that **B** consulted *both* coptic versions, and possibly if we had the third coptic version we should see other points of sympathy there.

- xi. 1. βηδφαγη **B** *Cf. sah* 1/5 βηδφακη (*sah* 4/5 βηδφαγη)

- xii. 19. > και μη αφη τεκνον **NBCLΔΨ** 33 892 **Paris**⁹⁷ *Sod*¹⁴⁴³ *ff₂ sah*

† But μετα των υιων αυτης. Only **U** *r₂* add *duo* there.

‡ See under "Change of Gender."

Mark

[*non boh*] (*syr sin*). See remarks above. This order opposes everything else, and is refused by *Soden* text. But why?

- xii. 27. "πολυ πλανασθε" **NBCLWΔΨ** 892* *Sod*^{1354 1443} *k sah boh* against everything else including 33 and Paris⁹⁷ and *verss*: "*υμεις ουν πολυ πλανασθε.*" Here *Sod* encloses *υμεις ουν* in square brackets.

38. Out of three deliberate and distinct recensions **NBLΔΨ** 892 (*και εν τη διδαχη αυτου ελεγεν*) follow *boh* (against *sah*). So also *Sod txt*. See under "Two or more recensions in Mark."

- xiii. 7. *δει* (-*γαρ*) **N*BWΨ** *sol*i *vid.*, *sah boh syr pesh*^{allq} against all else and Paris⁹⁷ and *syr sin pesh*^{rel}. *Sod* [*γαρ*]. No new evidence.

Why should we attribute this to coptic influence and not to a common base? Because at:

8. (**N**)**BL(W)Ψ** (28) elide both copulas *εσονται σεισμοι...εσονται λιμοι*, which is simply the coptic manner. It appeals to *Soden*.
15. - *εις την οικιαν* **NBLΨ** 245 892 *Sod*^{duo} *c k sah boh syr pesh* [*non sin*]. See under "Improvement." (This does not appeal to *Soden*).

32. *αγγελος* (*pro oi αγγελοι vel oi αγγελοι οι*) *B*^{sol} *et W-H*^{ms}. This is a very pretty place and one of the few where we can swear that B *saw* the coptic and was influenced by it. In the first place observe that **NDKLUW^bΣ** and some twenty-five minuscules write *οι αγγελοι*. In the second place note that *all* the rest, *i.e.* twelve uncials plus **WΦΨ** and *minn*, with *sah*, write *οι αγγελοι οι*. B then did not get this from *sah* although both *sahidic* and *bohairic* plurals do not change their termination, and in *sah* we read *οταε παγγελος ετζπ τπε·οταε πωμρε etc.* B could not have been copying *sah* or he would have seen the *ετ* in *ετζπ* following, which corresponds to the *οι* following *αγγελοι* in most Greeks. What was B doing? Well it may be that *sah* influenced *boh* for a singular, for *boh*, instead of *sah*'s *οταε παγγελος etc.*, has simply *οταε αγγελος* *θεν τφε*. At any rate B agrees with five or six codices of the *bohairic* alone here (with *Aug libere*). Whatever may be said of our other examples I pray the gentle critic and benevolent reader to ponder this very specially. Nor can it be said to me that these *bohairic* codices were following B. I deny it utterly. For in the very next verse B omits *και προσευχεσθε*, which no coptic mss do. And B is alone here with *D a c d k* against all else but one poor little cursive 122 which stands out thus like a lost sheep, apart from 1 13 28 157 2^{pe} 604 892 Paris⁹⁷ Laura^{A 104} which with **Ψ** and **W** go against **BD** here. Yet *W-H* om. *και προσευχεσθε*, and have *αγγελος* in margin.

Consult xiv. 18 beyond as to coptic methods by B.

35. (See under "Improvement.")

Mark

xiv. 3. συντριψασα (-και) **NBLΨ boh.** All the rest have the copula. Even D 2^{pe} with και θραυσασα, and *syr pesh et aperuit*, and *sah* 2e, yet *Sod txt* [no new mss] omits και as well as *W-H*.

7. +παντοτε in sec loco **BLN^cΨ 892 Laura^{A104} soli cum sah boh.**

10. ὁ εἰς (pro eis) **NBC*LMΨ 892 = boh πιοταῖ** against *sah* (οταῖ) (But immediately before **N*BC*DW?**) 13 28 440 *Laura^{A104} Orig* omit ο before ισκαριωτης with *Latt* against *sah* and *boh.*)

18 *fin.* των εσθιοντων μετ εμου (pro ο εσθιων μετ εμου) **B^{sol} cum sah boh.** [*Von Soden* omits *boh*, but adduces no new Greek evidence].

This, coupled with the places at viii. 37, xiii. 32, noticed above, is absolutely conclusive that B saw the Coptics. They alone have the matter thus in the plural. Not one Latin even, as far as I can see, has manducāt. All have the verb in the singular. And all Greeks, including W and the friendly Ψ, make no change.

20. -εκ **NBCL et WΨ** min^{aliqua} et 892 [*non* 28 *non* Paris⁹⁷] *sah boh.* The presence of W here (against 28) may be due to coptic. The other seventeen uncials with all *latt* (which have to render εκ) and *syr* oppose with εκ.

ibid fin. Observe the strange (but for possible support of C*? *Sod*⁰⁵⁰ 2^{pe}) ΕΙCΤΟΕΝΤΡΥΒΛΙΟΝ for εἰς το τρυβλιον by B. *Tisch* says "εἰς το εν τρυβλιον (sive εντρ.)" but there is no such word as εντρυβλιον. The hand which went over B has added a smooth breathing over ἐν, but Westcott and Hort read it as ἐν, and actually place this in the text in square brackets. May it not be due to an error oculi from the coptic column 𐩨𐩣𐩪𐩬𐩺𐩠𐩢𐩫 the ἐν coming directly before το τρυβλιον there?

21. We cannot neglect the possibility of the previous point, when we see immediately following at the head of this verse the introductory coptic 𐩨𐩣 followed by **NBLΨ 892 Paris⁹⁷** only seized again by *Soden's* Alexandrian mind. (W does not have it, yet it conflates υπαγει and παραδιδοται immediately afterwards).

24. το εκχυννομενον υπερ πολλων **NBCL et Ψ 892 (sol. inter minn) sah boh aeth W-H & Sod txt.**
το υπερ (vel περι) πολλων εκχυννομενον **D unc¹⁵ et WΣΦ minn**
omn vid. *latt syr.*

35. επιπτεν (pro επεσεν) **NBLΨ 892 boh [non sah] W-H & Sod txt.** See under "Historic present" (imperfect).

40. > αυτων οι οφθαλμοι (pro οι οφθ. αυτων) **NBCLΔ et ΦΨ Sod⁰⁵⁰ 108 115 127 238 e^{scr} 892 Paris⁹⁷ Laura^{A104} Sod^{pauc} sah boh** (*more copt, non "ex more Marci" ut Tisch*). Against them are all the rest and W and the Latins and Syriac. (See below xiv. 65).

50. For και αφεντες αυτου παντες εφυγον of D, most Greeks (*syr*) *sah* and *latt* (as Matthew), the order is changed by **NBCLΔΨ**

Mark

61 258 435 892 Paris⁹⁷ Laura^{A104} z^{scr} H^{scr} Sod^{aliq} goth boh to και αφεντες αυτου εφυγον παντες, adopted by Sod.

It is noteworthy as exhibiting this well-known group of uncials hanging together with boh against sah.

(For the variations see Horner's note in sah.) The new ms W is with D and the mass and sah against boh.

xiv. 60. οτι (pro τι) BWΨ soli et W-H^{ms} (cf. boh χε)

61. ουκ απεκρινατο ουδεν NBCLΨ 33 892 Laura^{A104} sah both aeth Orig 1/2 W-H Sod, against ουδεν απεκρ. of the rest and W Orig 1/2.

65. >αυτου το προσωπον NBCLUΔΨ 33 108 127 892 Paris⁹⁷ Sod^{quinque} copt (See above xiv. 40) Sod follows both here and above.

68 fin. Om. NBLWΨ 892 Paris⁹⁷ Evst 17 c boh sah syr sin [non Sod]. See under "Harmonistic."

69. ειπεν (pro ηρξατο λεγειν) Only B and sah boh aeth W-H^{ms}. Nothing else. Take a cross reference from this (in Matt. xxvi. 71 λεγει) and see under "Harmonistic," and if it does not give my readers a startling picture of a coptic conspiracy with B I shall be surprised. In these other places B has some little support. Here however B is in solitary grandeur with sah boh aeth and these alone. N deserts him, CLΔΨ desert, W avoids it, D and all Latins contradict absolutely, and so do both syriacs. (Soden neglects to chronicle boh and aeth. This is careless for boh agrees absolutely, and this must be considered with xv. 15 below.)

xv. 12. - θελετε See under "Harmonistic."

15. παρεδωκεν δε τον ιω φραγ. B Sod¹³⁵⁴ and boh alone. See under "N and B differences" in Part II for the three varying orders.

23. - πιειν NBC*LΔΨ 604 Sod^{tres} n boh arm syr sin Cyr^{hier} (against the rest and sah, all other Latins extant and syr and aeth).

36. - και (ante γεμισας) BLΨ [non minn vid] c (ff₂ i) vg^{GM} boh (sah)

39. - κραξας NBL et Ψ 892 copt W-H Sod txt. (See "Improvement.")

40. + η (ante ιωσ. μητηρ) BΨ 131? soli et (sah boh)

Latin and Coptic.

i. 2. - εγω BD Sod⁰⁵⁰ 2^{pe} latt sah 3/4

24. λεγων (- εα) NBDWA Sod⁰⁵⁰ 28* 157 372 2^{pe} latt syr aeth boh (hiat sah) [Habent 604 Paris⁹⁷ rell unc et ΣΦ Orig Eust^{er} Cyr]

ii. 22. ρηξει (pro ρησσει) NBCDL Sod⁰⁵⁰ 33 892 2^{pe} latt aliq et sah [non boh] W-H txt [non Sod] Cf Luc v. 37

Tisch asks if other cursives besides 33 give the future. Apparently

only 2^{pe} and 892. The rest all have the present, and W gives the passive, retaining the present tense *διαρρησονται οι ασκοι*.

Mark

- iii. 9. *πλοιαρια* (*pro πλοιαριον*) B^{col} *cum sah*. [*Sod* omits *sah*]. I place this here under Coptic and Latin, because the Latin “*ut navicula* (most omit *in*) *deseruiret*” may be responsible.
- iii. 18. *τον καναναιον* **NBCDLΔ** 33 372 2^{pe} Paris⁹⁷ *Sod*³⁵¹ et *txt latt* (*ο κανανεος* W = *boh* **ΠΙΚΑΠΑΠΕΟC**) *contra κανανιτης sah et Gr rell et Sod*⁵⁰ 28 157 604 892 etc. *arm goth*.
- v. 6. See under “Latin.”
9. *λεγ. ονομα μοι + εστιν* B (D) *fam* 13 238 372 *latt*^{pl} *sah boh*
- viii. 2. *προσμενουσι (-μοι)* B^{col} *cum boh*^{tribus} Cf D *ωδε εισιν et d ex quo hic sunt*.
33. *-τω (ante πετρω)* **NBDL** 21 only (*non al. minn vid*) W-H & *Sod*.
- ix. 8. *μετα εαυτων post ειδον* (instead of *fin*) B 33 Paris⁹⁷ c f and *sah* (*syr sin*) W-H, *non Sod*.

As it does not appear in Matt. xvii. 8 (except that 33 inserts there) it may have been early deleted from Mark and then added in the margin whence B copied into the wrong place, or else may mean sympathy with *sahidic* order, but *boh* keeps the usual order.

- x. 28. *ηκολουθηκαμεν* (*pro ηκολουθησαμεν*) BCDW *Sod*¹⁰⁴³ (*Sod*^{mss}) *lat copt*

This follows *αφηκαμεν* and is probably alliterative as well. If *ηκολουθηκαμεν* be “neutral” then all the rest of the Greeks have fallen into a curious error! Even *Soden* recognises this.

- x. 43. (*pr loco*) *εστιν* (*pro εσται*) **NBC*DLΔWΨ** *Sod*¹³⁵⁴ *it*^{pl} *copt*
- xi. 17. *πεποιηκατε* (*pro εποησατε*) **BLΔΨ** *Orig* only W-H & *Sod txt*
- xiv. 40. *παλιν ελθων ευρεν αυτους* **NBLΨ** 892 *copt q* [*non Sod*] }
και ελθων ευρεν αυτους D a c d *ff*₂ k }

against *υποστρεψας ευρεν αυτους παλιν* W *rell pl*.

- †xv. 1. *πρωι* **NBCDL** et **Ψ** *Sod*⁵⁰ 46 892 *Sod*¹³³⁷ 2^{pe} *latt boh Orig* [for *επι το πρωι q A unc*¹³ et WΣ *minn et* 604 Paris⁹⁷ *syr arm goth W-H & Sod* (*k* e mane*)]
Sah aeth and *e* = *cum autem mane factum esset*
8. *αναβας* **NBD** 892 *latt copt goth*, against *αναβησας* of the rest and even ΔstLW and Ψ all *minn* (but 892), *syr arm* and *diatess*, while *k* omits, and *aeth* conflates.

Traces of Syriac.

- iii. 17. *ονομα* (*pro ονοματα*) BDst 28 225 271 *syr* (*boh*^{unus}) W-H [*non Sod*] †
- iv. 20. *-εν sec et tert* B^{sol} *cum* λ (Cf *syr pesh*, *hiat sin*)
 22 *fin. φανερωθη* B^{sol} et (*sah syr pesh*)
- v. 2. *-ευθεως* BW *Sod*¹³⁸⁵ [*non* **N**D *d rell*] *sed* *syr*^{pesh sin} *pers* 1/2 et b c e *ff*₂ i *vg*^R

† Tisch omits the evidence of 2^{pe}.

‡ Cf. *Merx*, pp. 40, 41.

Mark

- x. 47. *εστιν trsfert post ιησους* B^{sol} *cum* 273 Sod¹⁴⁹³ Paris⁹⁷ *syr pesh*
syr sin (et sah)
- xv. 40. *μαριαμ η μαγδ.* BCWΨ *fam* 1 *syr W-H* [non Sod].

Form.

Mark

- i. 38. *εξηλθον* NBCL Sod⁰⁵⁰ 33 179 Paris⁹⁷ Sod¹⁰⁹⁸ *et Sod txt.* Al.
et D^{sr} εξεληλυθα, vel εληλυθα WΔΘ^f 28 892 *al. et latt et d.*
39. This is followed by *ηλθεν pro ην* by NBL Sod⁰⁵⁰ 892 [not even 33 or Paris⁹⁷] *sah boh aeth* against all else and the other *syr arm goth* versions, which are solid for *ην*. To show that this is coptic *reaction* consider the unique *κηρυσσιν* of N following (for *κηρυσσων*) = *boh*. But Soden swallows *ηλθεν* as *W-H*.
40. *δυνη (pro δυνασαι)* B. This presupposes that every other Greek has changed *δυνη* or *δυνα* to *δυνασαι*. Soden's sympathetic Sinai mss do not join. See below, ix. 22/23.
- iii. 25. *στηναι (pro σταθηναι)* BL 892 Paris⁹⁷ and so *W-H Sod txt*, but apparently no other support.
26. *στηναι* NBCL Sod⁰⁵⁰ 213 892 and *W-H Sod (om claus στηναι ... στηναι Paris⁹⁷ ex homoiotel.)*
- vi. 41. *παραιτιθωσιν* N*BLM*WΔΠ Sod^{sex} *et txt, παρθωσιν* D *rell.*
- vii. 9. *τηρητε* B *Eust* 15 (*pro τηρησητε*); *στησητε* D *aliqu.*
24. *ηδυνασθη* NB only with Sod⁹⁴ for *ηδυνηθη*.
- viii. 6. *παραιτιθωσι* NBCLMΔ 372 892 *al^{pc} Sod txt (rell παρθωσι)*
- ix. 18. *ειπα* NBFLWΨ 2^{pc} *W-H & Sod (ειπον rell et Paris⁹⁷)*
- 22/23. *δυνη pro δυνασαι bis* See under "Change of Mood."
- x. 39. *δυνομεθα* B
- xii. 40. *κατεσθοντες* B (*Cf Luc vii. 33*)
- xiv. 46. *επεβαλαν* NB
- xv. 21. *εγγαρευουσιν (pro αγγαρευουσιν)* N*B* scr^P [non *W-H Sod*] (D has *ανγαρ...* here). This is almost purely a N.T. word. Only N at Matt. v. 41 changes to *ενγαρ*. At Matt. xxvii. 32 *ηγγαρευσαν* is used by all (including NB) except D *ηνγαρ...*, L *ηγαρ.*, and some *min ηγκαρ*. It does not occur outside of these three passages.

Synonyms.

Mark

- ii. 12. *εμπροσθεν (pro εναντιον)* NBLW 187 *mg* 604 892 Paris⁹⁷ only, while *ενωπιον* is read by Θ¹Φ Sod⁰⁵⁰ *al.* 3 28 33 511 *Eust* 29 Laura^{A 104}, and *εναντιον* by the mass and D. (*εμπροσθεν εναντιον Sod¹⁴⁴¹*).

If the original Latin *coram* is primitive and antecedent it will account for this more clearly than any "provincial" preferences.

Here *coram* is absolutely constant in all Latins. But observe

elsewhere what happens when the Greek is paramount (this list is quite imperfect):

Luke v. 19.	Gr. <i>εμπροσθεν</i>	ante <i>latt^{pl} et vg</i> , coram <i>δ</i> , in conspectu <i>a d</i>
xii. 8.	<i>εμπροσθεν</i>	coram <i>latt^{pl} et vg</i> , in conspectu <i>d</i>
	9. <i>ενωπιον vel εμπροσθεν</i> D <i>al.</i>	coram <i>latt</i> , in conspectu <i>d</i>
xiv. 2.	<i>εμπροσθεν αυτου</i>	ante illum <i>latt^{pl}</i> , apud ipsum <i>e</i> , presente illo <i>δ</i> , in conspectu ejus <i>d</i>
xix. 4.	<i>εις το εμπροσθεν</i>	<i>Variant plur latt</i>
	27. <i>εμπροσθεν μου</i>	ante me <i>latt^{pl} et vg</i> , coram me <i>e</i> , in conspectu meo <i>a d</i>
xxi. 36.	<i>εμπροσθεν του υιου του αἰου</i>	ante fil. hom. <i>latt^{pl} vg</i> , in conspectu fili hom. <i>d f</i>
Jo. x. 4.	<i>εμπροσθεν αυτων πορευεται</i>	ante eas vadit <i>latt^{pl} et vg</i> , coram eas vadit <i>δ</i> , praecedit eas <i>r</i>
	xii. 37. <i>εμπροσθεν αυτων</i>	coram eis <i>latt^{pl} et vg</i> , in conspectu eorum <i>d f (r)</i>
Luke i. 6.	<i>εναντιον (vel ενωπιον)</i>	ante <i>latt^{pl} et vg</i> , ante faciem <i>e</i> , in conspectu <i>d f Hier</i>
xxiv. 19.	<i>εναντιον (ενωπιον D)</i>	coram <i>latt^{pl} et vg</i> , in conspectu <i>c d e Aug</i>
Act vii. 10.	<i>εναντιον (vel εναντι)</i>	in conspectu <i>latt^{pl} et vg</i> , ante <i>gig</i> , coram <i>d</i>
	viii. 32. <i>εναντιον</i>	coram <i>latt^{pl} et vg</i> , ante <i>Iren 1/2 Tert</i> , in conspectu <i>Iren 1/2</i>
Luke i. 15.	<i>ενωπιον</i>	coram <i>latt^{pl} et vg</i> , in conspectu <i>a d Iren</i>
	17. <i>ενωπιον</i>	ante <i>latt^{pl} et vg</i> , in conspectu, <i>a d Iren Ambr</i> , coram <i>Tert</i>
	19. <i>ενωπιον</i>	ante <i>latt^{pl} et vg</i> , in conspectu <i>a d f</i> , <i>om ff.</i>

This will be sufficient without going further to show what I mean. But I do not know whether I have made the matter clear. The point is that an original Latin *coram* in Mark ii. 12 may have given rise to the two Greek readings, while *coram* is constant among the Latins. But in the other Gospels and Acts the Greek rarely varies whereas two or three varieties are to be observed among the Latins throughout.

Note also :

Mark xii. 41. *απεναντι* BU^Ψ 33 Paris⁹⁷ Sod^{allq} *κατεναντι* ND *unc¹³ et WΣΦ* (*κατενωπιον* 13-346-556.)

and ver. 36. *υποκατω (pro υποποδιον)* BD^{grT^d} W^Ψ 28 Sod¹³³⁷ *sah boh syr sin υποποδιον* *ℵ rell et it et d et rell verss et LXX.*

This is quite an important place. For B makes several other changes in this verse. It omits *εν* before *τω πνευματι*, omits *ο* before *κυριος*, and substitutes alone *καθισον* for *καθου*. Hort makes a positive caricature of the LXX quotation, following B even to the placing of B's unique *καθισον* in his margin.

Mark

Omission from Homoioteleuton.

Mark

Mark

Mark

vi. 27. *ενεγκαι* **NBCΔ^{sr}** 892 *copt* (active) for *ενεχθηναι* (passive) of
DW and L and all the rest and *Latt adferri* (*b aufferri*).

In St. Luke (xxii. 11) all have *φάγω* without change.

In St. Matthew xxvi. 18 the expression is $\pi\omega\omega$ ($\pi\omega\eta\sigma\omega$ D d q *Orig*^{int}. Cf. *sah*. It is impossible to divorce D from a coptic background).

Change of Mood.

iv. 29. παραδοι (*pro παραδω*) **N***BDΔ *Sod*⁷⁰⁵⁰ 28 2^{pe} [*non W*]
(observe variations in *both* MSS here)

xiv. 10. παραδοι (*pro παραδω*) BC*?W 28 (D προδοι)
(observe variations in *sah* MSS here)

11. παραδοι (*pro* παραδω) BDW

In these passages in *ch.* iv. and xiv. the sense is different, so that the change is purely that of the grammarian.

In the first case in *ch.* iv. it is *οταν δε παραδοι ο καρπος*, in the second and third in *ch.* xiv. *να αυτον παραδοι αυτοις* (of Judas), and *αυτον ευκαιρως παραδοι*.

viii. 37. *δοι* (*pro δωσει*) **N***B and *W-H txt* while **N**^cL and *Sod txt*
write *δω*.

The sentence is (ἡ) τι γὰρ δώσει (or δώ or δόι) ἀντὶς ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ;

The Latins support *δωσει* with *dabit*. The *sah* and *boh* are equally emphatic with a future indicative.

It remains for **N^cL** *Sod* to give the subj. and **N^{*}B** *W-H* the optative against Origen. Who is revising here? [See for a change in the context under "Infinitive for the *εαν* construction."]

ix. 30. $\gamma\nu\omicron$ (*pro $\gamma\nu\omega$*) by **SB**DLC (*cf sah*) apparently no cursives, not even 892 Paris⁹⁷ nor 28 (*me teste*) nor 2^{pe}, which have $\pi\alpha\rho\alpha\delta\omicron\iota$ above at iv. 29. Surely this would not have been changed to $\gamma\nu\omega$, if $\gamma\nu\omicron$ were original. W does not join here but does at xiv. 10, 11. Lake prints $\gamma\nu\hat{\omega}$ for Ψ .

v. 43. *γνοι* for *γνω* by ABDLW Paris⁹⁷ [not 28 or others]. Westcott and Hort (ii. 168) treat this termination *οι* for *ω* as conjunctive *not* optative, but see Moulton's Winer, edition 1882, p. 360, note 2. And consult further: Luke i. 62 *θελοι*, Mark xi. 14 *φαγοι*, Act xxv. 16 *εχοι*. . *λαβοι*, Act ii. 12 *θελοι* (NE *rell*; *θελει* ABCD), xvii. 18 *θελοι* (all except D* *θελη*, four cursives *θελει*). Also: Act xxii. 24 *επιγνω* by all. And finally: 1 Thess v. 15 *αποδοι* **N***D^b (D* *etiam αποδοιη*) FG
αποδω **N**^cABD^cEKLP *al. et Patres*

Also note Luke i. 4 of Theophilus *wa επιθυμῶν* by N* alone. See Sir John Hawkins ('*Horae Syn.*' p. 53)... "It is well known that the optative was obsolescent in the ordinary Greek of N.T. times." Therefore is it not "revived" by B? Note

also Luke xix. 15. *γνοι* (*pro γνω*) **NBDL** 33 (against *Origen*). It should be observed that in this same verse **NBDL** 1-131 25 157 employ *δεδωκει* for *εδωκε* and *Origen* *εδεδωκει*, as if grammatical consideration had obtained here.† This is further emphasised by a complete change from *τις τι διεπραγματευσατο* to *τι διεπραγματευσαντο* by **NB(D)L(R)J** 157 *d e copt aeth (syr)* in the same verse. †

- Mark**
 (ix. 22. *ει τι δυνη* **NBDILΔWΨ** *Sod*⁰⁵⁰ *fam* 1 273 [*non* 28 *hoc loco. Errat Tisch*] *pro ει τι δυνασαι* *rell omn.*
 23. *το ει δυνη* **N*BD**(- *το D Sod*⁰⁵⁰)**NΔW** (*τουτο pro το ut copt*) **Σ** *Sod*⁰⁵⁰ *fam* 1 28(- *το* 28) 892 *pro το ει δυνασαι rell omn et Ψ [om το KUIΠΦ]*)

But this *δυνη* may be merely a change of "form" of the indicative, and not the subjunctive.

Anyway *Ψ* shows consideration by having *δυνη* *ver* 22 with the minority, but not in verse 23,‡ while *Paris*⁹⁷ retains *δυνασαι* in both places and is unfaithful here to **NB**. *Fam* 13 also holds *δυνασαι* in both places.

We cannot judge of singular places like this without a correct tabulation. For instance *Tischendorf* makes no cross-reference here to *Mark* i. 40, but if we turn back there we find *B* indulging in *δυνη* for *δυνασαι* at that place and quite alone! Comment is unnecessary. With *B* it is simply a preference.

Change of Tense.

- Mark**
 i. 32. *εδυσεν* (*pro εδυ*) **BD** 28 *Sod*^{fam} *φ^a* [*non Sod*⁰⁵⁰] *W-H*. 1st aorist for 2nd aor.
 ii. 5. *αφienται* (*pro αφewνται*) **B** 28 33 2^{pe} [*non* 604 *Paris*⁹⁷] *it*^{pl} *syr goth sah boh* against the rest and **WΣΦ** *rell* and *b f q*.
 9. *αφienται* **NB** 28 2^{pe} *boh* (*remittuntur a c e f g₂ ff q*) against *αφewνται* of the rest and *b* (*remissa sunt*). Cf *sah* "Thy sins will be forgiven thee," showing Egyptian consideration of this passage. *W-H* and *Soden* follow **NB**.
 22. *ρηξει* (*pro ρησσει*) See under "Latin and Coptic."
 iv. 1. *συναγεται* (*pro συνηχθη*) **NBCLΔ** *fam* 13 28 604 892 *Sod*¹³⁴¹ (*fam* 1 *συνερχεται*) against *συνηχθη* of the mass (and *συνηχθησαν A etc.*) and the versions. *W-H* and *Soden* print *συναγεται*.
 vi. 22. *ηρεσεν* (*pro και απεσασης*) **NBC*L(Δ)** 33 *c ff₂ copt*. This should probably come under "Coptic." It is rejected by *Soden*^{txt}.
 viii. 25. *εβεβλεπεν* (*pro εβεβλεψεν*) **N*BL** 28 273 (**WΔ** *fam* 13 244 440 *syr*^{int}).

Here we get an expressive imperfect (Alexandrian? Note **N*** was corrected to it) and very unlikely to be dropped by the mass if it stood originally in the text. *Soden* accepts it.

† So *Soden*^{txt}; while neglecting *γνοι* and all previous optatives. Is it consistent?

‡ Thus reversing the attitude of 28, which latter would seem the more correct.

Change of Tense in participles.

Mark

iv. 18. *ακουσαντες* (*pro ακουοντες*) **NBCDLA** *Sod*⁰⁵⁰ 1 10 *fam* 13 28 71 240 244 892 2^{pe} *Laura*^{A 104} [*non Paris*⁹⁷] *Sod*^{1094 1098} *syr*^{sch} *peah* *copt*, against rest and *Latin arm* and *aeth.* As regards possible Egyptian influence there is very little difference in the writing of the two forms. *Soden* accepts *ακουσαντες*.

[x. 17. *γονυπετων* D 28 *fam* 13, *geniculans latt* (*praeter a = genibus prostratus*)

γονυπετησας Rell et W (et W-H Sod).]

Thus *W*⁸⁰¹ at ix. 8 *περιβλεπομενοι* (*circumspicientes latt*^{p1} for *περιβλεψαμενοι rell* and *circumspexerunt k*).

Imperative.

Mark ii. 9. *εγειρου* BL *Sod*⁰⁵⁰ 28 372, *εγειρε ND plur* and *W (εγειραι ul.)*
(In. ii. 11. *εγειρε NBW Sod*⁰⁵⁰ *plur*, *εγειραι some*, and *εγειρου K*)
(Consult also: vi. 22. *αιτησον B plur*, but *αιτησαι N 2^{pe} Evst* 54 and *αιτησε NΣ, ειησαι W*).

xii. 36. *καθισον (pro καθου)* B alone. In this connection observe the other changes in this verse by B, not only slavishly followed by Hort against the usual LXX text, but *καθισον* placed in Hort's margin.

Infinitive for the εαν construction.

viii. 36. "τι γαρ ωφελησει (ωφελει) ανθρωπον εαν κερδηση (κερδησει) τον κοσμον ολον και ζημιωθη την ψυχην αυτου."

Here Tischendorf, Westcott-Hort and the Eng. Revision substitute the infinitive *κερδησαι* (with **NB** 892, *L κερδησας*) for *εαν κερδ.*, and *ζημιωθηναι* (with **NBL** 892) for *ζημιωθη*. *Soden* refuses this change.

Winer is silent. I ask can it be possible that **NBL** (against **DW**, the rest of the uncials and all the minuscules, against the Coptic and the Syriac, against the Gothic and all Latins) are really here the purveyors of a "pre-syrian" text? Or is it not an Alexandrian Greek preference and not even "neutral"?

Note that it is immediately following this (Mark viii. 37) that **N*B** alone use *δοι* for *δωσει* (**N*L** *δω*). [See above under "Optative."]

Note that the new witness *W*, in close agreement with *B* on both sides of this passage, yet knows nothing of these infinitives.

As a matter of fact **N** goes quite wrong here for he has already substituted *ανθρωπος* (for *ανθρωπον*) previously with *coptic*, making it the subject of *ωφελει* and not dependent on it. Thus: *τι γαρ ωφελει ανθρωπος*

κερδῆσαι is clearly not good. *τι γὰρ ὠφελεῖ ἀνθρώπον κερδῆσαι* of BL will stand, but since coptic says *τι γὰρ ἀνθρώπος ὠφελῆσει* it follows with the *εαν* construction.

Let us examine further now Grammatical forms : *Change of case.*

Genitive Absolute for Dative.

Mark v. 2. ἐξελθοντος αὐτοῦ (*pro* ἐξελθοντι αὐτῷ of the mass) **NBCLΔ**
*Sod*⁰⁵⁰ some twenty cursives of the same type and 892 Paris⁹⁷.

This seems to aim at improvement, but D is absent writing ἐξελθοντων αὐτων with *c d e ff* and *W*⁸⁷. *Soden* follows **NBCLΔ**.

That B had considered this matter is seen elsewhere, for at vi. 54 B alone cancels αὐτων in *καὶ ἐξελθοντων αὐτων* (not approved by *Hort*).

Genitive Absolute for Accus. Abs.

Mark ix. 28. εἰσελθοντος αὐτοῦ (*pro* εἰσελθοντα αὐτον) with **NBCDLΔWΨ**
*Sod*⁰⁵⁰ *fam* 1 *fam* 13 28 2^{pe} 604 892 [*non* 33 Paris⁹⁷] *W-H & Sod*
(it vg cum intrasset)

Here again this seems grammatical preference, and very questionable at that, seeing that it is a question of motion : † *καὶ εἰσελθοντα αὐτον εἰς οἶκον οἱ μαθηταὶ αὐτοῦ κατιδιαν ἐπηρωτῶν αὐτον*.

These cases in Mark must however be treated differently from those in the other Gospels. If it be a case of translation from Latin, it would not be "Egypt" or "Antioch" preferring genitive or accusative absolute, and changing an existing foundation Greek text, as much as two separate lines of translation appearing. (See remarks under this head in St. Luke.)

Change of Case.

Mark vi. 3. ἰωσητος (*pro* ἰωση) **BDLΔ** *Sod*⁰⁵⁰ *fam* 13 33 2^{pe} 604 Paris⁹⁷
*a d boh W-H & Sod*⁸⁷ [*non sah*].

The sentence runs οὐχ οὗτος ἐστὶν ὁ τεκτὼν ὁ υἱὸς (or ὁ τοῦ τεκτονόυ υἱός) [της] μαρίας καὶ ἀδελφὸς ἰακώβου καὶ ἰωσητος καὶ ἰουδα καὶ σιμωνος ;

This has a double significance. If it is a genitive for the apparent indeclinable ἰωση (or ἰωσηφ, as **N** 121, many latins, *vg* and *aeth* have it) it is a grammatical improvement to agree with ἰακώβου and σιμωνος, but while *sah* has 𐩨𐩣𐩪 ἰωϥ𐩢, *boh* writes 𐩢𐩣𐩪 ἰωϥ𐩢𐩣𐩪 "with (and) Iosetos," as if *boh* had copied a text similar to that of **BDLΔ**, or they in turn had wandered to the *boh* and thought it a good idea seeing ἰωϥ𐩢𐩣𐩪 to decline ἰωση and make a genitive of it. Anyhow I do not believe ἰωσητος to be "neutral," but to stand at the opposite pole. **N**, very

† But St. Luke adopts the gen. abs. for this at ii. 42 *καὶ ὅτε ἐγένετο ἑτῶν δώδεκα ἀναβαίνοντων αὐτῶν κατὰ τὸ ἔθος τῆς εὐρητης*.

useful as a control in this and many places, disagrees as above, while 892 writes *ωση*.

Change of Number.

Mark i. 36. *κατεδιωξεν* (*pro κατεδιωξαν*) **NBMU** *Sod*⁵⁵⁰ 28 273 2^{pe} 604 *al*¹⁰ † *g*₂ *l* *r*₂ *vg* and *δ*, as to “*αυτον Σιμων και οι μετ’ αυτου.*” To this **W** does not agree but, with **ΣΦD** and all the rest of the uncials and Paris⁹⁷ *syr*, gives us *κατεδιωξαν*, as also all other Old Latins and *vg*^{GM}. These are not really vulgates, but Old Latin in Mark as well as in Matthew.

St. Jerome followed the **NB** reading, no doubt for the same preference. *Soden* retains *κατεδιωξαν*.

iv. 1 *fin.* *ησαν* (*pro ην*) **NBCLΔ^{gr}** 7¹⁰ 7 892 *Sod*^{duo} *d* [*contra δ erat et D^{gr} ην*]. This not only seems a pure “Egyptian” preference after *πας ο οχλος*, but is opposed by all other Greeks and **W** and all the Latins but *d*, which is here aberrant since the other Latin company deserts it exceptionally in this place. *Soden* reverses his position and adopts *ησαν*.

v. 13. *εισηλθεν* (*pro εισηλθου*) of *τα πνευματα τα ακαθαρτα* **B** against the rest, and exceptional on the part of **B**. (**W** is emphatic against **B** with the contemporary form *εισηλθαν*.)

Particular use :

Mark xiii. 3. *επηρωτα* (*pro επηρωτων*) **NBLW** 4 13-69-346-556 [*non* 124] 28 33 49 229 348 892 Paris⁹⁷ *Sod*^{1206 1250} (*επηρωτησεν*³⁵¹) (*boh^{aliq} sah^{aliq}*)

This makes Peter the spokesman, and looks very like revision [see above on i. 36]. The sentence is: *και καθημενου αυτου εις το ορος των ελαιων κατευαντι του ιερου επηρωτων (επηρωτα NBLW) αυτον κατιδιαν πετρος και ιακωβος και ιωαννης και ανδρεας ειπε ημιν...*

The Latins and *syr arm aeth* all oppose **NBLW**, the Coptic mss are divided and this small Greek group seems to be forcing the matter on Peter, because in the parallels there is absolutely no trace of this. Matt. xxiv. 3 is *καθημενου δε αυτου επι του ορους των ελαιων προσηλθον αυτω οι μαθηται κατιδιαν λεγοντες ειπε ημιν...* and Luke xxi. 7 *επηρωτησαν δε αυτον λεγοντες διδασκαλε ποτε ουν ταυτα εσται...*

Soden follows *Hort* however and accepts *επηρωτα* here in Mark.

Plural for Singular.

Mark iii. 35. *τα θεληματα* **B** quite alone (and *W-H mg*) for *το θελημα* of apparently *all* others. Can it be supposed for a moment that **B** represents the foundation text here against all else? “*τα θεληματα του θεου*” grates very harshly on the ear. (Here again in a *graeco-sah* the change of the letter π to π

makes the difference of the plural without change of the noun's termination). *Sod* cannot find a single witness for B.

Ⲙ at Matt. vii. 21 has the plural alone against B and the rest.

In the whole range of N.T. writings το θελημα is essentially Matthaean Marcan Lucan Pauline Petrine and Johannine as well as being the expression of our Lord. The singular occurs 58 times. Only once a plural form (Acts xiii. 22, being an O.T. quotation of David).

Mark vii. 28. εσθιουσιν (*pro* εσθιει) following κυναρια. So ⲚBDLWΔ *Sod*⁷⁵⁰ and some cursives and 892 Paris⁹⁷ against the rest.

(At another place like Mark xiv. 27 following προβατα the uncials are more evenly divided, but the same group as above less W and + ACFGKN adopt the plural.)

Mark ix. 15. ιδοντες (*pro* ιδων) } ⲚBC(D)ILWΔΨ1132833892
εξεθαμβηθησαν (*pro* εξεθαμβηθη) } Paris⁹⁷ *Sod*^{al} *syr goth a b c d ff i*
following πας ὁ ὄχλος.

The question is Who made the change? *Soden* follows *Hort*.

Plural for Singular. [Not grammatical in the previous sense.]

Mark viii. 22. ερχονται (*pro* ερχεται) Ⲛ^cBCDLWΔ *Sod*⁷⁵⁰ a few cursives
copt aeth arm goth it vg, changing the sense against Ⲛ*
the rest of *Greeks* and *syr* *diatess*.

The sentence is :

και ερχεται (or ερχονται) εις βηθσαιδαν και φερουσιν αυτω
τυφλον και παρακαλουν αυτον...

Does it not seem that the "neutral" text (as opposed by Ⲛ* and *syr*) is in danger of being accused of harmonising ερχονται with φερουσιν, for which there can be no adequate reason.

Why should the *Syr* oppose the *Latins* here? There is a curious method in these things. *Soden* adopts ερχονται.

Again

Mark ix. 14. ελθοντες *pro* ελθων } ⲚBLWΔΨ 892 *k arm*. *Soden* rejects this.
ειδον ,, ιδεν }

33. ηλθον (*pro* ηλθεν) ⲚB(D)WΔ1 etc 2^{ps} *Sod*^{sxx} *it syr pesh diatess*
sah (not *syr sin boh* which go with the large majority)

Here ηλθον is the harder reading, for the sentence is :

και ηλθον εις καφαρναουμ και εν τη οικια γενομενος επηρωτα
αυτους.

Possibly here ⲚBDW are right (but *Soden* rejects). They have the support of *lat* and *syr vg diatess sah*, so that *syr sin* and *boh* may be wrong here.

In Evan 28 the text is ηλθεν, but in the margin the chapter inserter has written τω καιρω εκεινω ηλθεν ο ιησους και οι μαθηται αυτου εις καπερναουμ.

Therefore the Church lesson may on the other hand have given rise to ηλθον.

Change of Gender.

Mark x. 30. *Ζωην αιωνια* (pro *ζωην αιωνιον*) B^{so1}

This is not exactly a *change* of gender, but merely the emphatic form of the feminine. I have been curious enough to go through every other passage where *αιωνιος* is involved. The result is that in the Gospels nowhere else does B change *αιωνιον* to *αιωνιαν*, not even with *κολασις* at Matt. xxv. 46, nor does B modify "*τας αιωνιους σκηνας*" at Luke xvi. 9. In the rest of the New Testament, of the many places involving *ζωην αιωνιον*, B changes to *αιωνιαν* only at Acts xiii. 48 and at 1 Jo. ii. 25 *την ζωην την αιωνιαν* [not at 1 Jo. i. 2, iii. 15, v. 11, 13].

For the rest, at 2 Thess. ii. 16 *παρακλησιν αιωνιαν* is read by all except FG *αιωνιον*.

At 2 Pet. i. 11 C* 42 read *εις την αιωνιαν βασιλειαν*, but B and the rest *αιωνιον*.

At 2 Cor. v. 1 all hold *αιωνιον* although following two feminine nouns: *οικοδομην...οικιαν αχειροποιητον αιωνιον*.

So that there is no rule guiding B or the others, only an occasional preference.

At Hebrews ix. 12 *αιωνιαν λυτρωσιν* seems to be read by all, but *αιωνιον* is not modified elsewhere in Hebrews, while at 1 Peter v. 10 *εις την αιωνιον αυτου δοξαν* is read by all and not *αιωνιαν* as we might expect of B.

Mk. xiv. 3. Common text and GMWΦ *μιν το αλαβαστρον* (*in sec loco*); **Ν***ADEFHKSUWV^bXY^{Gres}ΓΔΣΠ] *τον αλαβ.* but BL**Ν**^cCDΨ Paris⁹⁷ *την αλαβ.*

The Greeks made alabaster *masc.* or *fem.* (Liddell and Scott), Herodotus using the *masc.* and Plato the *fem.* article. Perhaps there was a difference in the use to which the word was put. In the parallels and above in this verse no article is used. It certainly looks as if B and companions had wished to show their grammatical instinct and had made a *change* here, for **Ν** has *τον*, and only **Ν**^c brings his text into conformity with B. As to W, it with Φ (and GM reported by Tisch.) has *το*. W does not even agree with 28, the latter having *τον*.

Change of Order.

As to Order consult

Matt. v. 4/5, where for *μακαριοι οι πραεις*, to come before *μακαριοι οι πενθουντες*, D 33 a c ff₁ g_{1,2} h k l vg syr cu' witness with *Clem Origen* (specifically, see *Treg 'Printed Text,'* p. 187) *Nyss Bas*

Hil and the Eusebian canons, while **SB** and the rest, with *b f q syr sin pesh copt arm aeth* and *Tert*, followed by *W-H*, put *πενθουντες* first. [*Sod* errs as to Δ and 604.]

The question is whether this is scientific. If *W-H* want *Origen's* text, he is a witness here *against* them and supported by the section authority of *Eus Am.* This passage was omitted from consideration in its proper place. Now as to St. Mark observe:

Mark ii. 10. *αφιεσαι αμαρτιας επι της γης* **BΦ** *Sod*⁷⁵⁰ 142 157 273 *al*⁵ *aeth W-H*
 against *αφ. επι της γης αμ.* **A** *etc. (et Sod txt)*
επι της γης αφ. αμ. **Σ** *D mult et verss*
 and *-επι της γης* **W b q**

Probably **B** omitted and found *επι της γης* in his margin, adding afterwards. At any rate **W** points this way, as that Greek ms now comes to join the Latin *b-q* for omission of *επι της γης*.

An exceedingly useful commentary on this supposition is offered in the very next verse but one. Instead of *και ηγερθη ευθως και απας τον κραβ.* of most mss and versions, **NBC*L** 33 and four *boh* mss (*arm*?) say *και ηγερθη και ευθως απας τον κραβ.* which is not the same thing at all. Now *ευθως* is omitted outright by *b c e ff q*, and the new Greek ms **W** not only comes to join them but gives the Greek in the Latin form of *b q* as *ille autem surgens tulit* by writing: *ο δε εγερθεις και απας...* Probably again here **SB** took *ευθως* from the margin of their exemplar and slipped it in the wrong place. *W-H* and *Soden* follow **NBCL**.

Mark v. 25. *δωδεκα ετη (pro ετη δωδεκα)* **NBCLΔW** *fam* 1 [*non* 118] 28 *fam* 13 *Paris*⁹⁷ 892 *al.* *perpauc* and *Coptic W-H & Sod txt*, not *syr* nor *lat*.

This needs no comment.

vi. 2. > *διδασκειν εν τη συναγωγη* **NBCDLΔ** *Sod*⁷⁵⁰ *al*² 33 892 7^{pe} *Paris*⁹⁷ *d f ff₂ (r)* *sah boh aeth syr arm.* *Contra rell omn et W et latt et goth.*

I am convinced that the change of order is an improvement and wrong, although **D d f ff₂** join **SB** here for it. The other Latins (which from v. 40 to v. 43 hung absolutely together) oppose and have the support of **W** plus eleven uncials and **ΣΦ** and 1 13 28 2^{pe} 604. Besides *goth* opposes and neutralises *f* here, as *W e* neutralise **D d**. It is doubtless the Egyptian order to which **D d** have been accommodated in this place. *Sod* rejects, and most unscientifically, having followed the group at v. 25. Mk. vi. 26. > *αθετησαι αυτην* **NBCLNΔΣ** *Sod*⁷⁵⁰ 179 *Sod*^{351 1441} 892 against **DW** and all the rest and the *Latin* order *αυτην αθετησαι (om αυτην 69 265 Sod*¹⁴⁴⁴ *c syr sin)* *Sod* again stultifies his method by following **SB** *etc.*

49. > *επι της θαλ. περιπατουντα* **NBLΔ** *Sod*^{750 351} 33 892 *Paris*⁹⁷ *c^{scr} syr sin (cf Matt. xiv. 26)* *W-H & Sod* against **DW** and all the rest and against the order of the versions, including Coptic.

It might be thought that **NBLΔ** were original and "neutral" here (*obs. syr sin*), but *why* should all the rest change? Further, observe that

immediately following, the *same* group **NBLA** 33 892 Paris⁹⁷ (without 2^{pe} 604 *al.*) change *φαντασμα ειναι* to *οτι φαντασμα εστιν* with *copt*† (*cf syr*). Both changes cannot be right. The latter (if not the former) seems a clear theft from Matthew. It is rejected by *Soden*.

Mk. vii. 5. > ου περιπατουσιν οι μαθηται σου **NBLA** 33 179 892 Paris⁹⁷ *Sod*¹²¹⁶ *Evst* 49 *boh aeth*, against *sah* all the other Greeks and DW and *latt syr arm goth*. There can be no question here but that the same vicious little group is wrong, yet *Soden* follows. Not only does *sah* oppose, but all the Latins and DW and the other important minuscules. *Tisch* merely quotes "copt" for the change. We know now that it is *boh* and not *sah*.

27. > τοις κυναριοις βαλειν **NB** *Sod*⁰⁵⁰ *fam* 1 28 [*non W*] 892 *Sod*¹⁴⁴³ & ³⁷¹ *Evst* 49 150 *q* against > βαλ. τοις κυν. everything else and D and W and all *latt* (but *q*) and *copt syr*. Even Paris⁹⁷ opposes **NB** here. It is nothing but an "improvement" on their part yet *Soden* follows!

Here there is not agreement with Coptic or Latin order (except *q*) so that there must be another reason for it. The fact that the Latins and copts put the *βαλειν* ahead of *τοις κυναριοις* does not lend colour to a "neutral" order here. It would seem like an Alexandrian preference and rounds out the sentence better. Besides when W and 28 oppose each other it is always wise to go carefully. Here the younger codex goes with **NB** against the one which is a contemporary of **NB**.

vii. 29. > εκ της θυγατρος σου το δαιμονιον **NBLA** *Sod*⁰⁵⁰ 892 Laura^{A 104} *Sod*¹⁴⁴³ *boh et W-H Sod txt* (*contra sah et rell omn et DW verss*).

ix. 1. A small matter. Practically all Greek authorities write: *οτι εισι τινες των ωδε εστηκοτων* while B(D*) says *οτι εισι τινες ωδε των εστηκοτων*, refusing to separate the article from *εστηκοτων*. *W-H* follow this without marginal comment, so that it evidently commended itself strongly to them. So do *Tisch Treg* (*cf. latt*) not *Soden*. But why should all other Greeks oppose B if B be right here? Is it not more like the grammatical preference of a purist?

xii. 19. See under "Coptic."

xiii. 10. > πρωτον δει (*pro δει πρωτον*) **NBD^{gr}Ψ** 28 299 892 Laura^{A 104} *Sod*^{duo} *Evst* 53 *al. pauc. a n l vg W-H & Sod txt*.

and πρωτον δε δει **W** *Sod*⁰⁵⁰ 108 115 124 [*non* 157 *errat Birch*] 2^{pe} *al. pauc. c d ff₂ g₂ i (k) r sah*.

This is bound up with a matter of punctuation as to whether the first part of verse 10 belongs to verse 9. It has led to *sah* and *syr pesh* [not *sin*] transferring *εις παντα τα εθνη* to the end of verse 10, and to a very curious conflation in D *d ff₂ g₂*, where holding *και εις παντα εθνη* at the beginning they add *εν πασι τοις εθνεσιν* at the end.

That a *n* do not do this proves once more that this happened in D *d*

after the old base (which *a n* used) had been modified. Observe W here has a space before *πρωτον δε δει* (W alone now comes to join a very small group) definitely reporting back *και εις παντα τα εθνη* to verse 9. As 28 only has *πρωτον δει* with **NBDΨ** it looks as if the 28 base were older than W and that the parent of W had inserted *δε* in order to make this matter of punctuation secure, after the **NBD** type had changed *δει πρωτον* to *πρωτον δει*.

Birch has erred as to 157 reading *πρωτον δε δει*. Correct Tischendorf and Horner. 157 reads *δει πρωτον*.

N* really reads *πρωτον* (or *πρωτος*) *λαῶν δει* which *Tisch* does not refer to in his edition of the N.T. [Paris⁹⁷ has *δει πρωτον*.]

xiv. 64. *αυτον ενοχον ειναι* (*pro αυτον ειναι ενοχον*) **NBCLΔΨ** 33 892 Paris⁹⁷ *Sod*^{trcs} et *Sod*^{txt} l q. This seems to be in the nature of improvement. D d ff₂ omit *ειναι*; Laura^{A 104} places it last. W goes with the majority of Greeks and Latins for *ειναι ενοχον*.

65. This is followed by > *αυτου το προσωπον* **NBCLUΔΨ** 33 108 127 892 Paris⁹⁷ *Sod*^{trcs} et *Sod*^{txt} bringing the possessive first as *Coptic*. The usual conspirators remain well together here, only joined by U 108 127; W and the rest are against it. Observe 108 127 do the same at xiv. 40.

67. See under "Differences between **N** and B" no less than seven differing orders. Of these BCLΨ *Sod*⁷⁵⁰ 892 alone cling together for *μετα του ναζ ησθα του ιησου*, which, instead of being neutral and basic (as *Hort & Soden* would have us believe by using this order in their texts without marginal comment), is opposed by all others, thus: 33 remaining alone with *sah boh*, **N** alone with both *syriacs*, W with *fam* 1, 2^{pe} and 604, while the large groups are represented by DΔ and all Latins, and AN *unc*¹² on the other hand. But in this division none place *του ιησου* last! *Eusebius* is extant and he goes with Paris⁹⁷ and DΔ *latt* practically, although having *ης* with W *fam* 1 2^{pe} 604. It must be an "improvement" by BCLΨ 892,

Historic Present.

See lists in Hawkins, 'Horae Syn.' p. 144/149. There is a difficult place in

Mark xi. 7 where **N***CW *Sod*⁷⁵⁰ *fam* 1 including 91-299 *fam* 13 28 *Sod*¹³³⁷ substitute *αγουσιν* for the *ηγαγον* of most (= Matt. Luke), while **BN^cLΔ** 892 Laura^{A 104} *Orig.*, holding the present, substitute *φερουσιν* as W-H *Sod* *txt*. [D = *ηγαγον*.]

These groups come together in the same verse (+D) for *επιβαλλουσιν* instead of *επεβαλον*.

Are these authorities forcing an historic present on Mark, or do they represent the real "neutral" text here? The only commentary offered

is at the close of the verse, where *καθίζει* is substituted for *εκαθισεν* but only by D^{sr} (*d* sedebat) W *fam* 1 28 91 241 2^{pe} (Cronin) 604.

Here W 28 conspire to indicate a completer revision, while D remains composite: *ηγαγον... επιβαλλουσιν... καθίζει*.

At the close of the verse **NBCDLA** Sod⁵⁵⁰ min¹² W-H Sod substitute *επ αυτον* for *επ αυτω* of all the rest (including W and 28). While in the next verse WD 28 and two of the cursives (2^{pe} 604) which wrote *επ' αυτον* conspire to substitute with the Latins *εστρωννον* for *εστρωσαν*. In this verse 8 **NBLA** 892 *l* W-H Sod *txt* write *κοψαντες* for *εκοπτον*. There are other clear indications of revision hereabouts. By whom is the question.

The apparent Alexandrine preference for the imperfect over the aorist, a kind of historic present or imperfect,† is seen in some other places as Mark ix. 38. *εκωλυομεν* (for *εκωλυσαμεν*) by **NBD^{sr}LA** Sod⁵⁵⁰ *fam* 1 W-H Sod, and it is noteworthy because repeated in Luke ix. 49 by **NBL^E** 157 Paris⁹⁷ *a b e l* W-H Sod against the mass in both places.

See also

Mk. viii. 25. *ενεβλεπεν* for *ενεβλεψεν* **N^cBL** 28 273 (WΔ *fam* 13 244 440 *sy*) W-H Sod.

That the historic present was revived can be seen in other mss as C* alone at Luke x. 30 *καταβαινει* for *κατεβαινεν*. Cf. Orig 2/3 Matt. xiv. 19 *κελευει*.

B is absolutely alone at Mark i. 18 using *ηκολουθουν* for *ηκολουθησαν* against all Greeks and versions.

Mark ii. 8. *λεγει* (*pro* *ειπεν*) **NBLW** 33 892 [*non min al. magni momenti*] *e f g₂ vg* W-H & Sod *txt*.

16. *pr loco* *οτι εσθιει* (*pro* *οτι ησθιεν* **NDL** Sod^{txt}) B 33 2^{pe} Paris⁹⁷ *b d* [*sed* D^{sr} *ησθιεν*] *ff r sy* *boh arm aeth* W-H (*αυτον εσθιοντα* A *plur a f q goth*). *W e sec loco* (*pr. om*) *εσθιει et manducat*.

iii. 8. *ποιει* (*pro* *εποιει*) BL only W-H *txt* [*non Sod*] against ND and all the rest + WΣΦ and cursives. Only *sah* and *boh*⁵ support BL.

iv. 1. *συναγεται* **NBCLΔ^{sr}** *fam* 13 28 604 892 Sod¹³⁴¹ *et txt*, (*fam* 1 see below), against *συνηχθη* DW *unc*⁹ and ΣΦ all Latin and δ and versions, and *συνηχθησαν* A 2^{pe} *al. pauc.* and some *verss*, as Matt, while the 1 *fam* is hopelessly divided, 1-209 reading *συνερχεται*, 131 *συνερχονται* and 118 *συνηχθη*.

vi. 1. *ερχεται* (*pro* *ηλθεν*) **NBCLΔ** 892 W-H & Sod *txt*, *sed* confuse Sod in *notul*. (*a?* *venit, al. aliter*: *abiit ut* D *καπηλθεν sic*) No *minn* except 892 join and this would seem a purely arbitrary change. Note that W elides *εκειθεν και ηλθεν* and has only *και εξηλθεν εις την πατριδα αυτου*. (*Obs. ερχεται* i. 40, v. 22, vi. 48, x. 1, xiv. 17, 37, 41, 66 by all *ex lat?* *VENIT*.)

The reading of the group **NBCLΔ** is absolutely opposed by Origen: "*και ο μαρκος δε φησιν και ηλθεν εις την...*"

† Observe W alone at i. 26 *ανεκραγεν* for *φωνησαν* of **NBL** 33 Paris⁹⁷ Orig W-H Sod and *κραξας* of D and *κραξαν* of the rest.

[A place of great conflict. I lay no emphasis upon it because tenses are all mixed up in this chapter :

- Mark vi. 16. *ελεγεν* **NBCLΔ^{sr}** 33 892 *f boh* | *ait δ d et b g_{1.2} i l q r vg*
ειπεν **AD^{sr}** 33 *unc¹⁰ et W a c ff₂ sah goth syr Sod^{txt}*
vii. 14. *λεγει* **B** 59 only (against *ελεγεν* **NBW** *rell omn et latt*
et ειπεν Sod⁰⁵⁰ 2^{pe} a n syr copt)
viii. 6. *παραγγελλει* **NBD^{sr}L** 892 *l vg⁵ W-H Sod txt* (praecipit, *non*
al. latt et d = praecepit et c ff₂ jussit)
παραγγειλας **Sod⁰⁵⁰ 2^{pe}**
παρηγγειλε *Rell et W et επεταξε vid Orig (και ο Μαρκος .*
επεταξε φησιν αυτοις παντας ανακλιναι . ευθαδε δε ου κελευει
αλλα παραγγελλει τω οχλω ανακλιθηναι . Hinc perperam (?)
παραγγελλει **NBD^{sr}L**.

To these add perhaps of the man cured of the Legion of Devils :

- v. 18. *να μετ αυτου ην* (*pro η*) **B* Δ^{sr}** only. The copts stopped to consider this passage, for instead of *eset* of the Latins, they have "follow" or "remain with," or "go with" as *aeth*, but all in indirect discourse.
viii. 36. *ωφελει* (*pro ωφελησει*) **NBL** and **W^{vid}** 892 *a n q Aug W-H Sod txt* against all the rest (and against 33 Paris⁹⁷ *ωφεληθησεται cf syr*) and against *sah boh Orig*. Correct *Tisch*, for *sah boh* are clear.
ix. 13. *ηθελον* **NBC*D^{sr}** [*contra d*] **LΨ** 892 *W-H Sod txt, cf boh*
(*k oportebat illum facere*)
ηθελησαν **A unc rell¹² WΣΦ minn et Paris⁹⁷ latt** [*Male Sod*]
et d voluerunt sah.
x. 10. *επηρωτων* **NBLΔΨ** *Sod⁰⁵⁰ min pauc et Paris⁹⁷ Laura^{A 104} 892
W-H & Sod txt
επηρωτουν **C c^{scr}**
επηρωτησαν **D rell omn et WΣΦ minn longe pl. latt copt syr goth.**
[*In ver. 13 NBCLΔΨ* reverse this† and write the aorist against the imperfect, but in Mark these matters are very much involved.]
xiv. 35. *επιπτεν* (*pro επεσεν*) **NBLΨ⁷¹²** (*επιπιπτεν*) 892 [*non Paris⁹⁷*]
boh W-H Sod, contra sah et latt^{omn}. This is nothing but a crib from *boh* [not *sah*, observe] and notice the manner of *boh* in expressing it. (*Cf. D Clem sol. αναπιπτε pro αναπεσε Luc xiv. 10*)
49. *εκρατει* **B sic, sed εκρατειτε Ψ^{sol}** (*pro εκρατησατε rell*). Until Mr. Lake published the text of Ψ, B stood alone; not even 892 has *εκρατειτε*.
x. 43. (*pr loco*) *εστιν* (*pro εσται*) **NBC*DLΔ et WΨ** *Sod⁰⁵⁰ it^{pl} vg*
copt W-H Sod txt (contra rell).*

Observe in xii. 41 where **Σ** 273 use *θεωρει* (only *c vidit*) against *εθεωρει* *Gr rell* and *latt boh* 'aspiciebat' or 'videbat,' *Origen* once uses *θεωρει* and once *εθεωρει*.

† *Soden* amusingly abandons *W-H* and the group here, for he loves the imperfect.

And, as bearing on Alexandrian custom, exhibited elsewhere, observe the preference for the imperfect even over the present at

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vi. 35. ελεγον **NBLΔ**^{gr} *Sod*⁰⁵⁰ 33 892 Paris⁹⁷ *boh W-H Sod* (quite a characteristic group) against λεγουσιν of nearly everything else and DW, while *it*^{pl} say *dicentes* as *sah*.

vii. 27. ελεγεν **NBLΔ** *Sod*^{050 1443} 33 892 Paris⁹⁷ *boh W-H Sod* (λεγει *D*^{gr} 604 *a q*, *Rell W et latt*^{pl} *et d sah ειπεν*)

x. 23. ελεγεν **N***C *Sod*¹⁴⁴³ (against λεγει of B *plur*)

And observe *Clement* when quoting x. 17 avoids both γονυπετων of D 28 *fam* 13 (geniculans *latt*^{pl}) and γονυπετησας *Gr*^{pl} (genibus prostratus *a*, et cum prodisset genibus *k*) and says ἐγονυπέτει.

But the treatment of this matter generally in St. Mark by the **NB** family is quite different from that exhibited in the other Gospels. Frequently they render an aorist for an imperfect. They were so bent on having their own way that I infer from this that if they were translating from Latin they often supposed the Latin imperfect would be better rendered by an aorist, but this subject is extremely complicated in Mark as in everything else in the Gospel. Take vi. 56 for instance. There are five imperfects in this verse; ⁽¹⁾ *introibat*, ⁽²⁾ *ponebant*, ⁽³⁾ *deprecabantur*, ⁽⁴⁾ *tangebant*, and ⁽⁵⁾ *salvi fiebant*. The first and third are agreed to by all, but **NBLΔ** *W-H Sod* and five lectionaries prefer *επιθεσαν* to *ετιθουν*, **NBD**^{gr} (against *d latin tangebant*) **LΔ** *min*^s *a ff*₂ and *W-H* prefer *ηψαντο* to *ηπτοντο*, and while nearly all are agreed as to *εσωζοντο* (*διεσωζοντο* *N min aliq*), 33 2^{pe} Paris⁹⁷ want *εσωθησαν* with *a*, and **Δ** *διεσωθησαν*.

HARMONISTIC.

Omissions.

ix. 38. — *ος ουκ ακολουθει ημιν* (*vel μεθ ημων* *D a d k*) **NBCLΔΨ** *Sod*⁰⁵⁰ 10 115 346 ?? 892 Paris⁹⁷ *Laura*^{A 104} *Sod*^{1094 1096} [*non txt*] *Evst* 44 *f* [*non goth*] *boh syr pers aeth*. The character of this group makes it probable that they all consulted Luke and found the clause absent and so excised it from Mark. Why should nearly all the rest of the Greeks be so pleonastic if not genuine: *ος ουκ ακολουθει ημιν και εκωλυομεν αυτον οτι ουκ ηκολουθει ημιν*? But *DXW latt* complicate matters with *Soden* by leaving out the *οτι ουκ ηκολουθει ημιν* at the end.

x. 6. — *ο θεος* by only **NBCLΔ** *Sod*³⁰⁹ [*non Sod*^{txt}] *c d sah boh*. Not even **Ψ** omits, and all others and *syr*, *rell latt*, *aeth arm goth* have it. The passage here must be influenced from *Matt*. xix. 4 where it is absent.

19. Here again **BKΔΠWΣΨ** invite us to throw out St. Mark's *μη αποστερησης* witnessed to by all Latins, by *syr pesh sah boh aeth*, by **N** and *D* and most Greeks, as well as by **CL** and *c k* which were with *B* at x. 13 *fin* (see above), which seems to be simply because the words are absent in the parallel

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accounts of St. Matthew and St. Luke. In Δ there is a big space showing the writer was aware of his strange recension. *Syr sin* and *arm* support B *dc.* and one lorn *vg^L*. But the rest and the coptics are all against this excision nor do *W-H Sod* accept it.

- xiv. 68 *fin. και (ευθεως) αλεκτωρ εφωνησεν.* This is omitted by Σ BL and W [non 28] Ψ 892 Paris⁹⁷ *Evst* 17 *c syr sin sah boh* [non *aeth*] *W-H* [non *Sod*] but by these only, and no doubt because not found in Matthew and Luke. The whole chapter has been a tissue of harmonies (in which Origen and D have played a part) and I do not refer to many of them. The presence of W here, absent for the most part from the Σ B combinations in this chapter, is probably due to coptic influence, for both versions of the coptic omit here. But the Latins speak with no uncertain sound including *k*, and with *syr pesh* and the rest of the Greeks including D and C Δ (otherwise generally with Σ BL Ψ) oppose *c*, which here shows its frequent critical Egyptian tendency.

Observe B in the next verse omitting *παλιν* alone with M Paris⁹⁷ coptics and W. Practically all oppose, including the friendly 892 and Σ CL Δ and Ψ , only varying the position.

- xv. 10. — *οι αρχιερεις* B 1 [non *fam*] Paris⁹⁷ [non 892] *Sod*^{pauc} *Evst* 13 17 *boh* [non *sah*] *syr sin* [non *pesh*]

Cf. Matt xxvii. 18 where the words are absent, but we can give B the credit of omitting from homoioteleuton in Mark as the next words in xv. 11 are a repetition “*οι δε αρχιερεις.*” If I concede this, I would like my critics to allow me to date *boh* here quite as early as B, and not relegate poor *boh* to the VIIth century.

12. — *θελετε (ante ποιησω)* Σ BC Δ et W Ψ 1 [non *fam*] 13–69 [non 124–346] 33 291 892 *Sod*¹⁰⁹³ *sah boh* (ut *Matt* xxvii. 22) contra *rell omn et* Paris⁹⁷ *latt syr aeth arm.* *Soden* accepts the omission.

Again here the presence of W is accounted for from coptic sympathy.

Additions.

- i. 34. + *χ^ν ειναι post οτι ηδεισαν αυτον* by BLW Σ 892 and CGM *al.* (του *χ^ν*) *aeth* and *boh* (ex *Luc* iv. 41) but absolutely contradicted by Σ D and the rest and even Paris⁹⁷ [against 28 2^{pe} 604 etc.] with *syr goth pers* and *Vict^{ant} disert.* *Soden* excludes.
38. + *αλλαχου* Σ BC*L 33 Paris⁹⁷ *sah boh arm aeth*, but against all others and W as well as 28 2^{pe} 604 and *latt syr* (ex *Luc* iv. 43 “*και ετεραις πολεσιν ευαγγ. με δει*”...). *Soden* excludes.

[This combination here of Σ BCL 33 Paris⁹⁷ against the rest is only *one* recension, for at the end of the same verse they

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have ἐξήλθον· together against *all* the rest again, who have ἐξέληλυθα or ἐληλυθα.]

- i. 40. + κυριε BCLWΣ Paris⁹⁷ a⁷l^{11q} copt arm aeth c e ff vg⁶ (ex Luc v. 12 et Matt viii. 2) Not received by Soden.
- iii. 14. + ους και αποστολους ωνομασεν NBC^{*vid} WΔ fam 13 28 238 Sod¹¹³² [non Sod^{txt}] δ only with boh sah aeth (ex Luc vi. 13). This is opposed by all the rest and D and latt arm and goth and syr. Hort unfortunately takes it into his text without marginal comment but R-V and Soden cast it out as Tischendorf had done before them. W is errant here writing και εποιησεν ιβ μαθητας ινα ωσιν μετ αυτου ους και απcστολους ωνομασεν, for W adds μαθητας first and interposes ινα ωσιν μετ αυτου before making the addition. D and the Latins control the situation.
- vi. 20. (= Luke ix. 7) ηπορει for ποιει. See under "Coptic."
49. οτι φαντασμα εστιν (pro φαντασμα ειναι) NBLΔ 33 892 Paris⁹⁷ W-H [non Sod] = Matt xiv. 26.

Observe in the same verse the order επι της θαλασσης περιπατουντα, of NBLΔ Sod^{750 351} 33 c^{scr} 892 Paris⁹⁷ syr sin only, is the order of Matthew, accepted by W-H and by Soden.

Changes.

- (viii. 21. νοειτε (pro συνιετε) B^{sol} (D) Vide sub "Coptic."

I prefer not to regard this as harmonistic from Matt xvi. 11 because of the presence of ουν in some copies and of σε in sah, and because the sah word is almost νοειτε transliterated.)

- ix. 14. ελθοντες...ειδον (pro ελθων...ειδεν) NBLWΔΨ 892 k sah arm Cf Matt. and Luke. See remarks elsewhere as to opposition to the rule of preferring the harder reading. Rejected by Soden.

- x. 13 fin. αυτοις NBCLΔΨ Paris⁹⁷ 892 c k boh sah^{unus} 1/2 W-H τοις προσφερουσιν practically all others and WΣΦ minn omn vid and the other versions and all other Latins.

This is simply accommodation by NB etc to the Matthaean and Lucan accounts and about as vicious a matter as we can find. There are only two sah codices here extant and they oppose each other. Westcott and Hort have the temerity to place αυτοις in their text without a word in the margin. And—would it be believed?—R-V ed. 1910 follows suit, with no footnote. It had corrected the harmonising blunder above of the same authorities, who wrote ινα αυτων αφηται instead of ινα αφηται αυτων against Origen's specific information, and yet here Souter's edition perpetuates a fourth-century harmony, in very bad taste then as it is now. Soden avoids this. (Souter even restores επιτιμων for επιτιμησαν of the same blundering authorities and W-H.)

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I suppose the Revisers thought *c k* strengthen the **SB** combination here for *αυτοις*, but what of all the others? The Latin side is the important one and all but *c k* are with *D d* for *τοις προσφερουσιν*. How we can expect to proceed on any such unscientific lines I fail to see. Souter's text corrects two trumpety mistakes in this verse of the same Greek group, one of order and one of tense, and then leaves the worst one in the text and the editor gives no authorities below. We shall *never* advance at this rate. Did they not realize when they accused **SB** of bad faith in taking the Lucan *order* for *να αυτων αφηται* that **SB** were looking at the parallels, and hence the further blunder?

I hope to show elsewhere that the Latin of *b d* is the important thing in Mark. And here we throw away the testimony of *DW* and sixteen other uncials, practically all cursives, all Latins but *c k*, the syriacs including *sin*, *goth*, *arm*, and *aeth* in favour of the usual coterie of blind guides. They are only *one*, an entity, and that a critical recension. *Not* the neutral text.

I merely make suggestions elsewhere, but I make free here to demand of the next revisers that *τοις προσφερουσιν* be restored to Mark x. 13. Even *Soden's* text holds it.

(xiv. 69.) Finally here *B* alone adopts the *ειπεν* of *sah boh aeth* for *ηρξατο λεγειν* of absolutely everything else. All *B's* friends desert him and leave him self-accusant of coptic conspiracy. This *ειπεν* in *copt* is the same here as at Matt. xxvi. 71 (where the Greek is *λεγει*). Horner has spoiled my picture in *sah* by quoting *B* for *ηρξατο λεγειν* in error.

xv. 46. *ενειλησεν τη συνδου και εθηκεν (pro κατεθηκεν) αυτον εν μνηματι. NBC²DLWΣΑ¹² 2^{pe} 892 Sod^{nauc} [non Paris⁹⁷] W-H prefer εθηκεν to κατεθηκεν. εθηκεν is found to be the expression in St. Matthew (xxvii. 60) and St. Luke (xxiii. 53) and this may be classed as harmonistic on the part of **NBC²DL**, but it is worse; for why should they deny free speech to St. Mark when the very catacombs at Rome re-echo *κατεθηκεν*! For this expression is found on some early sepulchral tablets in the Christian catacombs, and doubtless St. Mark if writing in Greek wrote *κατεθηκεν* and not *εθηκεν*. [*A* = *καθηκεν*; *Soden* and *Tisch* retain *κατεθηκεν*.]*

Improvement.

i. 7. *ερχεται ο ισχυροτερος μου οπισω* (—*μου seq*) only *B* and *Orig* 1/2 against all others and against *Origen* close by distinctly *μου οπισω μου*. Hort places this second *μου* in square brackets, but it is quite against the weight of evidence.

The only others to vary are *b l q* which elide the first *μου*, and Δ^1 273 $\delta ff_2 t$ which leave the first *μου* and elide *οπισω μου*.

- i. 27. *ωστε συνζητειν αυτους* (*pro ωστε συνζ. προς εαυτους rell*) **NB** only *W-H* (*cf. b e ff q - αυτους*) against Paris⁹⁷ and the rest. *Sod* has no new witness. *W* has *και συνεζητουν προς εαυτους, cf syr.*
 - ii. 18. A question of "pairs" as in Matthew, or rather of triplets. *διατι οι μαθ. Ιωαννου και οι μαθ. των φαρ. νηστεουσιν οι δε σοι (-μαθηται) ου νηστ.* *B* elides the third *μαθηται* (fourth in the verse) with only two cursives (127 and 2^{pe}) and most mss of the *bohairic*; so [*W-H*]. *Tisch* does not record this for *boh* and *Horner* forgets to put it in his *sah* apparatus.
 23. *οδοποιειν* (*pro οδον ποιειν*) BGH 1 372 892 *Sod*^{pauc} (*Om W, habens τιλλειν pro τιλλοντες*).
 - iii. 6. *συμβουλιον εδιδουν* (*pro συμβ. εποιουν vel εποιησαν*) BL *fam* 13 28 2^{pe} 604 *boh*^{trcs} *Sod*²⁴³ *et txt*, against Paris⁹⁷ and *d εποιουν* with the mass, against *εποιουντο W Sod*¹²²², against *εποιησαν NCA Sod*⁰⁵⁰ *boh*^{pl} *sah*, and against *D^{sr}* and *a ποιουντες*.
 33. *-μου fin* *BD^{sr} arm?* *W-H* only [*contra d rell omn et verss*] This is another question of "pairs" where we have so often found *B* guilty before. It is quite natural. The phrase is *τις εστιν η μητηρ μου και οι αδελφοι μου*, witnessed to by all other Greeks (but *W*, see below), all Latins and *syr copt aeth.* *Ambrose* 1/2 and *Aug* agree (*libere*) with *BD^{sr}*, and *W* goes further and elides *μου* after *μητηρ* retaining it after *αδελφοι*, thus giving the lie direct to *BD^{sr}*, although not as usual wholly supporting the Latins. Westcott and Hort adopt the omission of *BD^{sr}* just because *B* and *D^{sr}* happen to agree. It is wholly unscientific, because small *d* is supported by all others. *Soden* avoids this.
 - iv. 28. *ειτεν* (*pro ειτα*) *bis* BLΔ *W-H*. Ionic form. **N** has *ειτεν sec.* (but omits *ειτα σταχυν* altogether). **N^c** inserts *ειτα σταχυν* but allows *ειτεν πλ.* following to stand.
 38. For "*και ην αυτος επι τη πρυμνη επι το προσκεφαλαιον καθευδων*" **NABCDLΔW** *fam* 1 *fam* 13 17 28 53 61 77 116 273 604 892 *Laura*^{A 104} *Sod*³⁰¹⁵ *Eust* 48 222 *semel it vg etc.* would substitute *εν* for the first *επι*: "in puppi." But can we conceive that a revision would put in this *επι*? Rather is it the hand of revision which removes this *επι* so as to have but one *επι* in the sentence, and substitutes *εν* for the first. This seems logical. I assume here a *Greek* original. If we assume a *Latin* original, then the matter simply is a question of two recensions or translations. *Soden* prints *έν* as *W-H*.
- The *sah* here is a little picturesquely amplified, while *boh* expresses *επι* (or *εν*) *τη πρυμνη* by one word *ὑποφω* "behind," "retro."

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See Wetstein *ad loc.* quoting Hom. Od. "...επ' ικριοφιν γλαφυρης ινα νηγρετον ευδοι πρυμνης." Cf Liddell and Scott under *ικρια* and Homer Od. iii. 353.

- v. 27. ακουσασα τα περι του ιω **N***BC*Δ *Evst* 33 *W-H* [*non Sod*]. Either due to retranslation, improvement, or from ΑΚΟΥCΑCΑΠΕΡΙ.
 36. παρακουσας (*pro ακουσας*) **N***^{et eb} BLΔ^{gr} *et W* 892* ? *e* (*contra rell omn et latt rell omn copt syr*). This must be a "nicety," as rendered by *e* "Ih̄s autem *neglexit* sermonem," referring to the previous verse where the messengers report that the daughter is dead and add "Why dost thou trouble the Teacher?" *Sod* follows *Hort* and *Tisch*, but adds 2^{pe} [*contra Cronin*].

All Latins oppose with D, but *e* joining W and **NBL**Δ shows the hand of revision.

As Dr. Scrivener comments on this in his 'Plain Introduction' I will add here the other two examples in St. Mark which he discusses:

- x. 16. κατευλογει **NBC**Δ *Sod*⁷⁵⁰ 892, κατηυλογει LNΨ Paris⁹⁷ *y*^{scr} *P*^{scr} (*pro ευλογει (ηυλογει ΓΣΦ* 28 *al.*) **ADEHK***MSUVXII *et W* *minn*, ευλογησεν FGK² *e*^{s:r} *u*^{scr} *z*^{scr} *Sod*^{alio}) I give the evidence in full. Scrivener did not know of NWΣΦΨ or Paris⁹⁷. (*Latt* = benedicebat). *Soden* prints κατευλογει.
 xii. 17. εξεθauμαζον **NB**Ψ *b W-H Sod*, εθauμαζον D²LA *Sod*⁷⁵⁰ *al.* 2 2^{pe} Laura^A 104 892 *latt boh* (εθauμαζοντο D*), εθauμασαν ACNXΓΠ *al. unc*⁹ *et WΣΦ al. pl. k sah*. I add here the evidence of WΣΦ and Ψ unknown to Dr. Scrivener. 604 and Paris⁹⁷ read εθauμασαν.

Now hear Dr. Scrivener:

"παρακουσας, 'overhearing,' instead of ακουσας, may be deemed probable on the evidence of **N***BLΔ and the Latin *e*, which must have had the reading, though it mistranslated *neglexit*." (A note to this observes that Lucian certainly gives the word this meaning.) "We gladly credit the same group (**NBCL**Δ 473† *Evst* 150 259) with another rare compound κατευλογει in x. 16 whose intensive force is very excellent. In xii. 17 a similar compound εξεθauμαζον is too feebly vouched for by **NB** alone."

Thus Dr. Scrivener. I cannot agree with him. This is very old-fashioned criticism and neglects the force of the grouping. As a matter of fact the last illustration is rather better attested than the others in a way, because an independent enters in, in the person of the Latin *ms b*, which by adding *vehementer* to *mirabantur*, alone among Latins, provides the force of εξεθauμαζον. The Latins also give us the imperfect. If I am correct as to *b* being the most important base key of the whole Old Latin in St. Mark, this is a most serious place, as showing (if *b* has not been revised here on an Old Greek like **NB**) that **NB**Ψ got εξεθauμαζον when translating a Latin like *b*, or using a Greek base the counterpart of *b*.†

† But 473 (2^{pe}) is wrong.

† *c ff*₂ use *admirabantur*, *k admirati sunt*, but the others *mirabantur*.

Now as to the other two places. Dr. Scrivener favours *παρακουσας* supported by $\aleph^{et\ ch}$ BL Δ^{ex} and W *e*, and *κατευλογει* supported by \aleph BC Δ (LN Ψ Paris⁸⁷ y^{scr} P^{scr}). I believe, on the contrary, that this is either pure revision ("improvement") or is to be accounted for by translating into Greek, at any rate in the second place "*benedicebat.*" The reason is this. Why should "Antioch" or any other revision have sought to displace *παρακουσας* and *κατευλογει* if they were such good expressions that they commend themselves to the critic as having intensive force? Is it reasonable, is it probable, is it possible that all the other recensions and documents *cast out* these good intensive expressions? Where are the 1 family, the 13 family, and 28 and 33 and 157, 2^{pe} and 604 and others usually so friendly? To support the theory of *παρακουσας* and *κατευλογει* being original and basic, we must do this: we must accuse 33 of having come to this place† and having deliberately rejected these good readings. We must similarly accuse *fam* 1 *fam* 13 in their entirety of the same course. We must accuse 28 (sister of W) of having seen *παρακουσας* and *κατευλογει* and of having rejected them. Similarly we must accuse 2^{pe} and 604 of the same proceeding. I wish to state this matter thus, once for all. It has not been put to us thus before, but daily and hourly for years I have been confronted with this proposition, and it is this which causes me to write this whole essay on \aleph B.

Cursive mss, most friendly otherwise, desert the revisers of Egypt just when they should be expected to support them in "good" "plausible" or "improving" readings. And it is this which causes me to believe that the boot is entirely on the other foot and that what we have been taught were revisions at Antioch or elsewhere are nothing of the sort, but that it is the beloved group \aleph BCL, + Δ in St. Mark and Ψ , which come from the same parent-revisor of the "true" text. They sought to improve.

It was old-fashioned and unscientific of Dr. Scrivener to welcome *e* as strengthening the cause of the small group (which is simply an integer recopied) for *παρακουσας*, although W^{ex} now upholds, because, as I have shown, W *e* are simply *one*, and because *e* is away from all other Latin support here. Similarly *κατευλογει* is not strengthened by Ψ Paris⁹⁷ particularly. It merely indicates that these mss found this in their exemplars (of the same stem exactly as \aleph B) and if they found this here *why should they not also be truthfully copying* when they do not reproduce other doubtful things which we find in \aleph B? That is the question. And that is why the mss junior to \aleph B in years, but of the same parentage, should be useful to us in checking the traditional text, and not by casting away their check when it displeases us, lead to the perpetuation of erroneous readings or renderings in \aleph B.

† 33 is wanting at x. 16, but extant at xii. 17.

As to Paris⁹⁷.

Thus Paris⁹⁷ does *not* read *παρακουσας* in v. 36. I subjoin a comparison of some readings of Paris⁹⁷ in this same chapter (verses 1/13) to show exactly how Paris⁹⁷ stands compared to **N** and B.

Mark

v. i. γεργεσηνων	Paris ⁹⁷	LUΔ etc	(γερασσηνων NBD)
2. εξελθοντος αυτου	,,	NBCLΔ 892	
υπηνητησεν	,,	NBCDGLΔ	
3. μνημασιν	,,	NB plur	(μνημειοις DH <i>al.</i>)
αλυσεσιν	,,	N plur	(αλυσει BCLW)
ουκετι ουδεις	,,	NBCDLΔ 892	
4. δια το αυτον πολλ.	,,	B <i>plur</i>	(δι αυτον πολλ. N , δια το πολλ. W, οτι πολλ. αυτον D)
6. και ιδων	,,	NBCLΔ 892	
προσεκ. αυτω	,,	ND plur	(πρ. αυτον BACLΔ)
8. ελεγεν γαρ	,,	B <i>plur</i>	(και ελεγεν N)
9. ονομα μοι	,,	N plur	(+εστιν B)
10. αποστειλη αυτους	,,	AM <i>al.</i>	(αυτους απ. D ^{gr} EFGHSU, αυτα αποστ. BCD, αυτον αποστ. NL , αποστ. αυτον KII, — αυτους 892)
13. εισηλθον	,,	N plur	(εισηλθεν B ⁷¹⁰ Sod ^{tres})
ησαν δε ως δισχιλ	,,	A <i>unc</i> ¹²	(om ησαν δε NBCDLΔ 892)
and so it runs to			
36. ακουσας	Paris ⁹⁷	<i>plur et</i> 892 <i>ex emend</i>	(παρακουσας NBLWΔ e)

Improvement (continued).

Mk. vi. 24. του βαπτιζοντος **NBLΔ^{gr}** Sod⁰⁵⁰ 2^{pe} W-H Sod against all the rest (and 28, Scholz misled Tisch as to 28) του βαπτιστου and W as *copt* and *latt*.

It is difficult in Mark to know where to class this. It may be due to retranslation. If "foundation" on the part of **NBLΔ^{gr}** then how did all the rest get του βαπτιστου? But if the Latin *baptistae* was original, then we can see **NBLΔ^{gr}** translating independently of DW and the rest.

25 *fin.* Of course the Latin remains constant here with *baptistae*. L repeats του βαπτιζοντος, but **NBΔ** 2^{pe} here go with the rest for του βαπτιστου while it is 604 and 892 which go alone to join L here.

51 *fin.* εξισταντο (*pro* εξισταντο και εθαυμαζον) **NBLΔΔ*** (*fam* 1) 28 [*non* 604 *non* Paris⁹⁷] 892 *copt c ff₂ i l δ vg syr sin W-H Sod*.

This is seeking to remove a conflation and is a very interesting example. Various proof offers as to this. In the first place both D and W with the rest hold the double expression.

d is strengthened by *b q f r syr^{pesh} arm aeth* (*a* adds *cum admiratione*). Further the 1 family substitute *ἐξέπλησσοντο* for *ἐξίσταντο* while cancelling *καὶ θαυμάζον*, showing what they were driving at, and, may I ask, *why* should all other Greeks conflate including Paris⁹⁷? This ms has been consistently following the fortunes of **NB** in this chapter (against **D** 2^{pe} *rell*) but now deliberately says that this is *not* a conflation, but is original. Nor is it imported in any way from St. Matthew. The "conflation" was undone by **NBLΔ** in my opinion as an "improvement," and upon reference to John vi. 19 where *καὶ ἐφοβήθησαν* is the expression. Finally note that 2^{pe}, like the 1 family, was exercised here, and while omitting *λιαν* earlier in the verse, finishes thus: *ἐξίσταντο καὶ θαυμάζον λιαν ἐν εαυτοῖς*.

- vii. 4. *ραντισσονται* **NB** 40 53 71 86 179 237 240 244 259 *sah Euthym W-H* instead of *βαπτισσονται* **D** *rell* and **W** with the important minuscules and *latt*. In *Apoc* xix. 13 **N*** and **N^c** with **P** favour "sprinkling" as against *βεβαμμενον*. of most, but there *Hipp* and the Latins are with them. Here in Mark the character of the cursives suggests distinctly that the change was made by **NB**, and not by the others. Not only do **DW** *rell* oppose, but *fam* 1 13 28 157 2^{pe} 604 892 and even Paris⁹⁷ have *βαπτισσονται*. This is the more important as to the latter because immediately following *Sod*¹⁴⁴² Paris⁹⁷ alone with **B** write *ἀπερ ἐλαβον* for *α παρελαβον* showing the **B** base in this detail and contradicting *ραντισσονται*. Cf. Merx, p. 70, *ad loc.* 'deren schlimmste und sachlich ganz verkehrte in **NB**.'

15. *-εκεινα* **NBLΔ** *Sod*¹⁰⁵⁰ *φ^a* 2^{pe} Paris⁹⁷ *Evst* 48 49 *boh* (against *sah* and the rest of Greeks and all Latins). This seems a distinct effort to remove a superfluous word, which no doubt from the testimony of **DW** *etc.* is basic. Cf. Paris⁹⁷ which goes further and elides *εστιν*, writing "*τα κοινουντα τον ανθρωπον*" (almost the antithesis of **B**'s unique *το κοινουν αυτον* above, which Paris⁹⁷ does not adopt). *Soden* omits *εκεινα*.

- viii. 9. *-οι φαγοντες* **NBLΔ** *Sod*^{φ^a} *exc* 1454 *Γ* 33 892 Paris⁹⁷ *Evst*^a 18 19 49 150 *sa^hunus?* *boh*^{tres}. The same group approximately as above, although a whole chapter further on. There is no particular reason for adding *οι φαγοντες* (which all the rest and **DW** have) but there is a possible "nicety" involved in removing the words as unnecessary. *Sod*^{xt} omits.

25. *εθηκεν τας χειρας επι*, for *επεθηκεν τας χειρας επι* only by **BL** 892 *Sod*¹⁴⁴³ against all else (if we except *syr copt*) and all Latins *inposuit* (or *inponens* as *a* with **D**^{gr} 2^{pe} 604 *επιθεις*). This seems to be from a desire to avoid the double *επι*. If *εθηκεν . . . επι* were original, *why* should a revision strive for pleonasm by changing *εθηκεν* to *επεθηκεν*? *Soden* refuses *εθηκεν*.

Mark

- ix. 29. — *και νηστεια* **NB** *k Clem W-H* [*non Sod*] against everything else as well as the new **WΣΦ** and even **Ψ** and **Paris**⁹⁷ and 892. Cf. Merx, pp. 103/4.

[*k* has “in orationibus” not “in oratione” for *εν προσευχη*, but so have *b q* and *r d* (*contra D*⁸⁷) “in orationibus et jejuniis,” and *i vg*^T “in orationibus et jejunio.”]

The syriacs (with *boh* *arm aeth*) give “fasting” the place of honour, reading *εν νηστεια και προσευχη*.

41. *εν ονοματι μου οτι χριστου εστε.* No less than **ABC*KLNP*** and **ΣΦΨ** 1 [*non fam*] 892 **Paris**⁹⁷ **Laura**^{A104} and eight other cursives + five of *Sod* remove this *μου*. Tischendorf says “*vdtr propter pleonasmum omissum esse; si quis intulisset μου, eiecisset opinor οτι χυ εστε.*” He found that **N** not only held *μου*, but substituted *εμου* for *χριστου* afterwards, reading “*εν ονοματι μου οτι εμου εσται,*” hence he was trying to account for the absence of *μου* in **B**. His explanation is quite possible, for all Latins have *meo* and *quia χρι estis* (only *ff*₂ substitutes *Dñi* for *χρι* and *k* suppresses *estis*) and if we regard the Latin as a whole to be basic we must come to the same conclusion. In other words it is a smoothing away of a supposed difficulty.

- xi. 17. *και εδιδασκεν και ελεγεν* **NBCLΔΨ** 6 *fam* 13 *k δ boh* (*aeth*) (*syr*) *Orig W-H & Sod txt.*

This I believe to be another clear case of improvement by “pairs.”† For sixteen verses we have had much disagreement, but the Latins have been more or less divided. Here they rise in a body and with *sah* (against *boh*) they contradict the group **NBCLΔΨ** *Orig W-H Sod*, and have with all other Greeks, including **WΣΦ** 2^{pe} 604 **Paris**⁹⁷ and **Laura**^{A104}, *και εδιδασκεν λεγων.*

In xi. 1–16 *Orig* and **NB** have been much divided but here they conspire together.

- ibid.* This is followed closely by *πεποινηκατε* by **BLΔΨ** *Orig W-H Sod* only. The **LXX** quotation, as pointed out in the notes on Matthew, does not lend itself to any particular form of the verb. But nearly all Greeks use *εποιησατε* here, including the Latinisers 2^{pe} and 604 and the friends of **NB**, viz *Sod*¹⁰⁵⁰ 892 **Paris**⁹⁷ and **Laura**^{A104}, and if *πεποινηκατε* had been basic why should all change, for the aorist is hardly an improvement here?

24. Within seven verses we here get another illustration of improvement by “pairs.”

οσα προσευχεσθε και αιτεισθε **NBCDLΔΨ** 892 **Paris**⁹⁷

Laura^{A104} [*non al. Sod*] *a c d ff*₂ *k syr Cypr W-H & Sod txt.*

οσα προσευχομενοι αιτεισθε *A unc rell*¹² *et WΣΦ minn rell omn vid b et latt rell.*

† As a matter of fact **Δ** repeats the performance in verse 18, writing *και ηκουον...* *και εξητουν* for *και ηκουσαν...* *και εξητουν*.

The three cursives seem to be the only supporters of the five uncials with **NB**. *D d* of course lend support, but in view of the other arguments against such "pairs" *D d* may have followed the "improvement" here, which *Wst* and *b*, two equally good witnesses, take pains to contradict. Besides, if *προσευχασθε και αιτεισθε* were fundamental, *why* should a revision change to *προσευχομενοι αιτεισθε*? Whenever a copula has to be added to make such a change it is suspicious. (*Sah boh* here do not help to recover the original reading). If I submitted this without the one at xi. 17, the correctness of the inference might well be impugned. Kindly consider the two matters *together* and then the addition of *D d* may not be considered so weighty in the second place. (*Sod*⁰⁵⁰ abstains.)

Besides, consider *Origen*^{lib 3.650} *εαν στηκητε προσευχομενοι πιστευετε οτι λαμβανετε και ληψεσθε*, thus merging 24/25 but implying a probable antagonism to **NB**.

- xii. 24 *init.* *εφη αυτοις ο ιησους* **NBCLΔΨ** 33 892 Paris⁹⁷ *Sod*¹⁴⁴³ *et Sod*^{txt} *sah boh syr pesh* [contra *syr sin*]

This is the "shorter" text. Such introductions have occurred several times already in this Gospel (and see below xii. 29). I have hesitated to brand them as "improvements" in deference to the shorter text. But here *Origen*^{3.825} (with the rest of the Greeks and all the Latins) comes to say that *αποκριθεις ο ιησους ειπεν (αυτοις)* is the *Marcan* text. Therefore the previous passages involving this "cutting" (generally with *copt*) must be viewed with suspicion. The group itself is plainly self-accusant of a special line of work, and as it would appear editorial, some time back in the third century. Consider xii. 27 *fin* again the "shorter" text "*πολυ πλανασθε*" **NBCLWΔΨ** 892* *Sod*^{1354 1443} *k sah boh* against all others (even 33 and Paris⁹⁷ oppose) and we see the same group at work. For the others including *syr pesh* have the longer expression.

37. Out of six varying orders **BLT**^d 2^{pe} 892 *Sod*^{050 1443} *et txt* elect to use *αυτου εστιν υιος*. Cf remarks on "Genitive before the noun" in Luke. Here in Mark the possessive precedes the noun according to coptic usage but the verb comes last: *αυτου υιος εστιν* by *sah boh* and 179 7^{pe} *goth*, so that (taking into consideration *υιος αυτου εστιν* of **N** *vell pl.* and *b*, and *εστιν υιος αυτου* of *D d it*^{pl}, and *εστιν αυτου υιος* of **Δ k δ**) the order of **BLT**^d seems to be a grammatical preference combined with coptic.

- xiii. 15. *-εις την οικιαν* **NBLΨ** 245 *Sod*^{7337 3015} *c k sah boh* [*non aeth*] *syr pesh* [*non sin*] *W-H* [*non Sod*]

This I think is a clear case of improvement. It is opposed by *D* and all the rest, including not only *W* 28 and the minuscules (2^{pe} only has the shortened clause "*και ο επι του*

δωματος μη καταβατω εις την οικιαν αυτου'') but by 892 Paris⁹⁷ and Laura^{A 104} *syr sin* and all the other non-Egyptian Latins, *arm* and *aeth*. The reason is to avoid Mark's characteristic pleonastic touch, for he undoubtedly wrote: ο δε (or και ο D *it*^{pl}) επι του δωματος μη καταβατω εις την οικιαν μηδε εισελθατω αραι τι εκ της οικιας αυτου. The compiler of the **NBLP** recension seems to have forgotten Mark's method. See below again at xiv. 19. This will be a good place to exhibit it.

Mark's Diction.

I take the liberty of extracting from Sir John Hawkins' list some of the longer expressions in St. Mark's synoptic diction.† They are very interesting as showing on the one hand semitic pleonasm (and no doubt more true to life than the shortened forms in St. Matthew ^{and} St. Luke) and on the other a kind of *Roman rhetoric* which Mark may have imbibed amid Roman surroundings.

Mark

- i. 32. οψιας δε γενομενης οτε εδν (εδυσεν) ο ηλιος
- 42. απηλθεν απ αυτου η λεπρα και εκαθερισθη
- 45. κηρυσσειν πολλα και διαφημιζειν τον λογον
- ii. 20. τοτε νηστεουσιν εν εκεινη τη ημερα
- 25. χρειαν εσχεν και επεινασεν
- iii. 26. ου δυναται σταθηναι αλλα τελος εχει
- iv. 5. επι το πετρωδες (vel επι τα πετρωδη) και ουκ ειχεν γην πολλην
- 8. καρπον αναβαινοντα και αυξανοντα (vel αυξανομενον)
- 21. υπο τον μοδιον τεθη η υπο την κλινην
- 39. εκοπασεν ο ανεμος και εγενετο γαληνη μεγαλη
- v. 19. εις τον οικον σου προς τους σου
- ibid.* οσα ο κυριος σοι πεποιηκεν και ηλησεν σε
- 23. ινα σωθη και ζηση
- 26. και μηδεν ωφεληθεισα αλλα μαλλον εις το χειρον ελθουσα
- 33. φοβηθεισα και τρεμουσα
- 39. τι θορυβεισθε και (τι) κλαιετε
- vi. 4. και εν τοις συγγενουσιν αυτου και εν τη οικια αυτου
- vii. 21. εσωθεν. .εκ της καρδιας
- viii. 17. ουπω νοειτε ουδε συνιετε
- ix. 2. κατιδιαν μονους
- 12. ινα πολλα παθη και εξουθενωθη
- 35. εσται παντων εσχατος και παντων διακονος
- x. 22. στυγνασας. .λυπουμενος
- 30. νυν εν τω καιρω τουτω

† Pp. 139/141. I have modified some passages slightly to embrace some **ms** evidence, and excluded others where the **mss** vary.

Mark

- xii. 44. *παντα οσα ειχεν . . ολον τον βιον*
 xiii. 28. *απαλος γενηται και εκφυνη τα φυλλα*
 29. *εγγυς εστιν επι θυραις* (and Matthew, not Luke)
 xiv. 1. *το πασχα και τα αζυμα* (Compare Luke)
 6. *αφετε αυτην . τι αυτη κοπους παρεχετε*
 15. *εστρωμενον ετοιμον* (Some Latins and *Orig* expand further.)
 30. *σημερον ταυτη τη νυκτι*
 61. *εσιωπα και ουκ απεκρινατο ουδεν* (*vel* και ουδεν απεκρ.)†
 xv. 21. *παραγοντα . . ερχομενον απ' αγρου*
 32. *ινα ιδωμεν και πιστευσωμεν* (αυτω)
 42. *επει ην παρασκευη ο εστιν προσαββατον* (*vel* προς σαββ. *vel* πριν σαββ.)
 xvi. 2. (λιαν) πρωι . . (ετι) ανατειλαντος του ηλιου
 [Add xiii. 15, xiv. 19.]

Improvement (continued).

Mark

- xiii. 35. *η οψε η μεσ.* (*pro* οψε η μεσ.) NBCLΔ⁸⁷Ψ 892 *Sod*^{7050 369 fam} φα
*et Sod*⁸⁷ k ? *sah boh aeth*

The first *η* is an addition by these authorities to make the double "pair" † against all else, and WΣΦ *Origen*^{3.339} and *Orig*^{int 3.877}

In this we cannot tell whether the *sahidic* got it from these six Greeks or the Greeks from the *sahidic*, as in *sah* the expression is literally the same: η . . η; in *boh* it is ει . . ει.

To xiii. 15 now add xiv. 19 *fin.* where και αλλος μητι εγω is omitted by NBCLPΔ *et* W [non 28] Ψ *min* aliq *g*₂ *l* δ *vg* *sah boh syr aeth.* This looks like a strong combination, but for the clause are ranged DAW^bXΓΠ *unc*⁸ *et* ΣΦ, all the important *minn* including *fam* 1 *fam* 13 (both in their entirety) 28 [*hiat* 33] 157 2^{pe} 604 892 Laura^{A 104} *etc* (and Paris⁹⁷, the latter apparently having και ο αλλος without μητι εγω *sec*) § *a* (*mut b*) *d f* (*mut goth*) ff₂ *i k q* (*mut r*) *Orig*, and it is decidedly in Mark's manner. Absent in Matthew it may well have been thought redundant here and early removed. As Sir John Hawkins' book is based on Westcott and Hort's text he naturally does not have on his list this place or xiii. 15. The full context here at xiv. 19 is: "(και *vel* οι δε) ηρξαντο λυπεισθαι και λεγειν αυτω εις κατα (*vel* καθ) εις μητι εγω και αλλος μητι εγω." It is this και αλλος μητι εγω which the *itala* supports with D *unc*¹⁵ *minn* *longe pl* and *Origen* against the Egyptian coterie of uncials plus a few scattering

† απεκριθη of D is a form no doubt later than the second century. See Moulton's review of Thackeray's *Grammar of Old Testament Greek* in J.T.S. January 1910, pp. 299/300.

‡ "η οψε η μεσ., η αλεκτρ. η πρωι" instead of "οψε η μεσ. η αλεκτρ. η πρωι."

§ Cf *c* in peculiar manner inverting: "nunquid ego aut alius hoc singuli coeperunt dicere."

cursives (see below) and *sah boh syr aeth* [not arm apparently]. To the previous evidence for omission we have now to add W, but given its Egyptian environment this witness has not here a very grave importance, and 28, its sister, contradicts it. It seems almost incredible that this very pleonastic clause should have been *added*, but very natural that it should have been subtracted as quite *redundant*. We are however doing violence to Mark's own distinct method (as exhibited above) if we elide the words, and *Origen* is a witness here *for* the words ^{4.436} distinctly Marcan (*ο δε μαρκος οτι ηρξαντο λυπεισθαι και λεγειν αυτω εις καθ ενα...*) but *Origen* is here put out of court by the critics because he fails to uphold the doctrine of codices otherwise sympathetic. Thus we are up against a wall of prejudice which has forced the critics to follow certain rules involving the impeccability of certain witnesses. The addition here is absolutely Mark-like and I believe in D and the *itala* with *Origen* against the other versions and *NBW etc.* This is practically a key place as to how much force such a strong grouping for omission should exercise. And we cannot consider it apart from Mark's habitual manner. *Soden* does not omit, although retention stultifies his other readings with the same group.

Tisch claims *min*²⁰ for omission, but I doubt if there be as many. Among them are 17 106 131? 218 s^{scr} *Evst* 7 9 10 12 14 17 36. Thus none of Matthaëi's codices and only one of Scrivener's. *Soden* adds five.

Finally consider the Latin expressions for *εις καθ' εις* (*εις κατα εις* *NBLA* [non W] Ψ 892; Beza *εις κα̇τα* [= *και ειτα*] *εις*; *εις εκαστος* C; *εις παρ εις* 244; *εις καθ' ενα* *Orig*) for there is quite a difference between *singillatim* of *vg g₂ l*, and *singuli* of the principal *vett.* The *singuli* allows of *numquid ego* with the addition *et alius numquid ego*, while *singillatim* assumes the stop after *numquid ego* without further addition as if when Jerome was translating his Greek he adopted this on purpose, not proposing to amplify the clause.

k indeed transfers *singulis* to the end after the double clause, thus: "Illi autem coeperunt contristari et dicunt illi numquid ego alius numquit ego singulis." Observe *c*, cited above.

Mark

xiv. 29. Indeed it is a question whether Mark's pleonastic manner has not been pruned at this place also. For *ει και παντες σκανδαλισθησονται αλλ ουκ εγω* there is added by D *d ff₂ q r? vg^G ου σκανδαλισθησομαι*. And to this witness now add (*teste Buchanan*) *b*: *numquam scandalizabor*, exactly as (*teste Horner*) the *sah ms*^{m1}.

36 *fin.* Or at this place, where to: *αλλ ου τι εγω θελω* (or *αλλ ουχ ο εγω θελω* D) *αλλα τι συ* (or *αλλ ο συ* D) there is found the addition of *θελεις* in D *Sod*⁷⁵⁰ 2^{pe} † *c*^{cr} *a b c d f ff₂* (*hiat i*)

Mark

$g_2 q$ (r ?) vg^{LR} *sah boh arm aeth.* It is rather curious that the coptics add, but not **NB** *rell gr* nor *W*. Buchanan now adds *b* to all these other Latins.

- xv. 46 *init.* Or indeed here, where all Latins have $\omicron \delta \epsilon \omega \sigma \eta \phi$ (following $\tau \omega \omega \sigma \eta \phi$ *ver* 45 *fin*) with $D\Sigma$ [*hiant* $N\Phi$] *Sod*⁰⁵⁰ 2^{pe} and a very few cursives against all Greek uncials and *W*. It is quite possible that the first Latin draft of Mark contained this, and that it was removed in the first Greek as rather unnecessary and *και* substituted. At any rate it is very peculiar to find such a clash of arms as occurs here when all Greeks and *W* are for *και* against all Latins and $D\Sigma$ *Sod*⁰⁵⁰ 38 106 435 2^{pe} *Sod*¹²²² δ 398 for $\omicron \delta \epsilon \omega \sigma \eta \phi$ (*n syr*^{pesh} hier *B* *και* $\omega \sigma \eta \phi$) especially as in the previous verse *W* is with D 1 124 2^{pe} *Sod*¹³³⁷ substituting $\pi \alpha \rho \alpha$ $\tau \omicron \upsilon \kappa \epsilon \nu \tau \upsilon \rho \iota \omega \nu \omicron \varsigma$ for $\alpha \rho \omicron \tau \omicron \upsilon \kappa \epsilon \nu \tau \upsilon \rho \iota \omega \nu \omicron \varsigma$, and yet here opposes. And in verse 46 again goes with D d (2^{pe}) alone for $\epsilon \iota \varsigma$ $\tau \eta \nu$ $\sigma \iota \nu \delta \omicron \nu \alpha$ (*pro* $\tau \eta$ $\sigma \iota \nu \delta \omicron \nu \iota$).

Consider also xi. 11 $\omicron \phi \iota \alpha \varsigma$ $\omicron \upsilon \sigma \eta \varsigma$ ($- \tau \eta \varsigma \omega \rho \alpha \varsigma$) by *B* alone. Cf. John xx. 19 $\omicron \upsilon \sigma \eta \varsigma$ $\omicron \upsilon \nu$ $\omicron \phi \iota \alpha \varsigma$ and Thueyd. (i. 50) $\eta \delta \eta$ $\delta \epsilon$ $\eta \nu$ $\omicron \psi \epsilon$.

And Mark xiv. 3 of the contents of the alabaster box :

$\kappa \alpha \tau \epsilon \chi \epsilon \epsilon \nu$ $\alpha \upsilon \tau \omicron \upsilon \kappa \alpha \tau \alpha$ $\tau \eta \varsigma$ $\kappa \epsilon \phi \alpha \lambda \eta \varsigma$. This $\kappa \alpha \tau \alpha$ is removed by **NBCW** δ 1 [*non* 118–209] 28 435 892 *Sod*^{duob}: *et Sod*^{txt} (*k*: *et perfudit cum a capite*). $\epsilon \pi \iota$ is substituted by *D* *Evst* 20 *sah boh* (*syr*) *it*, but *Arrian* (quoted by Wetstein) supports the N.T. use: “ $\beta \alpha \lambda \epsilon$ $\epsilon \lambda \alpha \delta \iota \omicron \nu$ $\pi \alpha \iota \delta \alpha \rho \iota \omicron \nu$ $\epsilon \iota \varsigma$ $\tau \omicron$ $\beta \alpha \lambda \alpha \nu \epsilon \iota \omicron \nu$, $\epsilon \beta \alpha \lambda \omicron \nu$ $\alpha \nu$ $\gamma \alpha \rho \iota \omicron \nu$, $\kappa \alpha \iota$ $\alpha \pi \epsilon \lambda \theta \omega \nu$ $\kappa \alpha \tau \alpha$ $\tau \eta \varsigma$ $\kappa \epsilon \phi \alpha \lambda \eta \varsigma$ $\alpha \upsilon \tau \omicron \upsilon \kappa \alpha \tau \epsilon \chi \epsilon \omicron \nu$.”

- xiv. 38. “ $\pi \rho \omicron \alpha \epsilon \upsilon \chi \epsilon \sigma \theta \epsilon$ $\iota \nu \alpha$ $\mu \eta$ $\epsilon \iota \sigma \epsilon \lambda \theta \eta \tau \epsilon$ $\epsilon \iota \varsigma$ $\pi \epsilon \iota \rho \alpha \sigma \mu \omicron \nu$.” **N*B** 13–346–556 *Sod*¹⁰³³ and q are for making it $\pi \rho$. $\iota \nu \alpha$ $\mu \eta$ $\epsilon \lambda \theta \eta \tau \epsilon$ $\epsilon \iota \varsigma$ $\pi \epsilon \iota \rho \alpha \sigma \mu \omicron \nu$ to remove the double $\epsilon \iota \varsigma$. *Sod* follows **NB** and *W-H* here.

The other 21 Greek uncials, including $CDL\Delta$ and Ψ^{712} and *W* as well as the great cursives and 892 Paris⁹⁷ Laura^{A 104}, are all against **NB**, while 69–124 give the lie to 13–346–556 of this family. When the **NBCL** $\Delta\Psi$ family (for it is a family of uncials in Mark just as much as *fam* 13 of cursives) is divided, and only two of its members, **NB**, go apart, and $CL\Delta\Psi$, four of its members, join the great majority, why should we favour **NB**? Consider for a moment, if $\epsilon \lambda \theta \eta \tau \epsilon$ were original, why change to $\epsilon \iota \sigma \epsilon \lambda \theta \eta \tau \epsilon$ and invite the pleonasm? The answer would be that all these 21 Greek uncials have been accommodated to Matthew and Luke, where we read $\epsilon \iota \sigma \epsilon \lambda \theta \eta \tau \epsilon$ $\epsilon \iota \varsigma$ $\pi \epsilon \iota \rho \alpha \sigma \mu \omicron \nu$! I think the charge here is rather ridiculous, for if so it is a conspiracy of *W* (the contemporary of **NB**) as well as of 20 other uncials and 1,000 cursives. Rather is it that the Greek recension of Mark, as I am trying to point out, is a thing apart and must be reckoned

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with as such, and that here **NB** were merely "improving" *εισελθῃτε εἰς* and do not hold the neutral base against all else.

I have excluded, as a rule, passages which were liable to reaction from synoptic parallels, and only adduce this with some hesitation. See below for confirmation at xvi. 5.

- xv. 36. *τις* (*pro εἰς*) **NBLΔΨ** 892 Paris⁹⁷ *δ* (*arm*) against all else, all Latins (but *δ*), *sah boh aeth*, and *syr* (although it will bear both interpretations). The above little group is simply an entity deriving from one revising parent. I do not cite it as a special case of improvement, for *εἰς* may have been simply misread as *τις*, but in order to emphasise the basic entity of this group as a whole. Not a "neutral" entity however, as Hort the Revisers and Soden [against all other mss] indicate by placing *τις* in their texts, because all the Latins oppose, except *δ* over *Δ*^{sr} of the group.
39. More grave is the omission of *κραξας* here by **NBLΨ** 892 and *copt*. No others. *W*, which has a lacuna xv. 12-38, begins again just before this, and has *κραξας* with all the rest. See my 'Genesis of the Versions,' vol. i. p. 403 *seq* for the explanation. *Δ* avoided this in the eighth century. Hort revived the error in the nineteenth, and *R-V* followed suit, and Souter's edition of 1910 maintains it and Soden also omits. As to *k* that ms merely substitutes *exclamavit* for *ἐξεπνευσεν*.
40. - *ην* **NBL** [*non ΔΨ*] p^{scr} 892 *vg* 1/2 *W-H & Sod txt*.
 + *ην* all the rest and **WΣΨ** Paris⁹⁷, *DΔ* and all Old Latin extant and *vgg*¹¹⁺ *boh* (*sah εστι*). As to the Latin Wordsworth remarks "*emendatio Hieronymiana ut videtur ex graeco*" for Amiatinus and ten vulgates omit against the Old Latin.
 (The *syriacs* and *aeth* omit *εν αὐς ην*).
- xvi. 5. *ελθουσαι* (*pro εισελθουσαι*) Only *B* 127 against all the other Greeks friendly to *B*. This is another case of real "improvement" on account of the *εἰς* following: "*και εισελθουσαι εἰς το μνημειον*." See *B* in the other Gospels. Hort places *ελθουσαι* in his margin, obviously liking *B*'s method.

Change without Improvement.

Among many we fasten at once upon xvi. 4. Here we are on firm ground before the famous dispute as to what follows xvi. 8.

- xvi. 4. *ανακεκυλισται* (*pro αποκεκυλισται*) **NBL** *W-H R.V. Sod*. This is of the stone, and appears to represent a mistaken view of the way in which the stone was placed in Jewish burial places. Neither *Δ* nor *Ψ* join **NBL** here, nor *any* minuscules, not even 892 or Paris⁹⁷, while the *itala* mss with *D* (*αποκεκυλισμενον*) all have *revolutum* except *n* = *amotum*. The question is of

rolling *away*, rolling *away from*, not lifting or rolling *up*. To think **NBL** (as Hort and *R.V.*, *Sod* text) represent a "neutral" text because *αποκεκ.* is the expression in Matthew and Luke is to do violence to the whole synoptic problem. The mass of authorities did not accommodate to Matthew and Luke here (against **NBL**) for **Ψ** witnesses against its friends with the rest, but it only proves once more that the textual situation in St. Mark is quite different from that in the other Gospels as regards **NBL**, and the matter of retranslation here in St. Mark *must* be taken into account. Observe the *amotum* of *n.* Under *ανακυλινδεω* or *ανακυλιω* in the Lexicon the significant and only remark is *Alex. κυβερν.* i. 7. Thayer gives also Alexis in Athenag. Lcian. Dion Hal. Plut., but under *αποκυλ.* Josephus and the LXX three times. [See Postscript in Part II. *Tisch* has misreported **N**].

- iv. 8. *αυξανόμενα* (*pro αυξανοντα ΠΣΦ unc⁹ vel αυξανομενον ACDLAW*) by **NB** Laura^{A 104} only. Even 892 has *αυξανομενον* and Paris⁹⁷ *αυξανοντα*. *Om.* 2^{pe}.

NB would have "*και εδιδου καρπον αναβαινοντα και αυξανόμενα*" which seems simply to be a mistake (even if it does refer to *ἄλλα init.*) which however both Hort and Souter follow. Wiser are Tischendorf and Soden with *αυξανομενον*.

ἄλλα init. is read by **NBCLW** 28 33 124 892. Even with *ἄλλα* (*pro αλλο init.*) **CLW** 28 33 124 892 still give us *αυξανομενον* or *αυξανοντα*.

Opposition to the Rule "Proclivi lectioni praestat ardua."

- viii. 16. *εχουσιν pro εχομεν*. This is distinctly the *easier* reading. "*και διελογιζοντο προς αλληλους (λεγοντες) οτι αρτους ουκ εχουσιν.*" **NBDW** *fam* 1 28 2^{pe} 604 *it^{pl}* (*non syr*) omit *λεγοντες*. *εχουσιν* is read by **BW** *fam* 1 28 2^{pe} 604 *c g₂ k* (*D ειχαν*), *a b d i q r* non haberent, *ff₂* haberent *εχομεν* by the rest (*ελαβομεν* Paris⁹⁷) with the Vulgate, while
copt = (*dicentes*) nullus panis iis,
syr = panis non est (*nobis*).

The matter turns on the omission of the word *λεγοντες* and the original Aramaic expression for "have." But when *λεγοντες* is dropped *εχομεν* becomes more difficult. Hence apparently **B** writes *εχουσιν* (followed by *W-H & Sod*) while **N** holds *εχομεν* with the mass, although it omits *λεγοντες* with *sah*, which *boh* and *syr* retain.

- ix. 14. *ελθοντες (pro ελθων)* } **NBLΔWΨ** 892 *k sah arm W-H* [*non Sod*!]
ειδον (pro ιδεν) }

There is a difficulty here, and apparently overcome by the "neutral" text, and hence opposed to the above rule of preferring the harder reading. In the previous verses our Lord discourses with the apostles who had been present at his transfiguration. Then in verse 14 the majority of witnesses read: *καὶ ἐλθὼν πρὸς τοὺς μαθητὰς ἰδὲν ὄχλον πολὺν περὶ αὐτοῦ*. . . "He came to the disciples." As verse 13 said "*ἀλλὰ λέγω ὑμῖν*" etc, some scribes perhaps jumped to the conclusion that our Lord was speaking to the body of disciples (while the record is of Peter, James and John) and thought *ἐλθὼν πρὸς τοὺς μαθητὰς* should be *ἐλθόντες*.

As a matter of fact *syr sin*† says "When *he* came to his disciples *they* saw" . . . using half of the change of **ΝΒΛΔΨ** 892 *k sah arm*, and showing that the difficulty was known and ancient probably before B's day.

The matter may be merely harmonistic (*cf* *Matt* xvii. 14, *Luc* ix. 37).

Other passages bearing on this rule may be found under "Improvement." See ix. 41 etc.

Origen and B in conflict.

To complete the picture of an already composite text in B we must consult *Origen* closely.

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- i. 15. *οτι* **Σ c vg^x Orig syr sin**
καὶ λέγων οτι B etc (Others *λέγων οτι* as AD *unc⁹ sah goth*,
so that B here has the longest text of all with a *b boh*)

35. *ἐννυχα* **ΝΒCDLΘ⁴W min aliq 28 372 892 etc. W-H &**
ἐννυχον A *unc¹¹ et ΣΦ et Orig et 2^{pe} 604, et ἐννυχιον* Paris⁹⁷
al. aliq.

- iv. 11. *ἐξωθεν* **BΣΔ soli**
ἐξω *Orig^{bis} et rell*

12. *μη βλέπωσι* *Orig et gr pauc. [negl. Orig von Sod]*
βλέπωσι **ΝΒ rell pl** (W - *βλέπωσι καὶ*. Cf. *syr sin*)

30. *τινι* (*pr loco*) *Origen plur., sed πως ΝΒCLWΔ 7 28 179 Sod^{txt}*
ibid. εν τινι (*sec loco*) *Origen et ΝΒCLWΔ 7 28 et Sod^{txt}.*

This seems to be a question of "pairs" again, for D *al.* change in the second case to *εν ποια*, having *τινι primo loco*. Origen's quotation seems quite important here. *W-H* naturally follow the apparently strong group against Origen.

† Recte vid *Burkitt et Merx. Male Lewis Horner.*

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- iv. 34 *fin.* ἐπέλυνεν αυτας DW *eff₂ iqr* and Origen (*Om.* ΤΗΡΟΤ *sah* 1/2)
ἐπέλυνεν παντα NB *rell et rell latt, sah boh, syr aeth*
- vi. 1. ηλθεν *Plur et Origen^{dis}* against historic present *ερχεται*
by NBCLΔ *Sod⁰⁵⁰ et txt [non minn]* (*om* *εκειθεν και ηλθεν* W)
40. κατα NBD 21 *W-H Sod^{txt}*, but *ava Rell gr Orig.*
ανδρες ρ̄ (pro ava εκατον) W
45. προαγειν NB *gr plur*
προαγειν αυτον DNΣΦ *min aliq latt et verss et Orig*
- ibid.* προς βηθσ. NBDW *plur*
εις βηθσ. *Sod⁰⁵⁰ fam 1 28 2^{pe} 604 Orig*
- vii. 24. — και σιδωνος *Orig^{dis} et DLΔW Sod⁰⁵⁰ 28 2^{pe} a b ff₂ i n syr sin hier*
(Correct Merx p. 75 by adding W *Sod⁰⁵⁰ 28 syr hier*, and make
Orig: Orig^{bis dis}).
Habent NB *rell et W-H Sod txt.*
Who is right? *Orig^{di erte bis}* and DW 28 *b etc. syr^{sin hier}*, or NB ?
- ibid.* εις την οικιαν *Orig et DWΦ Sod⁰⁵⁰ 71 179 2^{pe} s^{scr} al.*
εις οικιαν NB *plur.*
(Following this observe *ηθελησεν* NΔ 2^{ps} *al⁵ Orig* and *ηθελε*
BDW *rell.* Origen stops at *γνωαι*, but NB *Sod⁹⁴* (alone)
write *ηδυνασθη* for *ηδυνηθη*).
- viii. 6. An interesting matter occurs here referred to also under
“Historic present.” While NBD^{gr}L 892 *W-H Sod* have
παραγγελλει the rest have *παρηγγειλε* (*παραγγειλας Sod⁰⁵⁰ 2^{pe}*).
Now *Orig^{3.510}* says *κακει μεν κελευει τους οχλους ανακλιθηναι η*
αναπεσειν επι του χορτου· και γαρ ο λουκας· κατακλινετε αυτους
ανεγραψε, και ο μαρκος· επεταξε, φησιν, αυτοις παντας ανακ-
λιναι· ενθαδε δε ου κελευει αλλα παραγγελλει τω οχλω
ανακλιθηναι...
- From this it would appear that *Orig* did not say Mark used
παραγγελλει. He merely uses two historic presents to
explain the matter. If NBL followed this we have a good
key as to the responsibility of Origen for much that has been
attributed to the “neutral” base of NBL. [Observe I leave
D^{gr} out, because he is contradicted here by all Latins but *l*
and five vulgates.] Apparently then *επεταξε* is St. Mark’s word
according to Origen. This makes a further complication in
our troubles as to a Latin or Graeco-latin original for Mark.
c and *ff₂* use *jussit* here, but elsewhere in Mark vi. 27, 39,
ix. 25, they use *praecipio* with the rest of the Latins for
επιτασσω. At i. 27 on the other hand *imperat* is generally used.
At any rate we find NB and Origen disagreed here at viii. 6.
12. σημειον επιζητει *Orig* and many with W, against *ζητει σημειον*
of NBCLΔ.
36. ωφελει NBLWΔ 892 *a n q W-H Sod txt*
ωφελησει All the rest and *Orig* (*ωφεληθησεται* 33 Paris⁹⁷, *cf syr*)

Mark

- viii. 37. *δοι* **N***B *W-H txt* *δω* **N**^cL *Sod*^b.^t
δωσει *Orig* *rell omn.*
- ix. 1. *των εστηκοτων ωδε* 1 *sah boh Orig* [*cf b de circumstantibus mecum (-hic) b*^{sol}; *-hic i r et d* (D^{gr})]
ωδε των εστηκοτων B (*syr sin aeth*)
των ωδε εστ. **N** *al.*
- † 2. *+ εν τω προσευχασθαι αυτον* *Sod*⁰⁵⁰ 28 2^{pe} *c*^{scr} *Orig*^{dis}
+ „ „ „ αυτους W *fam* 13
Omit **N**B *rell*
3. *εγενετο* **N**B *unc*^s *et WΦ Sod*⁰⁵⁰
εγενοντο AGKLN^dVXW^dΓΠ *et Σ* } *γινονται Orig*
εγενεοντο D }
- x. 13. *ινα αφηται αυτων* *Longe plur et W Sod*^{txt} *et Orig*^{dis} “*κατα μεν τον ματθαιον ινα τας..κατα δε τον μαρκον, ινα αφηται αυτων · κατα δε τον λουκαν, ινα αυτων απηται.*”
sed ινα αυτων αφηται **N**BCLΔΨ *Sod*⁰⁵⁰ 124 892 *Eust* 49 *y*^{scr} *al. pauc. et Paris*⁹⁷ *et f δ W-H.* In the light of this, when we meet Δ 124 *Eust* 49 *Paris*⁹⁷ elsewhere with **N**BCL does this inspire confidence in them as supporters of **N**B? It merely indicates a similar text faithfully copied, but the group is to be treated as *one* eclectic group, not as a tenfold authority. They stole the Lucan order here and created a hiatus in Mark to do it. And we know they did this, for they substitute *αυτοις* of Luke and Matthew (see under “Harmonistic”) for *τοις προσφερουσιν* of the great majority of authorities at the end of this very verse.
20. *εφυλαξα* AD 28 892 *Clem Orig*
εφυλαξαμην **N**B *rell* (*εποιησα* 1 2^{pe} *Sod*¹³³⁷ *syr sin*)
29. *η μητερα η πατερα* BCΔWΦ *Sod*⁰⁵⁰ *al. pc. et txt. Boh sah* 1/2
η πατερα η μητερα **N** *rell et Ψ Orig*^{int dis} *quamvis Marcus ..cum dicit qui dim. patrem et matrem...*
35. *οι δυο υιοι* BC *Paris*⁹⁷ *sah boh aeth.* No others, not even Ψ, and *Orig* with **N** and the rest flout the proposed addition. (*Soden* however quotes *Origen* for it.)
46. *ερχεται (pro ερχονται)* D *min*³ *a b d ff*₂ *g₂ i r syr sin*
diatess Orig^{bis} *contra rell.*
- ibid. εκειθεν (pro απο ιεριχω)* D 2^{pe} ?? ‡ *a b d f ff*₂ *i q r goth*
Orig^{bis} *contra rell*
- ibid. επαιτων* D *Sod*⁰⁵⁰ 2^{pe} *Orig* (*et προσαιτων A plur WΣΦ verss plur*)
προσαιτης **N**BLΔΨ 892 *k W-H & Sod txt* [*sed cf. Merx p. 130*] *Om. C** *Paris*⁹⁷.
48. *οι πολλοι* *Orig* (*cf sah*) No others add *οι* but B* has *αυτοι*

† *Male Tisch de 28. Habet 28 αυτον sed W αυτους. Om. Orig von Soden.*‡ *Errat Muralt de 2^{pe} ? απο ιεριχω habet Belsheim nec aliter Cronin. Vide Sod.*

πολλοι for αυτω or αυτον πολλοι. *Sod* does not quote *Orig* or *Clem*.

Cf Clem^{alex} lib αμελει και των επιβοωμενων του κυριου αυτου οι μεν πολλοι...

- x. 49. αυτον φωνηθηναι *Orig^{dis} cum plur et W, contra* **NBCLΔΨ** 7 892 *Sod^{tres} et Sod^{txt} φωνησατε αυτον cum boh.*
- xi. 1/12. See remarks elsewhere (pp. 4/5) about *Origen's* double text here.
- xi. 3. αποστελλει **NB**D^{sr} *mult et syr b c l W-H Sod, sed αποστελει* *ubique Orig (ter vol iii, et vol iv) cum GUΠ et WΦΨ [non Σ]* *a d [contra D^{sr}] f ff₂ g₂ q r δ vg sah boh arm aeth.*
11. -της ωρας **B^{sol}** *cum* **I^{am} ex^c 1454** (*Habet Orig rell*)
13. **NB** and *Orig* at variance here also.
14. φαγοι **NB** etc.
- φαγη **DW** etc *Orig^{bis}*
- xii. 1. ανθρωπος τις εφυτευσεν αμπελωνα *Orig et W fam 13 2^{pe} Sod¹³³⁷* *c syr pesh aeth al. pauc.*
- αμπελωνα ανθρωπος εφυτευσεν **NBC(L)ΔΦΨ** etc.
- (*Cf. rell sub* "Two or more recensions.")
24. *Origen* is specific as to αποκριθεις ειπεν for Mark against εφη of **NBCLΔΨ** 33 892 Paris⁹⁷ *Sod¹⁴⁴³ & Sod^{txt} copt*, that thoroughly representative group, all hanging together for this (as on several previous occasions) an apparent improvement. *Syr pesh* joins this group here, but is opposed by *syr sin* which takes the side of the Latins and other Greeks and *Origen*.
- ibid.* D *Orig* μη γενωσκοντες pro μη ειδοτες of the rest and W. This seems to be a clear case of retranslation by *Origen*. See p. 159. In Matthew (xxii. 29) ειδοτες is used.
41. εστως *Orig diserte bis (κατα μαρκου) cum W Sod⁷⁵⁰ fam 1* *fam 13 28 2^{pe} Sod¹³³⁷ arm syr sin, contra καθισας* **NB**D *et rell omn* *et latt copt syr pesh diatess (ex Marco) Hiat goth.*
- I would like to point out here that *syr pesh* and *diatess arab* keep with **NB** and the mass against *syr sin* and *Origen*. One should remember this place when praising *syr sin* elsewhere if it supports **NB** and contradicts *syr pesh*. The matter here is of course irreconcilable.
- Mr. Sanders does not record this place as to W in his notes on p. 80 owing to his self-imposed limitations (see p. 74).
- xii. 41. κατευαντι *Orig^{bis} with* **N** and most, but απευαντι **BUΨ** 33 71 179 280 348 *Sod^{quinque} [non Sod^{txt}] Paris⁹⁷ only.*
43. η χηρα η πτωχη αυτη *Orig^{bis} et DΣΦ Sod⁷⁵⁰ 7 604 2^{pe} Evst^{quinque}* *Sod⁷⁵¹ 1216 a b d i q*
- * (*contra η χηρα αυτη η πτωχη* **NB** *rell et WΨ*)
- αυτη η χηρα η πτωχη 28 *Cf syr, et 21 k (-πτωχη)*
- xiii. 8. +και ταραχαι *Orig^{int dis} ("Marcus addit et turbelas") contra* **NBDLΨ** *Sod¹³³⁷ it (praeter q) boh.* This is a square division, with *sah* on *Origen's* side and most Greeks, but practically

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all Latins go with **NBDL** against him. W however comes to his rescue and has it ("εσονται σισμοι κατα τοπους· λιμοι παραχαι") as also **ΣΦ** *Sod*⁷⁰⁵⁰.

- xiii. 11. *Orig* here goes with W 28 *fam* 13 91 299 2^{pe} *Sod*¹³³⁷ *k* for *εκεινο*, against *τουτο* of **NB** and most, and *αυτο* of D^{sr} *c*. Unfortunately *b* is here mutilated. Small as is the place, the fact that *Origen* with W 28 contradicts **NB** *plur* shows a possible foreign base † (with D^{sr} *c* opposed to *d*) and *b*'s testimony would have been most useful for control. As to 91–299 they are really part of the 1 family, but 1–118–209 apparently have *τουτο*, so that this family is divided amongst itself, but *fam* 13 holds together. Compare this place with xii. 24 above.

12. *Orig* and all *επαναστησονται*, but B *Sod*³⁰¹⁷ *επαναστησεται* (as BΔ 28 *Sod*¹⁴⁴³ at *Matt* x. 21) with *k* *exsurgebit*.

22. *ποιησουσιν* D *Sod*⁷⁰⁵⁰ 2^{pe} *min*^{allq} *a d et Orig*^{bis} (*ποιησει...ποιει*) *contra NB* *rell* *δωσουσιν*

35. +η (*ante οψε*) **NBCLΔΨ** 892 *Sod*^{7050 309} *fam* *φ^a* *et Sod*^{txt} *k?* *sah* *boh aeth* against all the rest and *Origen*.

- ibid.* *μεσονυκτιω* *Origen* with *Hipp?* Σ 238 511 604 *c^{scr}* *Sod*¹³³⁷ and *latt media nocte*, against varying forms in the rest.

- xiv. 10. *ὁ εἰς* (*pro εἰς*) **NBC*LMΨ** 892 *Sod*^{tres et txt} *boh* against *sah* the rest and *Origen* (who was with them just above in dropping *ὁ* before *ισκαριωτης* with *latt*).

- ibid.* Neglect *προσηλθε* here of *Origen* alone for *απηλθεν* of the rest (*ηλθεν* L) as the *προς* following no doubt accounts for *Orig* (*libere*).

- 19 *fin.* *Habet Origen* *και αλλος μητι εγω cum* D *unc*¹³ **ΣΦ** *minn*^{pl} *Sod*⁷⁰⁵⁰ *it*^{pl} *contra NBCLPΔWΨ* *copt syr aeth*.

63. +ευθυς W 124 2^{pe} 604 *a sah arm Orig* (*syr sin*) against the rest.

- xv. 1. *εποιησαν* *Orig* DΔ *Sod*⁷⁰⁵⁰ 245 2^{pe} *Sod*^{309 1337 1442} *et latt* (*contra* B *plur* *ποιησαντες*, *et NCL* 892 *solī cum Sod*^{txt} *ετοιμασαντες*).

- ibid.* *απηγαγον* *Orig* CDGNWΣ [*Hiat Φ*] *al. pauc.* (*latt*) [*contra απηνεγκαν NB plur*].

† See below, xiii. 35 *μεσονυκτιω*.

CHAPTER IV.

CONCERNING THE GENESIS OF THE LATIN VERSION OF ST. MARK'S GOSPEL.

"*This (Western) text was translated into Latin before the time of Tatian, and the primitive bilingual in which the translation stood is a document of patriarchal dignity and largely capable of restoration.*"—HARRIS, 'Codex Bezae,' p. 177.

"*But, beyond this, when translations were made into Syriac and Latin (the former certainly, the latter probably, as early as the middle of the second century) the attention of scholars was necessarily directed to the difficulties in interpretation of the text, with its occasional archaic expressions, obscure words, and harsh constructions; and the practical usefulness of a simplified and modernised text was suggested.*"—RAMSAY, 'St. Paul the traveller and the Roman citizen,' p. 25.

To put the matter into as few words as possible, before the new Greek MS W was discovered my studies had already led me to consider that the ancients were probably right when they said that St. Mark had both preached and *written* his Gospel in the Latin tongue [see subscriptions to the Syriac vulgate and to some of our Greek manuscripts]. But this MS W in St. Mark is a perfect mine of wonderful information on this subject.

My impressions to-day are that the Gospel of Mark was written originally in Latin and in Greek, *and circulated separately*—that the Latin went to Latin Africa—thence to Greek Egypt, where it was *translated into Greek*. [But see the quotation further on from St. Jerome in connection with the testimony of Clement of Alexandria.] Hence a double Greek recension visible all along the line. This matter appealed to Blass, for he says ('Philology of the Gospels,' pp. 203 and 205), "To use a simile: reading Mark (with due attention given to the variants) reminds one of walking on quicksand . . . for the difference of readings mainly rests in the expressions and does not affect the sense. But, nevertheless, we feel unsafe and wonder in what way such a condition of the text may have been produced . . . But one of the authors seems to be Luke. Well, and then? Did Luke perhaps interpolate or revise Mark? No, but he translated it, as the original Mark was in Aramaic, or had it translated for his own use, and then revised the translation. At a later time Luke's copy got into circulation and was again copied, and those copies went side by side with copies containing a translation made by somebody else . . ."

Thus Blass. I do not think there is much which points to an Aramaic original. The whole matter can be understood if to St. Peter's Semitic background we apply Mark's Latin surroundings when he wrote, but Blass clearly apprehended the double Greek recension and was striving to account for it.

As to D^{sr}, *a* and *d*.

At first it seemed as if *d* were the king, but there are certain independent features in D^{sr} which stamp it as of almost equal importance. † For instance in Sir John Hawkins' list of words peculiar to St. Mark's Greek, we find among them (p. 200) *επιραπτω* and *επισυντρεχω*, but in D^{sr} for *επιραπτει* (ii. 21) that MS has *επισυνραπτει* and W^{sr} *επισυναπτει*. So that this form *επισυν* applies to another word in the Marcan Gospel as well as *επισυντρεχω*. *Επισυνραπτει* stands opposite *adsuit* (the Latins hardly vary here at all) and *adsuit* can scarcely have influenced *επισυνραπτει* or *επισυναπτει*. Excepting *επισυναγω* (Matt., Mark, Luke) no other verb in the New Testament is compounded with *επισυν-*, besides *επισυντρεχω* above mentioned, peculiar to Mark's Greek text at ix. 25. For this the Vulgate and most Latins have *concurrentem*, but *a* = *conlisissit*, while *b d i* = *concurreret*, *f ff₂* = *concurrit*, *k* = *concurrunt*, *q* = *concurreret*, and *δ* = *concurrerat*. [*ραπτει* 71 only in ii. 21.]

Of course D^{sr} of to-day is not the exact original of D^{sr} foundation text. We have a splendid illustration of this at xii. 38 in one verse. D^{sr} (against *d*) adds *αμα*. This *a* (alone ‡ of Latins) maintains with the addition of *simul*. But two lines below D^{sr} goes wild (against *d*'s Latin *et qui volunt*) by writing *και των τελωνων* (for *των θελοντων*). This *a* opposes, having *qui volunt*. The addition of *et* in *d* is due to some curious reaction § which, however, did not conform *d* to D^{sr} or D^{sr} to *d*, so that we have the opportunity to observe a process at work which is quite interesting. This is followed in the same verse by another illustration which seems helpful. For D^Φ 2^{re} add *ποιεισθαι* at the end of the verse as *d* *facitis*, so that D^{sr} *d* hold together. How do the Latins stand? The Greek expression is : *και ασπασμους ενταις αγοραις* dependent on the original *των θελοντων*. A few cursives only add *φιλοντων* before *ασπασμους* (borrowed from Luke) as do *syr pesh* and *syr sin*, while *sah* repeats *των θελοντων* (אֲרַם עָוָרָעַם) as *arm* and *c* : "qui volunt salutari" but *c* abandons *ασπασμους* (τους ασπασμους *sah boh*) or *salutationes* of *b d e* for *salutari* of *a k i q r δ* [above *ασπασμους*] thus making a composition of *salutationes* and *salutari* and adding *volunt*. Here therefore *b d e* have

† From this Greek the Latin of *a* seems to have been made, quite independently of *d*. For a beautiful although infinitesimal example see vi. 18 *licet te* says *a*, and so D^{sr} alone : *εξεστιν σε* right opposite *d* : "*licet tibi*." All other Greeks and Latins use *σοι* and *tibi*. So in other small places, as vi. 35 *ηδη δε* D^{sr} 2^{re} 604 *a*, but *και ηδη* the Greeks and *d*. See xii. 37 *libentissime* for *libenter* by *a* and D *d* : *και ηδεως*. In the very next verse xii. 38 *a* follows D^{sr} alone, against *d*, for *a* has *simul* alone and D^{sr} *αμα* alone. At ix. 31 D *d* (as we have them) make bold to remove the apparently pleonastic *αποκτανθεις* (following *αποκτενουσιν*). The only support is from x^{ser} y^{ser} and *a c k*. All Greek uncials, including W^Ψ retain, as do *b* and the rest of the Latins. That *a* is found here with D is significant. Here *b* doubtless holds the base and not *d*.

‡ As we pass through the press von Soden teaches us that his new Greek ms 050, sister to D, does not have *αμα*. But he obscures the Latin issue by grouping *a b r i* together, whereas *b r i* do not have *simul* as *a*. Sod¹⁰⁰ has *ποιεισθαι fin*.

§ Add for + *και ante των θελοντων* von Soden's ε 1091 (Sinai 186, Greg. 1223).

the simple *salutationes* dependent on the original *qui volunt*; against *salutari* of *a i k q r δ vg*. We arrive at the conclusion then that *ποιεσθαι* and *facitis* of D^Φ *Sod*⁰⁵⁰ 2^{pe} and *d* is a late accretion to both D and *d*, for *a* rejects it, unless indeed *salutari* of the others is supposed to be a composition of *ασπασμους ποιεσθαι*, but then *salutare* would have been used.

At xiii. 14 D adds *τι αναγεινωσκει* after *ο αναγεινωσκων νοειτω*. *a* also adds *quidquid legit* and *n quod dicit*, while *d* has *quod legit*, so that although D *d* here are together, D^{sr} here probably reacted on *d* latin, as *d* differs from *a n* who probably translated from D's Greek. At xiii. 22 *a* has *facient* with *d* and D *Sod*⁰⁵⁰ 2^{pe} *ποιησουσιν* against *δωσουσιν* of other Greeks and Latins. xiii. 33 *a* alone follows D^{sr} against *d* and all else omitting *εστιν fin*. (Cf *c* which however turns the phrase.)

I wish to add here a most important matter which I think has never been pointed out before. Where D and *d* differ we can frequently discover, by the help of *a*, which reading is basic and which is not in D or *d*.

Thus at xiv. 1 D *d* and *a ff*₂ and only these omit *και τα αζυμα*. This occurs in connection with one of St. Mark's well-known doublets or pairs. *ην δε το πασχα και τα αζυμα*.† We know from the absence of other D *d* sympathisers like 2^{pe} etc ‡ that this must be a correction to remove apparent pleonasm, but how came both D and *d* to excise the words? The answer is that Greek D reacted here on small *d*. We know this because it is the Greek of D and not the Latin of *d* which *a* habitually follows. Further proof offers in the same verse. D^{sr} and *a i* omit *εν δολω* but *d* has it. Here therefore D^{sr} did not react on *d* latin, although *a*, as usual, follows D's Greek. There are several other places where at first sight *a* would seem to strengthen the small combination D *a d*, but as a matter of fact it is now proven that D simply overflowed back as a (wrong) influence on *d*, and *a* is merely an accessory and a witness that this influence came from D^{sr} only.

This is well illustrated again at xiv. 25 where D *Sod*⁰⁵⁰ 2^{pe} have *ου μη προσθω πειν* as *a* (differing in latin expression from *d*) *d* and *f* only, for *ου μη πιω* of all others. This Greek of D, found only in *a f* otherwise, must have flowed back on to *d*.

The retranslation of *a* (and *k* and sometimes *i*) is often illustrated. It occurs again immediately after at the opening of xiv. 26. The Greeks maintain *και υμνησαντες*, the Latins and the vulgates "*et hymno dicto*," but exceptionally :

a = Et cum hymnos dixissent

i = Et cum laudem dixissent

k = Et cum heminum dixisset

† Only Ψ *Sod*¹⁴⁸⁹ vary the order *ην δε τα αζυμα και το πασχα*, while *k r*₂ do not like the doublet and have *pascha azumorum* or *azumorum* as *vg*^R and (*gat*).

‡ Von Soden's 050 appears also to go against D *d a ff* here.

r = Et cum hymnum t

l = Et ymnum dicentes

δ = Et umnisantes

In the same chapter again at xiv. 32 D a d alone substitute *αυτοις* (illis) for *τοις μαθηταις αυτου* of all others.

At xiv. 44. a (and c k r) go with D^{sr} only *εδωκεν* (*δεδωκεν* Sod⁰⁵⁰) by writing *dedit* for *dederat* of all others and d .

But at xiv. 47 D a d together omit *των παρεστηκοτων* showing D^{sr} has here influenced d .

At xiv. 67. where D^{sr} alone omits *και* before *συ*, we know it is an error, because a does not follow.

At xiv. 70. — *τω πετρω* D a d ,

and 72. — *οτι πριν αλεκτορα φωνησαι δις με απαρηνηση* D a d , they are seen together.

Further, when, as at xiv. 48, both D and d omit *ως* and *tanquam* before *επι ληστην*, we must assume this to be a common error in the last copying of the MS, as neither a k nor any others omit. We thus learn that at the last copying even, an effort was made to bring Latin and Greek into conformity.

And when n replaces a (as it does from xv. 22 onwards) we must note that n does not support D^{sr} at xv. 34 *ωνειδισας* with c i k (?) but has *me dereli[quisti]* against them. Thus probably D^{sr} and c i k are conspiring in an error against the mass, and n controls the old D^{sr} as a did before.

Observe the independence of n throughout this section, and especially xvi. 4 *amotum* for *revolutum* of the rest of the itala, which although agreeing with the *αποκεκυλισμενον* of D^{sr} (d = *revolutum*) against *αποκεκυλισται* of most, yet appears to hang on a different treatment.

Note also at xvi. 6 where D(W) has *φοβεισθαι* (for *εκθαμβεισθε*) and d *timere*, that n follows suit with *timere* against *expavescere* of the others (k *stupetis*).

As to b :

The most important Latin witness in St. Mark for "control" is b [k is wanting i.–viii.] a feature which Buchanan has quite forgotten to mention in his new and valuable edition of b .† The text of b (far removed from \mathfrak{f} in this Gospel) is a most ancient one. All the O.L. join

† Observe in Mark iii. 32 (where *εκαθητο* bothered a e so much that they deliberately alter the sentence, although no others know any different verb) that \aleph alone of Greeks has *προς αυτον οχλος* (for *περι αυτον οχλος*). We look to d and find *circa eum turba* as the rest of Latins. We look to D and find *προς τον οχλο* and do not understand it. But b says alone of Latins *ad illum turba*, so that \aleph b are giving us what D means to give, *τον* standing for *αυτον*. See Harris, 'Study of Codex Bezae,' page 20, where he shows *λον* for *λογον* twice and *λεις* for *λεγεις*. Add *λεις* for *λεγεις* John xiv. 9 and *frum* for *fructum* in d at John xv. 2. We find even *πε* for *περι* (Mc. v. 27). (Cf. xiv. 58 *τον ναον* (—*τουτον*) D^{sr} alone against *hunc templum* by d opposite.)

D *d* so largely in Mark as a unit (with the exception of *a*) that it has a very deep significance. But *b* goes farther than this and invites inspection as to the fundamental *d* text sometimes preserved in *b* where *d* has lost it. As to *a* the condition is quite different as sketched above. It would seem as if *a* had been independently translated into Latin from a Greek which had already been made from the original Latin.

Long and long ago critics found certain Latin words graecised especially the property of St. Mark, as *σπεκουλατωρ, κεντυριων, ξεστης*,† but explained them away. Sir John Hawkins calls attention (p. 132) to v. 23 *εσχατως εχει*, saying in a note "This expression is condemned by Phrynicius, see Thayer's Lexicon," but if retranslation from the Latin "in extremis est" it could not very well be rendered *εσχατως εστιν*. As to *θυγατριον* mentioned just above this, *filiola* is found in *e*. Now the problem is both simplified and complicated by some of the extraordinary agreements of W^{sr} with *e* latin. How it will all work out I cannot say at present.

It is quite unnecessary to repeat that St. Mark probably wrote his Gospel at Rome for Roman readers, and it is beside the mark to say that Greek was the current or polite language of the city or that the names of the early leaders and Popes were Greek names. The oral Gospel appealed first as thoroughly to the oppressed servants and slaves of the Roman households as to their masters; and what was the language of the common people? Of the converted butchers, bakers and purveyors to these households? Of the masons, blacksmiths, carpenters *etc*? Of the Christian attachés and employés of the baths and places of public entertainment? The catacombs tell us, and the inscriptions speak in no uncertain voice that the Latin and Greek tongues were in a state of flux in St. Mark's day. We find Greek words transliterated to Latin, and conversely Latin words expressed in Greek letters. We find *φηλικισσμος* for *felicissimus*, *βιξ* for *bixit* or *vixit*, *φιλιο* for *filio*; or *κοσμου* for *κοσμον*, *ιταιρα* for *εταυρα*, *Θεος* for *Θεος* and so forth. In fact some could speak Greek but only knew the Latin alphabet, others, while knowing enough Latin to speak it, could only write the Greek letters.‡ Hence a Latin,

† Cf also Mk. vi. 8 *μη εις την ζωνην χαλκον* ("neque in zonā aēs") as against St. Luke (ix. 3 "*μητε αργυριον*"). Cf also Mk. xii. 42 *λεπτα δυο ο εστιν κοδραντης* ("duo minuta quod est *quadrans*," the lowest Roman coin) as against St. Luke (xxi. 2 "*δυο λεπτα tantum, praeter D + ο εστιν κοδραντης*").

‡ We find the very hybrid graeco-latin words *bisomus*, *trisomus* and *quadrisomus* in common use in the catacombs (to the exclusion of other expressions) for burial space for two bodies, three bodies, and four bodies.

Sometimes Δ occurs for D throughout a Latin inscription (see No. 142 in Marucchi and others).

We come across such a thing as this:

KALEMERE DEVS REFRI
GERET SPIRITVM TVVM
VNA CVM SoRoRiS TVAE HILARAE.

Or *benemerenti*, *et*, and *φειλει* in the middle of a Greek inscription, and observe the Greek rho in *benemerenti*.

or a Graeco-Latin written Gospel seems *a priori* to have been perfectly natural and called for under the circumstances; and not necessarily a bilingual, but two separate editions, one in Greek and one in Latin. The Latin original, if represented by *b* and *d*, seems to have parted company with the Greek original very soon if not immediately. It reappears in *a* and part of *k* to some extent, but *a* is a fresh translation from the Greek as *k* seems to be in many places.† The consensus of Latins with *b d*

ΔΗΜΗΤΡΙΟ ΕΤ ΛΕΟΝΤΙΑ
 ΟΕΙΡΙΚΕ ΦΕΙΛΙΕ ΒΕΝΕΜΕΡΕΝ
 ΤΙ ΜΝΗCΘΗC ΙΗCΟΥC
 Ο ΚΥΡΙΟC ΤΕΚΝΟΝ.

We find *septem* (ΣΕΠΤΕ *sic*) with ANN in the middle, at the end of a Greek inscription:

ΕΡΜΑΙΚΕ ΦΩC Ζ
 ΗC ΕΝ ΘΕΩ ΚΥΡΙΕΙ
 Ω ΧΡΕΙCΤΩ ANN
 ΩΡΟΥΜ Χ ΜΗCΩ
 ΡΟΥΜ ΣΕΠΤΕ.

In the middle of a Greek inscription (Marucchi No. 344) occurs BONIΦΑΤΙΕ.

From the catacombs of Domitilla, observe two Latin lines followed by Greek in Latin letters:

ANNIBONVS FECIT SIBI ET SVIS
 LOCVM HOMIBVS N VIII INTRO FORMAS
 ΕC ΤΟΝ ΕΜΟΝ ΠΑΝΤΟΝ ΤΥΤΟ ΕΜΟΝ.

This lasted a long while. There is a Latin inscr. in Greek letters throughout, dated 269 A.D.

ΚΩCΟΥΛΕ ΚΛΥΔΙΩ ΕΔ ΠΑΤΕΡΝΩ ΝΟΝΕΙC
 ΝΟΒΕΝΒΡΕΙΒΟΥC ΔΕΙ Ε ΒΕΝΕΡΕC ΛΟΥΝΑ ΧΧΙΙΙ
 ΛΕΥΚΕ ΦΙΛΙΕ CΗΒΗΡΕ ΚΑΡΕCCEΜΕ ΡΟCΟΥΕΤΕ
 ΕΔ ΕΙCΠΕΙΡΙΤΩ CΑΝΚΤΩ ΤΟΥΩ.

On the shorter and earlier inscriptions such Latin names as *Flavus* or *Flavius*, *Septimius* etc are written in Greek characters:

For instance: ΦΛ · CΑΒΕΙΝΟC · ΚΑΙ
 ΤΙΤΙΑΝΗ · ΑΔΕΛΦΟΙ

And again: CΕΠΤΜΙΟC ΠΡΑΙΤΕΞΤΑΤΟC
 ΚΑΙ ΚΙΛΙΑΝΟC

Or ANNIA ΦΑΥCΤΕΙΝΑ

Or ANNIOC ΚΑΤΟC

Or ΑΙΚΙΝΙΑ ΦΑΥCΤΕΙΝΑ

† A good example occurs at xiv. 54 where the 23 uncials and W write *ην συν* (or *συγ*) *καθήμενος* but D *it vg ην καθήμενος*. Tischendorf observes "*it^{vi} vg erat sedens, sedens, sedebat; k accurate fuit simul sedens,*" but he should have said...*k ex graeco fuit simul sedens.*" The Latins all hang together against any *consedens* or *simul sedens* except *k*, which as we thus see is bringing his Latin into conformity with the Greek, while D^{sc} alone follows the Latin.

shows that the Latin as an entity remained knit together. With the Greek it is quite different. D reappears in Egypt in W but with modifications incident to a passage of *d* through Carthage previously, where it had become modified to *c* and *e*. The Greek of NB is quite different again from that of DW, although N shows occasional traces of W *e*, and B of W or D. Did the Greek of D perish by shipwreck or otherwise on its way to Alexandria?† Or did they use at first only St. Matthew and St. Luke in those parts? The early Fathers are strangely silent as to quotations from St. Mark.

Among one of the first distinct quotations from St. Mark (v. 34) it is noticeable that *Clem*^{Alex} gives us ἀπελθε εἰς εἰρηνὴν for υπαγε εἰς εἰρηνὴν. [Luke says πορευου.] The Latin is *vade*. See later for remarks as to Clement in connection with what St. Jerome says of Mark's personal arrival at Alexandria, bringing his Gospel with him.

As to c :

c is also a valuable adjunct for control as to the original base *b c d e*. Its glosses are reproduced by W^{sr}, and it has many Egyptian characteristics. Whether it ever had an accompanying Greek column we do not know, but the corruption *per labia* for *per manus* in vi. 2 probably arose from confounding χειλεων or χειλων with χειρων. One thing is very certain, *aeth* and *c* are very close in Mark. Among other places observe Mark vi. 38 — και γνωντες *c aeth* and *syr sin*. The latter adds force to the basic age of the recension.

Then, as shown beyond, *Tertullian* and *aeth* share the otherwise unique reading in xiv. 13 *invenietis hominem* for *occurrent vobis homo*.

Besides this *c* and *Tert* are in apposition in other Gospels.

A curious coincidence occurs at Mark ii. 26, where for εισηλθεν, W alone substitutes εισελθων, not supported by our Latin witnesses, but by Jerome with *ingressus* (*Ep ad Pamm*: "Idem Marcus inducit ad Pharisaeos salvatorem loquentem 'Nunquam legistis . . . quomodo ingressus domum Dei sub Abiathar . . .'").

St. Mark in the Irish Latin texts.

One striking fact deserves notice, and that is that when the Irish text of the four Gospels was copied St. Mark's Gospel alone appears in almost pure Vulgate dress. Why was this? It must be concerned with

† Observe v. 37 παρακολουθησαι DW *fam* 1 28 124 2^{re} 604, ακολουθησαι AKΠ* *al*³, συνακολουθησαι NB *rell*. While the Latins use *sequi*, W elides μετ αυτου, and *e* has *introire* with *Sod*³⁰⁰ εισελθειν. But the point is that παρακολουθησαι bears directly on the wording of the end of Mark, for at xvi. 17 παρακολουθησει occurs, and this has been challenged as not being a Marcan compound or occurring elsewhere in the Gospel, whereas DW confirm it in Mark v. 37, at any rate as to *their* Greek.

the irreconcilable differences observed between the *two* separate Greek lines or recensions to which I wish to direct attention. Not being able to decide to follow the *itala*, so largely interwoven with the *b d* base, which disagreed with the Greek line of **NB**, except in spots, it was evidently considered judicious to swallow St. Jerome's revision almost completely for St. Mark. That there was a reason for it is obvious. Have we found the true reason in assuming a double Greek recension? This must be further investigated, but I see no other outlet.

Base of St. Mark's Gospel.

So much has been written concerning St. Mark's Gospel that it may be thought that the subject is threadbare. This hardly seems to be the case, but I would fain bring forward something new if possible. What I suggest has already found circuitous admission by other minds. For instance, in Sir John Hawkins' *Horae Synopticae*, p. 207, after referring to the proportion of classical and non-classical words in the four Gospels, he says :

"It thus appears that the non-classical words (like the non-Septuagintal words) occur with considerable more frequency in the special vocabulary of St. Mark than in those of the other synoptists."

In other places he agrees with most authorities in giving priority to the Marcan Gospel as regards its *foundation*, where roughnesses, not of diction but of the manner of presenting facts, have been smoothed by St. Matthew and St. Luke.

Taking these two observations together, they make for a *later* Greek than that of Matthew and Luke, with an *earlier* base. Now if that base be Latin the matter is to a large extent explained. Little things like *εσχαραν* (Mark) for *υστερον* (Matt. Luke) then assume a greater force than we have been disposed to give them.

Sir John emphasises the historic present as being one of Mark's strong preferences. Indeed, this also bears upon the point. For the *aits* of *d* often bear opposite in D^{gr} *ειπεν*, while the *itala* coincides with the *ait* of *d*. † Further than this, where the strong Alexandrian preferences for the historic present and imperfect over the aorist make themselves felt

† This matter deserves considerable attention. Compare Dr. Nestle's too brief notice of the subject in *Journ. Theol. Studies*, July 1911, p. 607, and consider the figures given for *b* and *d* in St. Mark in connection with such a Roman writer as Plautus, whose plays are crammed full of *ait* and *ais* and *aio*. Cf. *Amphitruo* I. i. 188-189.

Merc. Ai' n' vero?

Sos. Aio enimvero.

Merc. Verbero!

Sos. Mentiris nunc jam.

Merc. At jam faciam ut verum dicas dicere.

Sos. Quid eo 'st opus?

Notice also the frequent appearance in Mark of *ερχεται* (for the indeterminate Latin *venit*, present or perfect) against the synoptic *ηλθεν*.

in **NB** in the Gospels of St. Matthew and St. Luke, it is different in St. Mark, and although I chronicle a fair number of these additional Greek historic presents for **N** or **B** in St. Mark, the situation is more confused there and sometimes the aorist is preferred to the imperfect.

Before we can deal with the list of "Rude, harsh, obscure or unusual words or expressions which may therefore have been omitted or replaced by others" (*op. cit.* pp. 131/4) we must consider more fully what the Latin texts have to say, and variations in Greek MSS. Thus, as to the first example,

i. 10 *σχιζομενους*, did St. Mark himself really use this? The Latins *b d f ff₂ g₁ g₂ h l r r₂ δ* (*hiant i q*) all say *apertos* (even *a adaperiri, c aperiri*). So *D^{sr} sol.*

Then, ii. 4 *etc κραβατος*. This surely belongs among the Latinisms, cited lower down.

As to ii. 21 *επιραπτει*, we must observe *D's επισυναπτει* and *W's επισυναπτι* as to retranslation, or as to two lines of Greek.

xi. 1. *εισω τινες ωδε των εστηκοτων*, "an awkward arrangement of words" says Sir John Hawkins, but the MSS vary here considerably. (See *ante* p. 100.)

xiii. 11. *μη προμεριμνατε*, "a verb not found elsewhere in N.T., LXX, or classical writers." But if *cogitare* were original we can understand it. (*a* here retranslating, as usual, has *prae-medetare* (*cf. προμελετατε Ψ₂*), *k* exceptionally *satagare* but both *a* and *k* have been influenced by Greek recensions as compared to the other Latins in St. Mark).

16. *ο εις τον αγρον*, a very probable Latin construction.

xiv. 31. *εκπερισσως* † "is found nowhere else in Greek."

Perhaps from a Latin colloquialism "*tanto magis*" as indeed re-rendered by *a* (while *k* has "*plura loquebatur magis dicere*" against *amplius* of most *vett.*).

xiii. 19. *εσονται γαρ αι ημεραι εκειναι θλιψις* (or *θλιψεις*). This is far more difficult, in fact insoluble from our available Latin materials, which do not agree with the Greeks, who here seem to be a unit, yet an original *dies illi tribulationes*, meant for *dies illi tribulationis* which *c ff₂ i l* hold, might have led to the Greek, which is opposed by *a b d k n q r* "(in) *illis diebus tribulationes*" and which in these may not represent an original base but revision.

Unfortunately, for such Greek words—unique in Mark—as *σκοληξ, στασιαστης* we have no synoptic parallelisms to use for purposes of exact comparison. *στασιαστης* of Mark xv. 7 (*μετα των στασιαστων δεδεμενος*) is however beautifully confirmed by St. Luke's *δια στασω* (xxiii. 19).

† It is exceedingly curious to find that the notorious latinisers 56–58–61, apparently alone among cursives, join **NBCDΨ⁷** for *εκπερισσως*. Add Paris⁹⁷.

σανδاليا Mark vi. 9 (not appearing in Sir John Hawkins' list of words peculiar to St. Mark, probably because it occurs in Acts xii. 8) may be emphasised as compared to the υποδηματα of Matt. x. 10.

In Mark *d i* have *sandalia*, *b f l q* = *sandaliis*, so that probably *soleis* of *a*, *soleas* of *e*, *caligulas* of *c*, *galliculas* of *ff₂* are retranslations.

υποληνιον Mark xii. 1, unique as to Mark and as against ληνον of Matt. xxi. 33, is indeterminate.

In Mark *b c d f g₂ l* (*q* locum) *δ vg* have *lacum* (*a ff₂ i k* torcular).

In Matthew *a b c d* (*e* torcularem) *ff₂ g l q vg* have torcular (*ff₁ h lacum*).

Lacum would appear original in Mark, and *torcular* in Matthew. But it is almost impossible to draw any inferences, although υποληνιον may be considered more probable for *lacus*.

Important example of harmony among the Latins at St. Mark vi. 36.

One of the most striking places is the εγγιστα of D 604 and *all latt* PROXIMAS at vi. 36 against κυκλω of the other Greeks. Not a single Latin tries to express κυκλω otherwise here in Mark.† But now turn to the parallel in Luke ix. 12 and see a very different state of things. The Greek of both passages is the same:

Mark vi. 36. απολυσον αυτους ινα απελθοντες εις τους κυκλω αγρους και
κωμας...

Luke ix. 12. απολυσον τον οχλον ινα πορευθεντες } εις τας κυκλω κωμας και
απελθοντες } αγρους...

(Matthew omits κυκλω.)

In Mark then the Latins have: *in* PROXIMAS villas et vicos.‡

But in Luke *a* = adjacentes vicos et agros

b e ff₂ l q r = circa castella et villas

μ = circa castella et vicos

c = in castella adjacentia

d = in proxima castella et villas

δ = in circum castella et villas

f = in castella et villas quae in circuitu sunt

vg = in castella villasque quae circa sunt

I submit that this has a distinct bearing on a common *Latin* base in Mark of *proximas*, and a common *Greek* base in Luke of κυκλω, when we see in Luke the variations *circa*, *adjacentes*, *adjacentia*, *proxima*, *in*

† Cf. also xi. 32 ηδεισαν (*pro* ειχον) DW Sod⁽⁵⁾ 2^{re} and οιδουσι 604 = sciebant of *itⁿ* against habebant of all vulgates. The *proof* of retranslation is here afforded by 604.

‡ All have *in proximas*. *a* = in proximas villas et municipia

b c f ff₂ q = in proximas villas et castella

d i l = in proximas villas et (+ in *i*) vicos

r₂ = in proximas villas et vicinos

(*hiant e k q*) Δ δ = { ^{in vicos} ΕΙΣ ΤΟΥΣ ΚΥΚΛΩ ΑΓΡΟΥΣ } *sic*

circum, quae circa sunt, and quae in circuitu sunt, against the steady proximas in Mark.

For the rest I must refer to the following lists.

And first as to Retranslation in W.

The following is a list of some of the apparent retranslations in W. It is startling enough, but there is much more to be observed.

Mark

- i. 27. θαυμαζον (pro εθαμβηθησαν)
- 44. καθαρσιου (pro καθαρισμου)
- ii. 4. προσελθειν (pro προσεγγισαι)
- 12. θαυμαζειν αυτους (pro εξιστασθαι παντας)
- 23. εσπαρμενων (pro σποριμων)
- iii. 11. ιδον (pro εθεωρει) [Negl. Sod. W. Male Sod. de D ειδον, habet εθεωρουν]
- 30. εχειν αυτον (pro εχει)
- 34. κυκλω αυτου (pro κυκλω τους περι αυτον)
- iv. 4. τα ορνεα (pro τα πετεινα)
- 20. πιπτοντες (pro σπαρεντες)
- 32. αυξει (pro αναβαινει)
- v. 31. συντριβοντα (pro συνθλιβοντα)
- vi. 5. ουκετι (pro εκει ουδεμιαν)
- 13. εξεπεμπον (pro εξεβαλλον)
- 31. λοιπον (pro ολιγον)
- vii. 10. αθετων (pro κακολογων)
- 19. διανοιαν (pro καρδιαν)
- 31. εις την δεκαπολιν (pro δεκαπολεως)
- 33. προσλαβομενος (pro απολαβομενος)
- viii. 11. απ (pro παρ)
- 23. ενπτυσας (pro πτυσας)
- ix. 8. περιβλεπομενοι (pro περιβλεψαμενοι)
- 11. τι ουν (pro οτι pr^{iti})
- 32. ερωτησαι (pro επερωτησαι) (a^l^{allq})
- 45. κοψον (pro αποκοψον)
- 49. αλισ γηθησεται (pro αλισθησεται)
- x. 22. απο του λογου (pro επι τω λογω)
- 35. αιτησωμεθα (pro αιτησωμεν)
- xi. 12. αυριον (pro επαυριον)
- 25. αυη (pro αφη) [Negl. Sod]
- 30. απ (pro εξ pr.) (a^l^{allq})
- xii. 1. εξωρυξεν (pro και ωρυξεν)
- 3. εδιραν + και απεκτιναν (346)
- 10, 26. ανεγνωκατε (pro ανεγνωτε)
- xiii. 2. αφεθη ουδε διαλυθησεται (pro καταλυθη)
- 12. αναστησονται (pro επαναστησονται) (348 Sod¹⁰⁴³)
- xiv. 6. κοπον (pro κοπους)

Mark

- xiv. 27. σκορπισθησεται (*pro διασκορπισθησεται*) [*Negl. Sod*]
 30. αρνηση (*pro απαρνηση*)
 32. εξερχονται (*pro ερχονται*)
 53. συνπορευονται (*pro συνερχονται αυτω*) (*Sod*¹³³⁷)
 61. ευλογημενου (*pro ευλογητου*) and so Ψ 28 c^{scr}
 70. περιεστηκοτες (*pro παρεστωτες*) (*cf. a*)
 xvi. 1. εισελθουσαι (*pro ελθουσαι*)
 5. θεωρουσιν (*pro ειδου*)

In *ch. i.-v.*, where the *e* and *b c e* sympathy is paramount, the retranslation is very thick. Afterwards it shades off but does not disappear. What is there is not only retranslation from Latin, but from the other Versions. Of these 45 cases only 5 find any support.

Observe also in iii. 1 a genitive absolute *και εισελθοντος αυτου* for *και εισηλθεν*, which cannot come from the parallels, and must be from *b c e* "et cum introisset." The others have "et introivit." *Cf ix. 28*, where for "et cum introisset" of all Latins the Greeks only vary between *εισελθοντος αυτου* and *εισελθοντα αυτου*.

Consider also *γινεται* and *εγενετο*:

At iv. 37 D writes *εγενετο* with which *Tisch* groups all the Latins, while *γινεται* (so W) is the reading of the other Greeks. But observe the reverse at:

- ii. 15. *γινεται* only NBLW 33 2^{pe} 604 892* *W-H & Sod txt*, and *εγενετο* D and all the rest. [*Om. Sod*⁶⁵⁰.]

It seems clear that *factus est* or *facta est* or *factum est* is rendered either *γινεται* or *εγενετο*. And the way in which the mss occasionally go apart looks like a Latin base out of which the variations sprung.

When I published Evan 604 it became apparent that there was a reason for the Latinisms in that ms, when we took into consideration the sympathetic bond between D 2^{pe} and 604. It became clear to me how ancient was this Latin base. Lest some should still think that the Latinisms and evidences of retranslation in 1 13 28 2^{pe} and 604 are late, I have exhibited first a typical list in the great ms W.

Now there is much *less* of this in 28 and not more as we come down the line, as far as actual age (not actual text) is concerned. But to show how the matter is interlocked I will exhibit these examples.

We find in 28 at:

- i. 19. κατασκευαζοντας (*pro καταρτιζοντας*), but this is visible in 124
 [non fam] although not in W.
 xii. 34. συναιτως (= συνετως) *pro νουνεχως* apparently unique by 28.
 xiv. 1. κρατησωσιν και (*pro κρατησαντες*) = *latt syr* (*et Sod minn*⁵).

As to 28 and 604:

- iii. 14. Here 28 and 604 conspire alone to give us *περι αυτου (pro μετ αυτου)*

As to 604 alone :

Mark

- i. 18. *λιαν* (*pro* *δικτυα*)
- iv. 41. *ελαλουν* (*pro* *ελεγον*)
- v. 1. *λιμνης* (*pro* *θαλασσης*) (*Cf.* *Merx de λιμν. et θαλ.*)
- ix. 10. *ετηρησαν* (*pro* *εκρατησαν*) [*Cf.* D vii. 4 *τηρειν* alone for *κρατειν*]
- xi. 32. *οιδασι* (*pro* *ηδεισαν* DW ; *sciebant latt*)

2^{pe} alone :

- vi. 50. *αυτοις* (*pro* *μετ αυτων*), where D 33 604 Paris⁹⁷ have *προς αυτους*
Om. Sod^{fam} φ^a. Om. μετ αυτων και λεγει 273.

2^{pe} and 604 :

- vi. 37. *ινα φαγωσιν* (*pro* *φαγειν sec.*) *Cf. a b q. Cf. syr sin.*
- x. 16. *επιθεις* (*pro* *τιθεις*)
- xiii. 8. *αναστησεται* (*pro* *εγερθησεται*) [*Sod* adds ⁰⁵⁰]
- xiv. 29. *καν* (*pro* *και ει*) Add *Sod^{050 8371}* and D (*και εαν*)

D 28 :

- xiii. 17. *θηλαζομεναις* (*pro* *θηλαζουσαις*)

D 2^{pe} :

- vi. 47. *εν μεση τη θαλασση* (*pro* *εν μ. της θαλασσης*)
- viii. 17. *εστιν η καρδια* (*pro* *εχετε την καρδιαν*) Add *Sod⁰⁵⁰*
- xiv. 55. *ινα θανατωσουσιν* (*pro* *εις το θανατωσαι*) *et* J *Sod⁰⁵⁰ Laura^A 104*

D 604 :

- vi. 36. *εγγιστα* (*pro* *κυκλω*) *latt^{omn} proximas*

D 2^{pe} 604 :

- vi. 48. *και ελαυνοντας* (*pro* *εν τω ελαυνειν*) [*Sod* adds ⁰⁵⁰ ?]
- 56. *πλατειαις* (*pro* *αγοραις*)

W 604 :

- ix. 18. *ηδυνηθησαν* (*pro* *ισχυσαν*) Add *Sod¹⁰⁹³*

W 28 :

- vi. 29. *κηδευσαι* (*pro* *και ηραν*)
- ix. 31. *εγειρεται* (*pro* *αναστησεται*) Add *Sod¹³³⁷*
- 33. *διελεχθητε* (*pro* *διελογιζεσθε*) Add *fam 1* and *Sod¹³³⁷*
- xiii. 27. *επισυνστρεφουσιν* *sic et W et 28* (*pro* *επισυναξει vel επισυναξουσι*)
[*Male Sod de W*]
- xv. 41. *διηκονουσαν* (*pro* *και διηκονουν*) W ; *διακονουσαι 28* [*Recte Sod. Male Scholz διακονησαι*]

W 28 2^{pe} 604 :

- v. 22. *ω ονομα* (*pro* *ονοματι*) [*Negl. Sod 604*]

D(W) :

- ix. 3. *ως* (*pro* *οια*) *Cf. W*
- 37. *εν τω ονοματι* (*pro* *επι τω ον.*) Add 69 *Sod³⁰¹⁵* in nomine *latt*
- 42. *εβληθη* (*pro* *βεβληται*)

DW 2^{pe} :

- xvi. 6. *φοβεισθαι* (*pro* *εκθαμβεισθε*) Add 115

and such a thing as in **N**:

NW *Sod*⁰⁵⁰ 1 13 28 2^{re} 604:

xii. 41. + τον (*ante χαλκον*) [*Add Sod*¹³³⁷. *Negl. Sod N ut Tisch om. ed*^{viii}]

or in **C**:

vi. 19. ἐζητει (*pro ηθελεν*) **C** *latt*

or in **Δ***:

xiii. 8. αντι εθνον (*pro επ εθνος*) **Δ***; so *contra gentem b c d δ** *vg*^{allq}, *adversus gentem q*. [*Sod neglects Δ**: *Δ**^{ipse} has επ εθνος *supra* but as an afterthought.]

or *Origen*:

xii. 24. γνωσκοντες (*pro ειδοτες*) **D** *Orig* alone (*cf. latt vett*^{pl})

not to speak of **N**, which has a good many personal retranslations, but they are involved frequently with parallels.†

At any rate the matters in question are all easily reducible to a very early age.

As to a thing like xii. 18 *αναστασις ουκ εστιν fam* 1 13 28 [*non DW rell*] for *αναστασις μη ειναι* this is probable retranslation, but has no reference to other features.

We will now allow to follow a list of some of the evidence for a double or treble Greek recension in St. Mark as opposed to what comes very near a single line among the Latins.

If ever Bishop Westcott's dictum‡ holds true it is as regards the authorities for St. Mark's Gospel. It is useless to seek the truth in any one document here, and although **D d** have an ancient base, **b** is found to share it and go beyond them in brevity, while **W** in connection with **b e k** and the other Latins is absolutely essential to a true understanding of the mixture (old as it all is) which pervades the text. **NB** alone here are more than useless.

† It does not seem necessary to tabulate the many unique retranslations of **D**^{sc} from Latin, as they are so well known, although I know of no complete list.

‡ "No authority has an unvarying value. No authority is ever homogeneous." Compare also Blass ('Philology of the Gospels,' pp. 58 and 70): "In reality the blame is to be cast upon the textual tradition and not upon the author, and we may learn from this quite evident case that those written copies (not to speak of editions) which we are accustomed to rely upon by no means deserve implicit trust. Which copies, then, do deserve it? No single copy at all, but if anything the tradition taken as a whole, with entire liberty to select in each individual case that branch of the tradition for our guide which shall seem to us to be in this case most trustworthy, even if it is a heretical witness like Marcion."

"Of course, the fact that *πρώτη* in one of these passages, and *Λιβερίων* in the other, is almost universally attested, is not to be understood as being the result of one great deliberate action, viz., of a revision of the text made at a definite time by definite men, and then imposed upon the whole Christian Church. If such a revision had taken place in the ancient Church, like those revisions which have been made for instance at different times in the English Church, we should certainly hear of that fact from some of the numerous ecclesiastical writers whose works have come down to us."

CHAPTER V.

TWO OR MORE GREEK RECENSIONS IN ST. MARK.

"We have now shown reasons for believing that the whole body of Western Latin readings go back into a single bilingual copy, the remote ancestor of the Codex Bezae; and we have also seen that the Greek of the Beza owes the greater part of its textual and grammatical peculiarities to the reflex action of *its own Latin*."—Rendel Harris, 'Codex Bezae,' p. 171.

"There are cases where a book or paper, whose actual results cannot be accepted, is far more valuable and suggestive than many statements of certain and indisputable facts are. Hicks' paper is one of these cases; its value in method is quite distinct from its value in results."—Ramsay, 'St. Paul at Ephesus' in 'The Church in the Roman Empire,' p. 118.

The very imperfect suggestions offered in my 'Genesis of the Versions,' vol. I. p. 28 *seq.*, are much more fully illustrated here. Any examples which seem beside the mark are amply compensated for by others which show a definite Latin background.

Mark

- | | | | |
|---------|---|--|---|
| fi. | 6. <i>δερχην</i>
<i>τριχας</i> | D ^{sr} pellem <i>a</i> (Cf. p. 127 <i>seq.</i>) vestem depilis <i>r</i> (<i>syr</i>)
<i>rell gr et d</i> | |
| fi. | 7. <i>και ελεγεν αυτοις</i>
<i>και εκηρυσσεν λεγων</i> | D <i>d a</i> (<i>r</i>)
<i>rell</i> | |
| 16. | <i>τον αδελφον αυτου</i>
" " " <i>του σιμωνος</i> | DGΓ <i>et W</i> 28 33 372 <i>al. it</i> ^{pl} <i>vg syr aeth</i>
E*FHKSUVP <i>et ΣΦ al.</i>
<i>mult goth slav</i> | |
| | " " <i>του σιμωνος</i> | AE ² Δ <i>min</i> ²⁰ | } |
| | " " <i>σιμωνος</i> | NBLM <i>z</i> ^{scr} <i>al.</i> | |
| 24. | <i>οιδαμεν</i>
<i>οιδα</i> | NLΔ ^{sr} 892 <i>boh</i> (<i>hiat sah</i>) <i>arm aeth Orig</i> ^{bls} <i>Orig</i> ^{int}
<i>Eus</i> ^{quater} <i>Bas Cyr</i> ^{hier} <i>Chr</i> ^{quater} <i>Iren</i> ^{int} (<i>Text</i> ^{prax} †) <i>Hil</i> ^{bls} <i>Aug al. Sod</i> ^{txt}
BD <i>rell et W</i> ΣΦ <i>minn omn rell vid, latt omn et δ</i>
[<i>contra Δ</i> ^{sr}] <i>syr pers goth W-H</i> ^{txt} | |
| 31. | <i>εκτεινας την χειρα κρατησας ηγειρεν αυτην</i>
<i>ηγειρεν αυτην κρατησας της χειρος</i>
<i>εκτινας την χειρα και επιλαβομενος εγειρεν αυτην</i> | D <i>b d r q</i> (— <i>αυτην</i>)
(<i>f + αυτην</i>)
<i>rell et al. lat</i> (<i>tenens e</i>)
W | |
| ii. 15. | <i>γινεται</i>
<i>εγενετο</i> | NBLW 33 2 ^{pe} 604 892*
D <i>rell</i> (<i>Om. Sod</i> ⁷⁵⁰) | } |
| | | <i>factum est latt</i> | |
| 23. | <i>διαπορευεσθαι</i>
<i>πορευεσθαι</i>
<i>παρπορευεσθαι</i> | BCD
W <i>fam</i> 13 <i>Sod</i> ¹⁴⁴⁴
N <i>plur</i> | } |
| | | <i>Cf latt</i> | |
| 26. | <i>μετ αυτου</i>
<i>συν αυτω</i> | DWΣ <i>Sod</i> ⁷⁵⁰ 2 ^{pe} 604 <i>al</i> ¹¹
NB <i>rell et Φ</i> | |

† But such circumscribed divisions I do not add to further.

‡ But *Tert*^{marc} "scio" doubtless *ex Luc* iv. 34 and *Tert*^{prax} probably refers to *Luke* iv. 41.

Mark

- iii. 3. τω την ξηραν χειρα εχοντι **NC*Δ** Sod⁹⁵⁰ δ Tisch ed^{viii} txt
 τω την χειρα εχοντι ξηραν **B(L)** 2^{pe} 892 a boh sah
 aeth (syr — εχοντι) Treg W-H txt
 τω ξηραν εχοντι την χειρα 33
 τω εξηραμμενην εχοντι την χειρα **Unc¹⁰** al. et **ΣΦ** txt rec. et
 Tisch vii.
 τω εχοντι την χειρα εξηραμμενην **D** cf lat
 τω εχοντι την χειρα ξηραν **W**
 τω την χειρα εχοντι εξηραμμενην 28 124
 τω την εξηραμμενην χειρα εχοντι **Sod** txt **ABSQUE ULLA**
AUCTORITATE.
7. εις **DHP** 131 209 238 y^{scr} z^{scr}
 al²⁰ Paris⁹⁷ }
 επι **Σ** al. ? [non apud Sod] }
 προς **NB** plur et **WΦ** 1 al. mult } Lat: ad
 εις }
 προς } sic 118
 παρα } fam 13 28 Sod¹²¹⁶ }
8. ακουοντες **NBΔ** et **W** fam 1 fam 13
 892 2^{pe} copt W-H Sod^{txt} } audientes latt^{pl}
 ακουσαντες **D^{sr}** rell pl a syr arm }
31. σταντες **N** (cf lat stantes)
 στηκοντες **BC*Δ** 28
 εστηκοτες **C²GL** fam 1 124 604 892 Sod²⁴³
 εστωτες **DW** rell gr minn et 2^{pe}
- ibid. καλουντες **NBCL** et **W** 1 13 28 892 W-H Sod }
 φωνουντες **D** rell (λαλουντες 2^{pe}) } vocantes latt
 ζητουντες **A**
- Om. Δ δ α
- iv. 8. αυξανομενον **DACLΔ** et **W**
 238 892 Sod^{txt} }
 αυξανοντα **Π** unc⁹ et **ΣΦ** } crescentem c d ff₂ i l q r δ
 28 minn txt rec. } vg et increscentem b
 (mut e k)
 cum incremento a (om 2^{pe})
- sed αυξανομενα **NB** soli et W-H R-V (De ἄλλα in it ??)
10. οι μαθηται αυτου **DW** Sod⁹⁵⁰ fam 13 28 2^{pe} it omn (non f) syr^{sin}
 οι περι αυτου συν τοις δωδεκα **NB** rell omn syr pesh vg copt aeth
- ibid. τις η παραβολη αυτη **DW** Sod⁹⁵⁰ fam 13 28 2^{pe} it omn et f
 τας παραβολας **NBCLΔ** 892 et W-H txt (syr sin)
 την παραβολην **A** unc¹⁰ et **ΣΦ** et Sod txt
 De parabola illa vel de parabolis illis syr boh (εϷε) et sah
 των παραβολων
12. αφεθησομαι **D*** d ff₂ i q r vg^G aeth (αφησω D^b)
 αφεθη **NBLΔ** unc⁸ et **WΣΦ** Sod⁹⁵⁰ Orig 1/2 }
 αφεθησεται **AKΠ** min aliq Orig 1/2 } (sah boh syr)

Mark

- iv. 15. ἀφέρει D
 ερει W 28
 αρπαζει NCA (Matt.)
 αιρει B plur
 (i^{pl} vg aufert vel tollit, auferet c d l q)
21. ἐρχεται Plur et syr pesh l q vg Om. Sod^{duo}
 adfertur b } aeth accendit
 ἀπτεται D (vis duplex) } d (accenditur)
 καιεται W sah boh it pl } luc. et afferet
31. οποταν W
 ο οτι αν D
 οταν N
 ος οταν B plur
 ως οταν C*Δ
32. αυξει W b e r (cf. c q)
 αναβαινει NB rell pl
 Om D d i, habent και γινεται tantum
39. φιμωθητι W b c e ff₂
 σιωπα και φιμωθητι D^{gr} aeth sah boh vg^{AFLT}
 σιωπα πεφιμωσο NB rell, d et latt rell syr (hiat sin)
 σιωπα φιμωσο L [Om. claus. Δ δ]
- v. 3. μνημασιν NABCLΔΠ unc⁸ Sod⁰⁵ } Cf xv. 46 et
 μνημειοις DH al. et W } xvi. 2.
6. προσεδραμεν W d b c e i q, r (occurrit)
 εδραμεν NB rell et D^{gr}
19. απαγγελιον NBCΔΣ Paris⁹⁷ Sod⁰⁵⁰ al. a^{1q} et txt
 διαγγελιον DW fam 1 13 28 604
 αναγγελιον A rell et Φ minn pl et 2^{pe}
- † 22. προσεπεσεν D^{gr}, επεσεν Sod¹³⁵⁴ } procidit a b c f ff₂ l q r δ vg
 προσπιπτι W fam 13 } (procidens d)
 πιπτει NB rell et Sod⁰⁵⁰ et cadens e
26. αλλα μαλλον εις το χειρον ελθουσα Plur et W (vide post)
 „ „ επι το χειρον ελθουσα Sod⁰⁵⁰ 2^{pe} 604
 „ „ επι το χειρον (— ελθουσα) D^{gr}

d and *f* vg^{pl} have sed magis deterius habebat, but *b c ff₂* only sed peius habebat, *e* sed deterius haberet, *q r* sed deterius habebat, *a* ? sed peius deterius habebat, *δ* sed magis in deterius venit.

D alone seems to elide the verb. Possibly the expression επι was supposed to be sufficient without it (cf. syr^{pe:h} mut syr^{sin}), but 2^{pe} 604 retain ελθουσα. Coptic retains the verb.

I give this at length because there has evidently been trouble about the double ελθουσα in ver 27 fin and ver 28. In the following verse 28 a large change of order obtains as to the position of ελθουσα. Indeed W

† This marks the extreme limit of *e*'s great influence on W heretofore in Mark.

(alone) makes the one serve for both: *ελθουσα και ακουσασα περι του ιω εν τω οχλω οπισθεν ηψατο αυτου* eliding the second *ελθουσα*, as D does the first. But as there is a slight space in W after *ελθουσα* we must treat the omission as in *ver* 28. We then get this result:

W *και ακουσασα περι του ιω εν τω οχλω ηψατο αυτου*

D 2^{ve} *ακουσασα περι του ιω ελθουσα οπισθεν και ηψατο του ιμ. αυτου εν τω οχλω*

d *audito de ihu venit de retro et tetigit vest. ejus inter turbam*
i „ „ „ „ „ *retro et tetigit vest. ejus in turbam (εις τον οχλον fam 13 28 ΝΣ)*

a *cum audisset de Jesu venit a retro et tetigit tunic. illius inter turbam*

q *audito de ihu venit retro et tigit vest. ejus inter turba*

b „ „ „ „ „ „ *in turba et tetigit vest. ejus*

NB *plur ακουσασα (+τα ΝΒCΔ Eust 33) περι του ιω ελθουσα εν τω οχλω οπισθεν ηψατο . . . fam 1 Sod*^{178 1694} *e om εν τω οχλω.*

Mark v. 36. *τον λογον (+ τον Β) λαλουμενον Plur*

τουτου τον λογον

D *latt*¹

Latin = *audito hoc verbo etc*, but *b* simply *audito*. It looks as if the differences arose simply from translation from Latin.

Amplified in retranslation by *copt* and *vg* as: “Jesus autem verbo quod dicebatur audito.”

ibid. *παρακουσας ΝΒLΔ*^{sr} *W e 892*? W-H Sod txt [Male Sod de 2^{ve}]*
*ακουσας AD rell omn Sod*⁷⁵⁰ *et 2^{ve} (e sil. Cronin) et verss*

37. *παρακολουθησαι D^{sr} W fam 1 28 124* } This bears on the wording
 2^{ve} 604 } of Mark in xvi. 17

*συνακολουθησαι ΝΒ rell et Sod*⁷⁵⁰ } *παρακολ.*

ακολουθησαι ΑΚΠ minn aliq; εισελθειν Sod*³⁶⁹ *, e introire.*

vi. 2. *δοθεισα τουτω ΝΒCΛΔ 892 W-H txt*

δοθεισα αυτω D rell et W et Sod txt

The Latins have *illi* for the most part (*ei a e*) and retranslation is a more probable influence here for this change than anything else.

5. *εκει ποιησαι ουδεμιαν δυναμιν ΝΒCΛΔ fam 1 [non 118] 273*
 892 *W-H (εκ. ποι. ουδεμιν sic Sod*⁷⁵⁰)

εκει ουδεμιαν ποιησαι δυναμιν D a d Orig^{bis} *Hier*

εκει ουδεμιαν δυναμιν ποιησαι A plur fam^r et Sod txt [Male de fam^r]

sed ουκετι ποιησαι δυναμιν W (-εκει)

9. See Latin and five varying Greek forms.

19. *quaerebat a b c d i q r (hiant e k) et εξητει C**

volebat f ff2 l δ vg et Gr omn rell et WΔ ηθελεν

20. *ακουσας Unc et plur*

28 157 *Paris*⁹⁷ *min al*³⁰ *audiens b f i r*

ακουσας is much more correct here, therefore how came *ακουων*

into 28 *al.* except via Latin?

Mark

- vi. 24. του βαπτιζοντος **NBLA**^{gr} 2^{pe} [*non* 28] + *Sod*^{050 sol} et *Sod*^{txt}
 του βαπτιστου **DW** *rell omn minn et latt copt*
 25. του βαπτιζοντος **L** 604 892 only!
 του βαπτιστου **NBA** 2^{pe} *rell*!
 36. εγγιστα **D** 604 et *it vg proximas (praeter δ om. Habet*
vicos supra κυκλω !)

κυκλω **NBW** *rell*

[Observe in this verse +*iva* before *αγορασωσιν* **D**^{gr} alone apparently with Paris⁹⁷; *d* has et not *ut*]

- † 40. κατα εκατον και κατα πεντ. **NBD** 21 *boh (literatim) W-H Sod.*
ava „ „ *ava* „ **A** *rell unc minn et sah (literatim)*
Ī (– *ava prim*) και *ava* **N** **W** (– *ava sec* 33 *c l r Orig*) – *ava bis a.*

The Latin *per...per* serves for this, and there could not be a more certain place for *bohairic* influence than this. *Boh* uses **ΚΑΤΑ...ΚΑΤΑ** *literatim*, while *sah* has **ΝΑ...ΝΑ** or **ΝΑΝ...ΝΑΝ**. **W** also uses *ava* (once) and not *κατα*.

50. ελαλ. μετ αυτων *Plur*, but ελαλ. προς αυτους **D**† 33 604, and αυτοις 2^{pe}. “Ad eos” *a d f ff₂ i q r*, Ad illos *c*, but *b* = “illis.”

I refuse absolutely to connect this with a “provincialism” as Gregory and Souter imply by their criticism of other examples adduced previously. This is simply a double recension, and *b* seems to hold the original “illis” (as 2^{pe} αυτοις) whence μετ αυτων in translation.

51. In the verse following *λιαν* is omitted by **DW**^{vid} *Sod*^{050 vid} 1 28 273^{vid} 604. Here **W** comes to join us (rather exceptionally hereabouts) and with *b* “abundantius” (against the latin *plus magis*) witnesses to a base without *λιαν*. The Latin *plus magis*, or *magis plus* of *c* can equally well be a translation of the Greek *εκ περισσου* or *εκ περισσως* (*περισσως* **D**) without *λιαν*. I see two recensions here. [*Confuse Sod fam I^a.*]

55. χωραν **NBLA** *Sod*^{050 et tam φ^a} 33 892 Paris⁹⁷ *copt W-H Sod txt.*
 (Again the same group which we have charged with other matters hereabouts, so that the issue is very square as to who holds and who does not hold the original base) against *περιχωρον* **DW** *unc rell et ΣΦ et* 28 2^{pe} 604 *minn.*

The Latin of *d* is merely *regionem* it is true, as of *it*^{pl}, but *b-q* (together proving their base) say *confinem regionis*, so that either this reproduces *περιχωρον*, or if *regionem* be basic the double Greek recension is accounted for.

† *Tisch* quotes 2^{pe} for *κατα* as does *Horner* following him, but *Cronin* does not report this nor *von Soden* and *Belsheim* prints *ava* uncorrected by *Cronin*. As Paris⁹⁷ deserts both **N** and **B** here (it generally sides with one or the other) *κατα* seems pretty clearly a preference of **NBD**, for Origen opposes with *ava*.

† *Tisch* writes *avrois* here in error as to **D**. Add Paris⁹⁷ for *προς αυτους*.

Mark

ibid fin. Here are any amount of variations, all bearing on retranslation and consideration, the actual basic reading being very doubtful.

vi. 56. *καὶ οσοι* (— *av*) **ND** 1 33 Paris⁹⁷ *Sod*^{1435 1443} *contra B* *rell καὶ οσοι av* (vel *εav*).

vii. 3. *πυκνα* **NW** *b* (subinde) *f g₂ l vg goth copt*
syr aeth
πυγμα **BD** (πυγμα) *rell et ΣΦ minn* } *crebro pugillo aur*
(πυγμα Sod¹⁴⁴³) et c ff₂ i q r Orig
 (primo *d*, momento *a*. *Om Δ δ sah syr sin. Hiant e k*)

Subinde of *b* if basic, as is possible, may have caused the trouble. At any rate retranslation is quite possible here. *W* seems to show that *e k* probably opposed **BD** here, but what they read must remain uncertain. [See my edition of the 'Morgan Gospels,' p. lviii.]

4. *ραντισονται* **NB** 40 53 71 86 179 237 240 244 259 *Euthym*
βαπτισονται **DA** *pl et WΣΦ minn al. et Paris⁹⁷ Orig.*

As to *ραντιζω* cf *Hebr* ix. 13 19 21 x. 22, but especially (not in Concordances) *Apoc* xix. 13 *περαντισμενον* **P**, *εραντισμενον* *Hipp*, *περιπεραντισμενον* **N^c** and *περιπεραμμενον* **N^{*}** (for *βεβαμμενον*) showing that **NB** probably made a deliberate change above at Mark vii. 4. In the *Apoc* the Latins agree as to "sprinkling." [Cf. Merx, p. 70 *ad loc.* *Mc.* vii. 4.]

ibid. *τηρειν* **D** } *d et it^{pl} vg servare,*
κρατειν **B** *rell et WΣΦ minn omn vid* } *sed b tenere*

There must be a reason for these things, and that reason has already been suggested. Unfortunately here *a* (which I have shown elsewhere was probably retranslating from the Greek of **D**) does not express it "quae acceperunt tradita." Whether we are to regard *b*'s "tenere" here as basic I do not know. *c* has *servare* and *e k* are wanting. Above, *tenentes* of *d latt* = *κρατουντες* of all Greeks and **D**, so that *tenere* of *b* may well be basic, *τηρειν* simply **D**'s translation, and *servare* retranslation from **D**. (Cf. ix. 10 *ετηρησαν pro εκρατησαν* 604 alone.)

5. *ταις χερσιν* **DW** 28 2^{ne} *solī vid* } must indicate a translation
χερσιν *Rell.* } change in all probability

14. *ακουσατε* **BDHL** *Sod*¹⁰⁵⁰ 21 2^{ne} 892 *W-H & Sod txt* }
ακουετε **N** *rell et W minn et Paris⁹⁷* } *audite latt*

17. *τον οικον* **ND** (**D**) *al. pauc sah boh syr* } most likely from re-
οικον *B plur et W* } translation

19. *εισερχεται* **D^{gr}**
εισπορευεται *Rell et W* (*d introiit ut latt rell*)

ibid. *εξερχεται* **D^{gr}**
εκπορευεται *B plur* (*πορευεται Δ, εκπορευονται Sod*³⁷⁶ [= Paris⁹⁷]
in ed. N.T. contra ed. Schmidtke)

Mark

- εκβαλλεται **ΝΦΙΙ** *minn*^{septem}
 χωρει **W** (*cf. i et boh*)
 vii. 24. ηλθεν **M** 28 273 2^{pe} 604 *Eust^a Orig*
 εξηλθεν **ΙΔ** (*εισηλθεν* 245)
 απηλθεν **Plur et DW** (*abiit Latt*)
 33. προσλαβομενος **W**
 απολαβομενος **ΝΒD** *plur minn plur et* 2^{pe} *Paris*⁹⁷ 892*
 επιλαβομενος **E*Γ** 118-131-209 157 213 604 892** *al*²⁰ *et Eust^a*¹¹
 λαβομενος **Δ** 63** *Sod*¹⁰⁹¹
adprehendens a l δ vg, sed suscipiens b d i r, accipiens c q,
adciapiens ff₂, adsumens f
 In these cases where the Latins vary so much,† there has
 been already Greek reaction on them. We must assume
suscipiens of *b d i r* or *accipiens* of *c ff₂ q* to be the more basic.
 Probably *c* (= *e k*? which are wanting) = *W*^{sr}.
 35. ηνυγησαν **ΒΔ** 1-209 [*non* 118] 892 *W-H Sod txt*, ηνυγησαν **ΝD**
 ηνυχθησαν **L** *Sod*^{1res} [*Sod*⁰⁵⁰]
 διηνυγησαν 124 2^{pe} 604 *διηνυγησαν W*
 διηνυχθησαν **AN** *rell et ΣΦ minn pl et* 28 *Paris*⁹⁷
 (The latin remains unchanged: *apertae sunt*, and none
 apparently *adapertae sunt*.)
 36 *init.* Here also *praecepit* of *latt* is uniform and the Greeks (including
W) agree on *διστειλαιο*. Only **Δ** and *Paris*⁹⁷ vary with
εντειλαιο [**Δ** repeats at viii. 15 but not *Paris*⁹⁷].
ibid. λεγωσιν **ΝBLW^dΔ** *et W Sod*⁰⁵⁰ 28 33 892 2^{pe} *Paris*⁹⁷ *W-H Sod txt*
ειπωσιν D rell et ΣΦ minn pl
ibid. Although **D** *d b c ff₂ i* omit *οσον δε αυτους διστελλαιο*, it is
 noteworthy that **W** (which retains with the other Greeks
 and *a f g₂ l q vg*) writes *οσω...* = *quanto* of *f g₂ (quando)*
vg so that even here *W*^{sr} sympathises with Latin.
ibid. περισσοτερος **ΝDW^d** 61 604 *Sod*^{1442 & 362}
 περισσοτερον **B** *rell et W*
 37. υπερεκπερισσως **DU** *fam* 1 435 604
 υπερπερισσω **W.** *υπερπερισσου* **Ν** *Sod*¹⁴⁵⁴
 παντες **W^d** } *eo amplius latt*
 υπερπερισσως **ΝB** *et ΣΦ minn pl vid*
 viii. 5. ηρωτα **ΝBLΔ** 892 *Paris*⁹⁷ *W-H*
 ηρωτησεν **W**
 επηρωτησεν **M** *Sod*¹³⁸⁵
 επηρωτα **D** *rell et ΣΦ Sod txt*
interrogavit it omn (praeter a interrogabat)
 6. παραγγελει **ΝBD**^{sr} **L** 892 *l vg*^{DLQRY} *W-H Sod. vel παρηγγειλε*
rell et latt^{pl} *praecepit (παρηγγειλας Sod*⁰⁵⁰ *2^{pe}).*

† See the other Lists where they do not vary among themselves.

Mark

- επιταξε Origen (= latt praecepit, vi. 27 39)
 viii. 7. παρεθηκεν N* tantum et Tisch^{ts}
 εκελευσεν παρατειθηναι D (jussit latt sah aeth?)
 ειπεν παρατιθηναι BLΔN^a 179 372 892 Sod^{351 1341 1442} W-H
 Sod. (ειπεν παρατεθηναι A c^{sr} † (Φ)) cf latt apponi
 ειπεν παραθειναι GM*NUVXΠΣ et W 2^{pe} al. cf syr copt
 ειπεν παραθηναι EFHKSW^d Γ 28 al. mult
 ειπεν παραθετε C 33 (Paris⁹⁷)

Cf verss. *Male Tisch de d* "dixit pro jussit." *Habet d*: "et gratias agens dixit (ob D^{sr} και ευχαριστησας pro και ευλογησας) et ipsos jussit adponi."

Cf compositionem et contextum in docum. diversis.

- viii. 12. ζητει σημειον NBCDLΔ Sod⁷⁰⁵⁰ fam 1 28 33 2^{pe} 604 892
 Paris⁹⁷ W-H Sod.

quaerit signum a b c d (quaeret) ff₂ i l δ vg^{lur} copt aeth syr
 σημειον επιζητει AN rell et WΣΦ Orig
 signum quaerit f g_{1.2} q r vg^{alio} goth arm

N.B.—Here, with differing order, the simple *quaerit* is constant among Latins. This kind of thing is quite different from what occurs in the next verse viii. 13 where NΣ substitute καταλιπων for αφεις. This is simply *ex* Matthew.

- viii. 15. ορατε βλεπετε NB most and WΣ (Φ: ορατε και βλεπετε)
 but D Sod^{7050 203} fam 1 2 2^{pe} omit ορατε, and Δ 604 omit βλεπετε.
 The Latins (all except c f g₂ l gat aur vg) and syr sin only use one
 expression, but this varies: a k vg^t syr sin using *cavete*

while: b d ff₂ i q r use *videte*

Over ορατε in Δ stands †cavete
videte

In view of all that has passed before it is probable that either *cavete* or *videte* is basic. *Cavete* may have grown out of *videte*, and ορατε βλεπετε out of *cavete*.

- viii. 17. πεπ. εχετε την καρδιαν υμων Plur et W f g₂ l vg (habetis)
 εχοντες 28

πεπ. εστιν η καρδια υμων D^{sr} a q syr
 πεπ. υμων εστιν η καρδια Sod⁷⁰⁵⁰ 2^{pe}
 πεπ. εισι αι καρδιαι υμων b c d ff₂ i (hiat k)
 [Male Sod. de W; non accurate de latt. et d].

Sah: your heart (is) hard. Boh: Is your heart hardened.

23. This whole verse shows signs of peculiar handling. D starts off
 with λαβομενος την χειρα for επιλαβομενος της χειρος, as to
 which, curiously enough, all other Greeks are agreed among
 themselves for *adpraehendi manum* of d (*adpraehensa manu*
 of a c k δ, *adprehendit manum* of b i q r, *adprehendens manum*

† "παρεθηναι is the reading commended by the usage of the language."
Buttmann, Blass.

of *f ff₂ g_{1,2} l vg*). For του τυφλου W 1 28 2^{pe} 604 substitute αυτου against Latin, J 131 229 238 Sod^{1054 3017 vid} conflate αυτου του τυφλου, as *diatess.*

For εξηνεγκεν NBCL(Δ) 33 Paris⁹⁷ Sod^{050 al. duo et txt}, the rest and W have εξαγαγεν. The Latins vary between *duxit* (*b c ff₂ g₂ i r gat*), *eduxit* (*d f l δ vg*), *produxit* (*a k*), *eicit* (*q*). Then W alone has ενπτυσας for πτυσας (*exspuens latt*) and adds και before επιθεις with G 1 13 28 273 Sod^{duo} and *a b c d* against D^{sr}. Paris⁹⁷ omits εις before ομματα. For αυτω a few have αυτου but W επ αυτω. For *interrogabat* of *d* and Latins, επηρωτα most, but ηρωτα W 251* Sod¹³³³, επηρωτησεν NΣ, D^{sr} has επερωτα. For indirect question ει τι βλεπει of N and most Greeks, all Latins, and *syr goth arm*, BCD^{sr}Δ Sod⁷⁰⁵⁰ 372 2^{pe} Paris⁹⁷ *copt aeth* substitute direct oration ει τι βλεπεις, and W has ει βλεπει eliding τι, while *k* alone puts *aliquit* after *videret*. (βλεπειν 13 [*non fam*] perhaps a good way out of the difficulty.)

Surely this *must* mean retranslation.

viii. 25 *init.* ειτα παλιν Greeks, but και παλιν D and *et iterum* by *b d ff₂ i k q r* (*c* "et rursus") *syr sin*.

Cf further remarks as to this under caption "Itala as a unit."

ibid. και διεβλεψεν NBC*^{sr}LWΔ^{sr} *fam* 1 28 Sod¹⁰³³
και ενεβλεψεν C² *boh* (cf *sah aeth aliter*) et vidit *k* (*syr sin*?)
και ηρξατο αναβλεψαι D *b c d g₂ ff₂ i l r δ vg pers*
και εποισεν αυτον αναβλεψαι ANX *unc¹¹ et ΣΦ al. a f q*.

Om *syr pesh.*

και εποισεν αυτον αναβλεψαι και διεβλεψεν *fam* 13 [*non* 124]

ibid. ωστε αναβλεψαι... D *it vg*
και εβλεψεν N Sod^{7050 1443} 348 2^{pe} *sah δ, και εβλεπεν* 244 *syr*
και ενεβλεπεν BL 28 13-69 273 *v^{scr} W-H Sod, και*
ανεβλεπεν Δ^{sr} 346

και ανεβλεπεν *sic W*, και ανεβλεψεν FM 124 157 al.*

και ενεβλεψεν A *unc¹⁴ al. pl. (Om. Paris⁹⁷).*

26. Compare the different recensions here in *Tisch.*

27. εις καισαριαν D *a b d ff₂ i q r*
εις τας κωμας καισαριας NB *rell et WΣΦ. c f k l δ vg*

28. ειπαν NBCLΔ Paris⁹⁷ (892) *k δ copt syr aeth* [*non Sod^{txt}*]
απεκριθησαν D *unc¹⁴ et WΣΦ minn it omn (praeter k δ) vg goth*
(*arm ut Luc οι δε αποκρ. ειπάν*)

ibid. οτι εις των προφ. NBCL 892 Paris⁹⁷ *copt (syr) W-H Sod txt*
[εις των προφ. 2^{pe} *test. Muralt Tisch, non Belsh Cronin*]
ενα των προφ. A *unc¹⁴ et WΣΦ Sod⁷⁰⁵⁰ minn et k δ*
ως ενα των προφ. D Sod^{7094 1442} *it vg (praeter k)*

29. επηρωτα αυτους NBCLΔ 53 892 2^{pe} Sod¹⁴⁴³ et Sod^{txt} *a ff₂ q*
(*c*) *δ copt*

Mark

- λεγει αυτοις A *unc* *rell* et WΣΦ Sod⁰⁵⁰ b i l r vg (f k)
 goth arm aeth syr (ελεγεν Sod¹²⁵⁰)
- viii. 30. ειπωσιν CDG Sod⁵⁵¹
 λεγωσιν NB *rell* et W (λεγουσιν) ΣΦ minn
33. πετρω NB DL 21 hi soli et W-H Sod txt (cf copt lat)
 τω πετρω A *unc* *rell* et WΣΦ minn et Paris⁹⁷
34. ει τις NBC*DLΔ et W fam 1 fam 13 28 115 183 2^{pe} 604
 892 Paris⁹⁷ Laura^{A 104} Sod^{309 1089 1341} fam φβ Evst 31 48
 it vg arm Orig Orig^{int} Synops (Ath) W-H Sod.
 οστις A *unc* *rell*¹² et ΣΦ Sod⁰⁵⁰ minn *rell*^{omn} copt syr
- ibid. ακολουθειν C*DX *unc*^s et WΦ 1 28 al¹⁰⁰ it^{pl} vg
 goth aeth (adhaerere aeth^{int}) sah et Sod txt
 ελθειν NABC²KLΓΑΠΣΞ al. c k l gat boh syr
 arm Orig^{int} Synops et W-H
- ελθειν και ακολουθι Δ δ
- ix. 2. αναγει DW^d 2^{pe}, d ff₂ i q k^{**}? l et δ (super Δ^{gr} αναφερει) =
 ducit. *Rel* a b c f g n vg duxit, k^{*} in sefuit.
 αναφερει NB *rell* *omn* gr et WΣΦ Sod⁰⁵⁰
3. τις D d et b i (ανθρωποι syr pesh pers)
 γναφους NB *rell* gr et WΣΦ minn (et 2^{pe} *rell*) copt aeth latt *rell*
 Om. claus. X a n syr sin

[Hoc loco incipit Ψ]

6. αποκριθη BC*LΔ^{gr}Ψ 1 28 33 2^{pe} [Male Sod de c^{scr} et s^{scr}] 604
 892 Paris⁹⁷ Sod¹⁴³⁵ fam β k boh W-H Sod txt (απεκριθη N Orig^{bis})
 λαληση C³U*Φ al. pauc } a c ff₂ n q loqueretur, b f i l r
 λαλησει D *rell* pl et Σ } r₂ vg Tert aeth diceret
 λαλει W. ελαλει Sod⁰⁵⁰. Cf syr sah
- ibid. εκφοβοι γαρ εγενοντο NBCDLΔΨ Sod⁰⁵⁰ 33 892 2^{pe} Paris⁹⁷
 Sod¹⁴⁴³, cf latt pl sah W-H Sod txt
 ησαν γαρ εκφοβοι AN *rell* et WΣΦ cf f l g vg boh
 (The point is not the order as much as ησαν and εγενοντο. Cf.
 the Latin expressions. εκφ. γαρ ησαν Ξ Sod³⁵¹ & 371.)
7. εγενετο φωνη NBCLΔΨ 892 Paris⁹⁷ boh syr pesh et δ W-H
 ηλθεν φωνη D *rell* et latt *omn* (non δ) goth sah syr sin Sod^{txt}
 [Om ηλθεν vel εγενετο W 1. 7 Sod¹⁴¹³ k (c) ex Matt?]
- † 8. εξαπινα NB plur et WΣΦ minn pl
 ευθεως DW^d Sod⁰⁵⁰ 28 66^{mg} 69 2^{pe} Sod^{1033 1443} (statim a d g_{1.2}
 i l n r vg) (c ff₂ repente, f confestim, k subito, q continuo)
 Om b cum diatess; cf Luc ix. 36

† Note Marsh's Michaelis vol. i. pt. i. p. 144 as to the "Alexandrian idiom in the N.T." where he says: εξαπινα which is used in the Gospel of S. Mark and in the Septuagint (Lev. Numb. Josh. Isai. Psal. 2 Chron.) and of which Thomas Magister says that it is absolutely no Greek word and perfectly spurious, has been found by Kypke in Jamblichus (Protrept xx. 125). Not mentioned in Liddell and Scott.

ibid. αλλα ACLXΓΔΠ *unc*⁹ et WΦ *Sod*⁷⁵⁰ *minn*^{pl} *arm Sod*^{txt}
 ει μη NBDN et W^dΣΨJ 33 61 892 *Evst* 48 49 et Paris⁹⁷
Sod^{sex} W-H *txt* (πcα *sah*, εβηλ *boh*)
 αλλ η 27 *Sod*^{551 1284} Laura^{A 104} (*teste Soden non Lake*).
Latt omn nisi goth *alja* cf *syr* ← ↗ ↘ ↙

This is one of the most peculiar places on record. All the Latins use *nisi*. In *Matt* xvii. 8 the Greeks use ει μη. (In Luke it is different: και εν τω γενεσθαι την φωνην ευρεθη Ιησους μονος.)

If ει μη in Greek be original and not drawn from Matthew, or translated from the Latin *nisi*, why should all the other Greeks use αλλα here, which corresponds curiously enough almost literatim to the gothic *alja* (German *als*) and to the syriac for *nisi*. In St. Matthew where the Greek is ει μη the Latins have again naturally *nisi*. But according to all rules of criticism, as ει μη is the Matthaean Greek expression, αλλα in St. Mark (being different) should be looked upon with favour (since it could not be drawn from there) especially as W supports the other seventeen uncials which use it and thus *Soden* acts here instinctively. Very few minuscules support the ει μη of NBDNW^dΣΨ in Mark.

Sah uses ΕΙΛΕΗΤΙ in *Matt* (against πcα in Mark) but *boh* uses the same εβηλ in *Matt* as in *Mark*; the syriacs use the same word in *Matt* and *Mark* (in Matthew goth is wanting).

Of course Hort forces † ει μη into his text on the strength of NBNW^d+D (to which add since his day ΣΨ Paris⁹⁷) without a thought of anything except that such a combination must be paramount. But it is nothing of the sort. The syriac did not influence an αλλα in Matthew, so why should it have any influence on ACL *etc* in Mark? That can be ruled out. We are left to face either a translation by two Greek groups of an original Latin *nisi*, or an original αλλα in St. Mark's Greek. We must look into this matter more carefully. Because the Greek of D happens to coincide with that of NB here it need not worry us. On the contrary, D would most probably thus translate the *nisi* of *d*. Why does C desert the NB combination here? Why does L desert it? Why does W desert it? Why does *Sod*⁷⁵⁰ desert it? And why Φ? Here L is the most important witness of all against ει μη.

Nowhere else in St. Mark is αλλα translated *nisi* in Latin. But there would certainly be an excuse here in ix. 8 for *nisi* to be rendered back into Greek by αλλα. The proper place then for this small matter is here under the caption of "Two or more Greek Recensions," and once for all it shows very clearly how the authorities are divided. That Ψ joins NB is perfectly natural. We have to explain the defection of CL from the group and their adherence with WΦ *Sod*⁷⁵⁰ to the other preponderating side.

As to an argument for retranslation from Latin, a glance at the other

† No other expression will adequately express the matter.

subjects for discussion submitted just above in verses 6, 7, 8 seems very pertinent.

Further as to accommodation to Matthew, note that BD [Ψ *Sod sed male*^{1rob}] 33 i^{scr} have *εκ του ορους* in the next verse (as Matt.) for *απο του ορους* of the rest.

Compare, for another case of *αλλα* and *si* (or *quodsi* as *a* has it) Mark xi. 32. Observe here at ix. 8 that both *εξαπινα/ευθεως* and *αλλα/ει μη* occur in this one verse.

Mark ix. 8. *περιβλεπομενοι* W^{sol} *et latt*
περιβλεψαμενοι Rell

I only mention this to show that W prefers the present tense as Egypt elsewhere favours the historic present and imperfect. And because W here resumes its Latin sympathies, as in verse 11 W writes *τι ουν* (for *οτι prim*) apparently alone of Greeks. (*τι οτι Sod*¹³³³ (cf. 2^{re} claus. seq.)).

Mark

- ix. 14 (*pr. loco*) *προς αυτους* D i^{pl} (*et k aput eos, q cum illis*) (*syr*)
περι αυτους Rell *gr, et soli f l g vg inter latt circa eos*
ibid. (sec loco) προς αυτους NBCGILWΔ^{sr} (NG *εαυτους*) Sod⁷⁵⁰
fam 1 28 33? 115 124 604 892 k Om. Sod¹⁴⁹³
προς αυτον Ψ Sod³⁰⁸ (*αυτον Sod*¹⁰⁸³)
αυτοις D Rell *et ΣΦ minn^{pl} latt cum eis*
et δ [contra Δ^{sr}] syr copt (αυτους 179 Paris⁹⁷ Sod¹²²⁵)
16. *προς εαυτους* NAGMT *et W 33 157 al. et 892 Paris⁹⁷*
προς αυτους BCLNX Rell *et ΣΦΨ*
προς αλληλους Sod⁷⁵⁰ *min pauc et 2^{re}*
παρ εαυτοις 179
μετ αυτων Sod¹⁰⁹¹
εν υμιν D i^{pl} *vg* (*δ inter vel ad vos supra Δ^{sr} προς αυτους*)
(Om k)

These three examples so close are instructive. I have left out another in verse 13.

18. *ουκ ηδυνηθησαν* W 115 604
ουκ ισχυσαν Rell *et ΣΦΨ*

This *ηδυνηθησαν* must come from retranslation, because W [*negl..Sod*], with only D Sod⁷⁵⁰ *a b d r 2^{re}*, adds in St. Mark's truly pleonastic manner *εκβαλειν αυτο* with *sah arm* (*aeth + curare eum*).

[Observe 604 at iv. 41 *ελαουν pro ελεγον*, v. 1 *λιμνης pro θαλασσης*, v. 24 *επορευετο pro απηλθε*, ix. 10 *ετηρησαν pro εκρατησαν*].

Besides, in W it is followed immediately by the Latin introduction of the next verse (19) *και* for *ο δε*.

Mark

- ix. 20. *εταραξεν* D^{sr}
εσπαρξεν AINXΓΠ *unc⁹ et WΣΦ, Ψ (sed Ψ ΕΥΘΥCΟΥΝΕC-ΠΑΡΑΞΕΝ) minn*
συνεσπαρξεν NBCLΔ 33 372 892 Paris⁹⁷ (*latt conturbavit et d*)

Mark

- ix. 21. εως B⁸⁰¹ (εως ου Sod³⁵¹)
 ως N*AC³D⁶⁷XΓΠ *unc*⁹ et Φ *al. pl* (goth "ei") W-H
 εξ ου C*LΔ et N^cWΨ¹? Sod⁷⁵⁰ 28 33 892 2^{pe} }
 Paris⁹⁷ 61 mg Sod²¹¹ et txt } *cf latt copt syr*
 εξ ω 61 Sod^{fam β}
 αφ ου NΣ *fam* 13 [non 69] 40 Sod^{1454 8 362}
ibid. εκ παιδος D Sod⁷⁵⁰ (εκ πεδος) 2^{pe} Chr
 εκ παιδοθεν IN et WΣ¹ *fam* 1 }
 εκ παιδιοθεν NBCGLΔ et ΦΨ 33 } *ex infantia a, ab infantia*
 892 c^{scr} al⁴ } *rell et d*
 παιδοθεν E? 2 238 e^{scr}
 παιδιοθεν ΑΓΠ *unc*⁸ *al. pl*
 παιδιωθεν X
 a pueritia sua *syr aeth copt*
 27. της χειρος αυτου NBDLΔΨ Sod⁷⁵⁰ *fam* 1 *fam* 13 [non 124]
 28 53 115 892 2^{pe} y^{scr} *latt copt W-H Sod txt*
 της χειρος W
 αυτου της χειρος Rell et ΣΦ min^{pl} et 604 Paris⁹⁷
 αυτου της χειρος αυτου C* *syr*
 28. εισελθοντος αυτου NBCDLΔ et WΨ Sod⁷⁵⁰
fam 1 *fam* 13 28 604 892 Laura^{A 104} }
 (ελθοντος αυτου 2^{pe} non *al. Errat Sod*) } *Et cum introis-*
 εισελθοντα αυτον Rell et Φ min^{pl} et } *set latt*
 Paris⁹⁷ (- αυτον 273)
 (ελθοντα αυτον NΣ *al. pauc et i^{scr} male Sod de^{fam π}, et 350 = i^{scr})*
ibid. διατι ADKΠ et Φ al³⁰⁺ *syr pesh latt* (cur b, quare
 d rell)
 οτι διατι U 131 238 al¹⁰⁺ *copt syr sin* (cf Euthym)
 τι οτι alig *pauc*
 οτι NBCLNΧΓΔ *unc*⁷ et WΣΨ Sod⁷⁵⁰ *gr longe pl*
 (cf ix. 11)
 x. 1. περαν DGAC² et W Sod⁷⁵⁰ min³⁰ et Paris⁹⁷ *it vg syr goth arm*
 του περαν Σ
 και περαν NBC*LΨ 892 *sah boh et W-H txt*
 δια του περαν AN *unc*¹¹ et Φ *aeth*
 και δια του περαν Laura^{A 104}. Ita Sod^{txt} [και] [δια του] περαν.
ibid. The rest of the verse varies a great deal also. See Tisch and
 observe W συνεπορευεται οχλος προς αυτον και ως ιωβει παλιν
 εδιδασκεν αυτους.
 3. ετειλατο D 28 [non W non Sod⁷⁵⁰ vid] (mandavit k)
 ενετειλατο NB *rell et WΣΦΨ minn^{vid}* (præcepit rell latt)
 12. και εαν αυτη απολ. τον ανδρα αυτης NB(C)L(Δ) 892 (Paris⁹⁷)
 boh *aeth* (sah)
 και εαν γυνη απολ. τον ανδρα αυτης AN *unc*¹² et ΣΦ (a) (c) f
 (k) l *vg syr goth*

Mark

- και εαν γυνη εξελθη απο του ανδρος και D fam 13 28 2^{pe} 604
 (a) b (c) d ff₂ g₂ (k) q
 (Aliter W^a 1 syr sin; aliter Ψ; cf. Sod⁰⁵⁰)
- x. 16. προσκαλεσαμενος D c d f ff₂ q r syr sin (b??) †
 εναγκαλισαμενος NB rell et WΣΦΨ minn rell latt sah boh
 goth (aeth syr pesh a)
 (αγκαλεσαμενος 238)
 As Buchanan throws out our star witness b, possibly
 προσκαλεσαμενος crept in from Luke, but it is uncertain.
- ibid. κατευλογει NBCA 179 892 Sod^{050 3015 1416} et tct, κατηυλογει
 LΨ y^{scr} P^{scr} Paris⁹⁷ Sod¹⁴¹³, κατηλογει N (Cronin)
 ευλογει ADEHK*MSUVXII et W ηυλογει ΓΣΦ 28 al.
 ευλογησεν FGK² al.
 (See under "Improvement" in the Mark section)
20. εφυλαξα AD 28 892 Clem Orig
 εποιησα fam 1 2^{pe} Sod¹³³⁷ syr sin (cf Ev. sec. Hebr. in
 Matt. apud Orig^{int})
 εφυλαξαμην NB rell omn vid et WΣΦΨ Sod⁰⁵⁰
22. πολλα χρηματα D
 multas pecunias d
 magnam pecuniam a
 χρηματα πολλα 116
 χρηματα πολλα και αγρους Clem
 multas pecunias et agros b
 multae divitias et agros k
 multas possessionsionis et pecunias ff₂
 κτηματα πολλα NB rell et WΣΦΨ Sod⁰⁵⁰
 multas sessiones c sah (boh)
 divitias multas f q
 sessiones multas l δ μ
- † 35. αιτησωμεν B unc pl et ΣΦΨ
 αιτησομεν N^cA 124 [saltn N* ex hom om verba ab
 wa/wa 35/37]
 ερωτησωμεν D Sod⁰⁵⁰ (test. Beerm. & G.) 1 [non fam] 2^{pe}
 αιτησωμεθα W Latt omn petierimus
36. τι θελετε ποιησαι με υμιν ANXΓΠ unc⁹ et ΣΦ minn et
 Laura^{A 104} et Soden tzt

† Here Buchanan hopelessly contradicts Bianchini, for the latter (as Tisch) has *convitans* for b, but Buchanan has *amplexus* without stating whether *convitans* is an emendation in b or an invention of the previous editor. *Amplexus* throws b to the other side of the testimony. The others on the side of D use *convocans*. On the other side l vg = complexans, k complexus, vg^G complectens and r₂ complectans (a Et in sinu suo ben. illos as syr). An original CONVECTANS might have caused trouble.

In Mark ix. 36 εναγκαλισαμενος has already been used (the only other occasion in N.T.) where D has ανακλισταμενος and d complexus as b c f ff₂ k l q and the rest there.

† Consider also +σε NB al., -iva by D^{er} i (b) k r, and the varieties o av D, ori av C, o εαν B rell.

- τι θελετε με ποιησαι υμιν LN^{cb} vid 892 Paris⁹⁷ et W^{ex emend}
Sod^{1337 1354}
- „ „ ποιησαι υμιν W*Δ 273 282 348 al³, quid vultis
faciam vobis q
- „ „ με ποιησω „ BN^o et Ψ Tisch^{txt} W-H^{ms}
- „ „ ποιησω „ C Sod⁷⁵⁰ fam 1 13 [non 124] 2^{pe}
al. pauc. et W-H txt
- „ „ ποιησομαι „ y^{scr}
- „ „ ινα ποιησω „ 106 251 Sod^{1222 1333 371} quid
vultis ut faciam vobis c f ff₂ l δ vg
ποιησω υμειν (- τι θελετε) D, d praestabo vobis (quid praes-
tabo vobis r ?)
quid faciam vobis (- θελετε) . a b i Om. vers. k
- x. 43. μεγας γενεσθαι εν υμιν NBC*ΛΔΨ min pauc W-H Sod txt
δ (major fieri in vobis) f ff₂ q (major esse in vobis)
γενεσθαι μεγας εν υμιν AXΓΠ unc⁹ et ΣΦ (ειναι Sod¹⁰⁴³)
(copt goth)
μεγας εν υμιν ειναι D d (major inter vos esse)
μεγας εν υμιν γενεσθαι Sod¹³³⁷ vid
εν υμιν μεγας γενεσθαι W 2^{pe} Sod^{3 398} (in vobis major esse a b)
in vobis primus esse r (cf. Sod⁷⁵⁰ vv. 43/44 invert.)
in vobis esse major c
εν υμιν ειναι μεγας Sod⁷⁵⁰ ver. 44 } syr arm (aeth)
in vobis etse magnus k
in vobis voluerit major esse i
(Thus W 2^{pe} Sod⁷⁵⁰ 398 alone give Latin order of a b r) (Cf
vers 44)
46. προσαιτων A plur et WΣΦ
επαιτων D Sod⁷⁵⁰ 2^{pe} Orig (cf Luc) } latt syr goth aeth sah
προσαιτης BLΔΨ 892 k boh arm (και προσαιτης Ν) Om. C*
Paris⁹⁷
49. ειπεν φωνησατε αυτον NBCLΔΨ minn¹⁰ 892 et
Paris⁹⁷ k δ et boh W-H Sod txt
ειπεν αυτον φωνηθηναι D plur et WΦ minn d syr Orig^{dis}
ειπεν αυτω φωνηθηναι 179 273 604 al⁹
ειπεν φωνηθηναι αυτον Σ 1 al. ? Sod^{1837 1131 1441} goth
εκελευσεν φωνηθηναι αυτον Evst 48 a arm aeth
εκελευσεν αυτοις φωνηθηναι αυτον sah
εκελευσεν αυτον φωνηθηναι c^{scr} b c f ff₂ g_{1.2} i l q (mut r)
- ibid. και φωνουσιν τον τυφλον λεγοντες αυτω Plur et W (- αυτω
cf. c k) ΣΦΨ f l δ vg et syr pesh sah boh aeth
et clamaverunt dicentes k (- αυτω ut W^{scr} et c infra)
οι δε λεγουσιν τω τυφλω D^{scr} i
οι δε ειπων (ειπον ?) τω τυφλω 2^{pe} a d q (b ff₂ breviter
qui dicunt caeco)

Mark

ο δε εφωνησε τον τυφλον και λεγουσιν αυτω . *syr sin*

(*Hesitabant librarii 28 et Paris⁹⁷*)

et abierunt vocare illum dicentes *c*

x. 50. αναστας *ACM¹²XII unc⁸ et WΣΦ minn^{pl} syr pesh arm*
aeth (init vers) sah 3/5

αναπηδησας *NBDLM^{ms}Δ et Ψ Sod⁰⁵⁰ 892 2^{pe} Paris⁹⁷ Laura^{A 104}*

Eust 34 48 z^{er} boh goth syr sin (init vers) Orig (αναπηδησας
et eodem loco mox ανεπηδησε και ανεστη)

εκπηδησας *cat^{oxon} (εξαλλομενος Veles)*

Omn ex latt^{omn} exiliens ??? (exurgens r₂ [sed exiuit k, exiliit q,
(Om Γ Sod¹²⁴⁶) cucurrit sah 2/5]

51. τι θελεις (ινα) ποιησω σοι *ADXP^{ms} unc⁸ WΣΦ a. b c d f ff₂*
boh (sah) goth aeth syr

τι σοι θελεις ποιησω *NBCKLΔΠ*Ψ Sod⁰⁵⁰ min^{allq} et 892 i δ vg^{ed}*
quid vis tibi faciam g₂ h l k q μ vgg^{pl}

— σοι *Orig (σε pro σοι 348)*

† xi. 2. κεκαθικεν *ADXΓΠ unc⁹ et ΣΦ al. pl, Sod¹²¹ et :*

επικεκαθεικεν *W (cf sah 2, 2000 2, 1200)*

εκαθισεν *NBCLΔΨ Sod⁰⁵⁰ 4. 7. 2^{pe} 604 892 Paris⁹⁷ Sod¹³⁵¹*
Eust 36 W-H¹²¹ Orig¹²¹ (ambobus locis)

(sedit latt omn, sed cf copt de insedit ut W⁸⁷)

† 4. και απηλθον και *NBLΔΨ 892 (c δ) boh syr sin Orig 1/2*
W-H Sod

και απελθοντες *D Sod⁰⁵⁰ 2^{pe} 604 latt^{pl} (— και α) syr^{sch} Orig 1/2*

απηλθον δε και *A plur et WΣΦ minn^{pl} et Paris⁹⁷ }*

απηλθον δε (— και) *Sod³⁵¹ sah }*

απηλθον ουν και *fam 1 13 28 al.*

(the same applies to πωλον and τον πωλον, θυραν and την
 θυραν here)

6. ειπεν *NBCLΔ et WΨ fam 1 28 115 124 892 Sod¹³³⁷ k*
sah boh arm aeth Orig W-H Sod txt

ειρηκεν *Paris⁹⁷*

ειρηκει *D⁸⁷*

dixerat *b c ff₂ i q δ (super ειπεν Δ⁸⁷) syr sin*

ενετειλατο *A plur ΣΦ Sod⁰⁵⁰ goth (praeceperat d a f l vg) syr^{125h}*
(Paris⁹⁷ ειρηκεν and D ειρηκει are very suggestive)

7. και φερουσιν *BLΔ⁸⁷ et Ψ et N^c 892 Laura^{A 104} Orig W-H Sod txt*

και αγουσιν *N^c C et W Sod⁰⁵⁰ fam 1 13 28 Sod¹³³⁷*

και ηγαγον *D rell et ΣΦ c d f l g δ vg copt syr goth aeth*
minn^{pl} et Paris⁹⁷

ducere (— και) *a b ff₂ i [Silet Sod de his]*

† In xi. 1/12 a comparison with *Origen* shows that what he was copying out at one time absolutely disagrees with what he says about Mark's text at another. So that two recensions of this existed distinctly in his day, which he omitted to observe. I have not reproduced here all the points involved.

Mark

- ibid.* επιβαλλουσιν NBCDLΔ⁸⁷ et WΨ Sod⁰⁵⁰ fam 1 2^{pe} (Cronin)
(604) 892 Paris⁹⁷ b d ff₂ i l vg, r₂ (ponunt) Orig W-H Sod
επεβαλον A rell et ΣΦ (a) c f g₂ k q boh^{allq} (sah) syr aeth goth
- xi. 11. *Vide sub* "NB divide" in Part II.
13. ειδειν εαν τι εστιν D videre si quid esset b c d ff₂ g₂ i k r
† ως ευρησων τι Sod⁰⁵⁰ 2^{pe} 604 Orig^{bis} 3.782 quasi inventurus
aliquid a q (quasi aliq. inventurus f)
ει ara τι ευρησει NABCKLNUΔΠ* et WΣΦΨ al. l δ vg
W-H Sod
ει ara ευρησει τι EGHMSVXΓΠ² al. pl sah boh (syr) goth
videre si fuisset quem inveniret fructus aeth
videre si quid forte inveniret aur gat vg^{DLQ} } *conflant*
- ibid.* μηδεν ευρων D⁸⁷ 2^{pe} (a q) Orig (ord lat)
ουδεν ευρεν NB rell et WΣΦΨ Sod⁰⁵⁰ minn
ουδεν ουχ ευρεν L (cf syr sin)
ευρεν ουδεν copt
- ibid.* ο γαρ καιρος ουκ ην συκων NBC^{*vid} L Δ et Ψ 892 (copt) syr
W-H Sod
ου γαρ ην (ο) καιρος (των) συκων A rell et WΣΦ minn latt
arm aeth goth Orig
(Om vid Paris⁹⁷)
15. ηρχοντο C
venerunt a c f ff₂ syr pesh goth boh
intraverunt d (sah 3/6)
εισελθων D⁸⁷ cf syr sin
ερχεται 604 b i r (sah 3/6)
ερχονται NB plur et WΣΦΨ Sod⁰⁵⁰ minn g k l q vg
Om claus 28
(Postea και οτε ην D d pro και εισελθων)
- 21 fin. εξηρανθη DLNΔ et ΣΨ Sod⁰⁵⁰ 1 33 2^{pe} 604 Paris⁹⁷ al¹⁵ Orig
εξηραται X 157 al²⁰ et Sod^{al. 15}
εξηρανται NB rell et WΦ minn^{pl}
23. αρθηναι...βληθηναι W fam 1 28 124 [non fam] Sod¹⁴⁶⁸ latt
αρθητι...βληθητι Rell Gr.
- Tischendorf here suppresses the Latin witness, rather spoiling the inference.
- ibid.* λαλει NBLNΔ et ΣΨ Sod^{050 al. 3} et txt. 33 892 2^{pe} Paris⁹⁷ Evst 48 a k
λεγει A rell et WΦ q (θελει c⁸⁷)
ειπη 238 al. pauc (f l vg)
το μελλον... D b c d ff₂ i
- This is a good place to consider once more the retranslation from Greek of α (loquitur) k (locutus fuerit) as against the other independent method of the Latins.†

† Soden quotes ως ευρησων without τι, but this must be a mistake.

‡ Consider shortly afterwards at xii. 14 capitularium of k and επικαυφαλιον of D⁸⁷ Sod⁰⁵⁰ 2^{pe} Laura^{A 104} (but d tributum).

Mark

- xi. 24. *ελαβετε* NBCLΔ^{sr} et WΨ 892 *W-H et Sod txt*
λαμβανετε A *unc*¹² et ΣΦ *al. fere omn et Paris*⁹⁷
Laura^{A 104} *syr goth arm* } *cf Orig.*
λημψεσθε D *Sod*⁰⁵⁰ *fam 1 2^{pe} 604 latt aeth Cyp*
Variant sah boh codd inter se
31. *προσελογιζοντο* N^{*} et cb
διελογιζοντο BCD*GKLMΔΠ et WΨ *Sod*⁰⁵⁰ *al. et 892*
Laura^{A 104} *W-H*^{txt} (*διελογιζον D*²)
ελογιζοντο AEFHNSUVXΓ et ΣΦ *al. et Paris*⁹⁷ *Sod*^{txt}
(Latt omn cogitabant praeter c cogitare coeperunt)†
32. *αλλα* NABCLΔ^{sr}Σ 33 *al. k* vg*^{2*} (*αλλ' ΧΓΠ unc*⁹ et Φ
(Ψ) al. pl) goth "ak.")
- quodsi* a
εαν D 604 *al*¹⁵ *d g₂ q δ vg* "si"
† *εαν δε* 2^{pe} *Sod*¹³⁸⁵ *c f ff₂* "si autem"
αλλ εαν W *Sod*⁰⁵⁰ *min*^{allq} *txt rec k² l* "sed si" (*boh*) (*sah*)
και εαν *Sod*⁵⁵¹ *i r syr aeth*
si vero b
(Cf Marc ix. 8)
- ibid. φοβουμεν* D
φοβουμεθα D²NWΣ *fam 13 28 106 253 2^{pe} 604 c*^{scr} *o*^{cr}
*Sod*⁰⁵⁰ et *allq it*^{pl} et δ *contra Δ*^{sr} *vg 1/2 sah 4/6 boh arm aeth*
εφοβουντο NB *rell et Φ minn*^{pl} *h k (metuebant) l vg 1/2*
φοβου... (spatium) Ψ
(timor est a populo timor syr)
- ibid. τον λαον* D *plur et WΨ minn fere omn et sah (επιλαος)*
*syr (Om. Sod*³³⁷*)*
τον οχλον NBCN et ΣΦ 33 106 et Paris⁹⁷ *Sod*^{allq} *Sod*^{txt} et *boh*
επιλεησιν = (*τον οχλον in Matt xxi. 26, ο λαος απας*
Luc xx. 6)
plebem d et b i q r *populum a c f ff₂ g₂ k l δ*
|| *ibid. ηδειςαν* D, W *Sod*⁰⁵⁰ (*ηδισαν*), 2^{pe} *a b c d f ff₂ i k q (mut r)*
sciebant
οιδουσι 604
ειχοσαν 28 (*cf ειδοσαν D in ix. 9*)

† It is interesting to notice that while the Latins are constant here and the Greeks vary in threefold fashion, yet that immediately following, for the *προς εαυτους* (constant among Greeks except in 33 and Paris⁹⁷ *Sod*^{trm} = *εν εαυτοις*, W *προς αυτους*, 115 *προς αλληλους*) the Latins vary considerably, thus: inter semetipsos *d*, inter se *a q vg*^{GQ}, intra se *f*, secum *g₂ ? l r vg*, aput se *k*, ad invicem *ff₂*, secum ad invicem *i*, adversum se *b*; and omit *c* with *syr sin*. Such small variations may well be "provincial" and not all from varying translations of the Greek, while *cogitabant* with all may be a foundation, for the Latins could well use other words. Cf Mark ix. 83 and other places.

‡ *Neglexit Tisch 2^{pe} cum c f ff₂.*

|| The student may look for this on p. 79 of Mr. Sanders' notes, but his limitations (see p. 74) unfortunately excluded it.

εχουσιν Σ cf Matt xxi. 26 (εχοντες Sod¹³⁵⁴)

ειχον NB rell et Φ minn^{pl} et Editt.

(ην copt, non habent boh sah εχω) cf Luc xx. 6 εστιν.

The fact that W goes with D, and that 28 gives the form ειχοσαν (a favourite form with D, see ειδοσαν ix. 9) may show some ambiguity in ancient Greek copies, but the Latins here give no uncertain sound and 604 confirms *sciebant* by using οιδασι. The matter, if a Greek one, seems to hinge on an original ειδοσαν, but this may not precede the Latins, but follow them, and have been changed subsequently. This place deserves earnest study, for the parallels are slightly different. Σ is the only Greek to accommodate to Matthew and none accommodate to Luke (excepting coptic which cannot help it).

In Matt. xxi. 26 = παντες γαρ ως προφητην εχουσιν τον Ιωαννην

In Luke xx. 6 = πεπεισμενος γαρ εστιν Ιωαννην προφητην ειναι

In St. Matthew the Latins a c f ff₁ g₁ h q vg have ειχον.

In St. Luke Dst has πεπεισμενοι and a = "sciunt," but d = scit, and the rest certi sunt, while ff₂ = certum est. There is a very intricate interrelation in the passages.

But while an original ειδοσαν in Mark xi. 32 might have grown out of a Latin *sciebant*, *sciebant* could hardly grow out of ειδοσαν or we should have had traces of *videbant* among the Latins.† See remarks on Clement's text as to possible age of the basic Latin underlying the Greek and occasional unusual retranslation in W as at Mark xi. 25 ανη pro αφη for *dimittat*.

Mark

xii. 1. αμπελωνα ανθρ. εφυτευσεν NBCA et ΦΨ 33 262 Laura^{A 104}
W-H Sod

„ „ εποιησεν L 892

αμπελωνα εφυτευσεν ανθρωπος DA unc¹² minn et latt goth

ανθρωπος τις εφυτευσεν αμπελ. W Sod⁷⁵⁰ fam 13 2^{pe} Sod¹³³⁷ o
syr pesh aeth Orig

ανθρωπος (- τις) „ „ NΣ 433 Paris⁹⁷ syr sin sah

ην ανθρωπος εφυτευσεν αμπ. boh

(plantavit a c d f i q r pastenavit b ff₂ l novellavit k)

2. λαβη B plur et WΣΦΨ (λαβου N Sod³⁷¹) g₂ l vg sah

acciperet syr pesh boh

δωσουσιν D it^{pl}

πεμφουσιν syr sin

afferrent aeth^{int}

† Compare xii. 15 ειδως all Greeks but ND, while N ιδων, D ειδων, and c d ff₂ videns, b i q r cum vidisset. Compare xii. 24 γνωσκοντες for ειδotes by D and Origen only. Cf also xii. 28.

- Mark
 xii. 5. οὐς μὲν . . οὐς δὲ NBLΔ et Ψ Sod⁷⁵⁰ 1 33 2^{pe} 604 892 al²⁵
 et Paris⁹⁷ W-H Sod txt
 οὐς μὲν . . τοὺς δὲ Φ (τοὺς μὲν . . οὐς δὲ Sod¹³³⁷?)
 τοὺς μὲν . . τοὺς δὲ ACN(X)ΓΠ unc⁹ et Σ
 τοὺς δὲ . . τοὺς δὲ W
 οὐς μὲν . . ἀλλοὺς δὲ D latt
 14. ἐλθόντες λεγούσιν αὐτῷ NB plur et ΣΦΨ g₂ l δ vg boh W-H txt
 (sah goth aeth)
 venientes interrogabant illum a (syr pesh)
 venientes interrogabant eum subdole i (q) r
 ἐλθόντες ᾠξάντο ἐπερωτᾶν αὐτὸν ἐν λόγῳ Sod¹³³⁷ vid
 ἐλθόντες ᾠξάντο ἐρωτᾶν αὐτὸν ἐν δολῳ W 251 (syr sin — ἐλθόντες)
 ἐλθόντες ᾠξάντο ἐρωτᾶν αὐτὸν ἐν δολῳ λεγόντες G fam 1 13 28
 Sod²⁴³ et txt!
 ἐλθόντες ἐπερωτήσαν αὐτὸν ἐν δολῳ λεγόντες 604
 ἐλθόντες ἐπερωτῶν αὐτὸν ἐν δολῳ λεγόντες Sod⁷⁵⁰ 2^{pe} Sod^{lam} r?
 b arm
 ἐπερωτῶν αὐτὸν οἱ φαρισαῖοι (— ἐλθ., — ἐν δολ. λεγ.) D d
 (phar. eum)
 interrogabant eum farissaei dicentes k
 venientes pharisaei interrogabant eum dicentes c (= etiam c^{8r} s^{er})
 „ „ „ „ subdole ff₂
 17. ἐξεθαυμάζον NBΨ W-H & Sod txt b (mirabantur + vehementer)
 admirabantur c ff₂
 θαυμάζον DLΔ Sod⁷⁵⁰ 892 2^{pe} Laura^A 104 Sod¹³⁴¹ 1443, mirabantur
 a d i l q r δ boh (D¹ θαυμάζοντο, D² θαυμάζον)
 θαυμάσαν ACN(X)ΓΠ unc⁹ et WΣΦ, k (admirati sunt) sah
 (See under "Improvement")
 19. ἐχη DW it^{pl} syr sin, σχη Sod⁷⁵⁰(B & C) 1337, ἐχει 28, ἐχων 604.
 καταλιπη B plur et ΣΦΨ (καταλείψη) N Sod¹⁴⁴³, καταλείψει C 433)
 20. αποθνήσκων NB rell et ΣΦΨ minn^{pl}
 απεθανεν και DW Sod⁷⁵⁰ 1 28 604 (91 92 2^{pe}) Sod¹³³⁷ it vg syr copt
 και απεθανε και αποθνήσκων Laura^A 104
 This looks like a very square basic division. Compare the
 differences in the next two verses.
 24. μη γινώσκοντες D^{8r} Orig
 μη ειδότες NB rell et WΣΦΨ minn^{omn} vid incl 28 (ιδωτες) 2^{pe} 604
 I place this here because of Origen's unique adhesion to D^{8r}. He
 could not have got it from the Greek of Matthew because ειδότες is there
 used. We may well enquire how it is that W is absent from this dual
 combination, and where are 28 2^{pe} 604 and Sod⁷⁵⁰? All absent. No
 minuscule support. As to the Latins, while a k l g₂ δ vg use non scientes,
 b c d ff₂ i r have non intelligentes (nescientes r₂ vg^{LQW}, ignorantes q).
 D d only add οὐδαρ at the end of the verse, differentiating between
 intellegentes scripturas and virtutem dī scitis.

In this connection we must refer back to xi. 32, xii. 15 and forward to xii. 28 and xiii. 11 and then we shall begin to understand something of the influence of more than the Greek language on the minds of the Church Fathers. Observe in the 26th verse *Origen* 2/3 writes *θεος* for *ὁ θεος* *sec.* with only DW *Evst* 18, and again *θεος Orig^{bis}* with BDW *tert et quart.*

Mark

xii. 26. πως NBCLUΔΨ 892 *al²⁰ W-H Sod txt* quomodo d et latt

ως AD⁸⁷ *unc¹¹ et WΣΦ minn pl et Paris⁹⁷ Orig* sicut q

28. ιδων N*CD (*ειδων ut 2^{pe}*) L et WΣΦ Sod⁹⁵⁰ *min¹⁰ Sod^{mln 10} Evst¹³*

latt syr pesh aeth arm Sod^{ms}

ειδως B rell et Ψ minn^{pl} et Paris⁹⁷ sah boh

(*Cf k syr sin*) See above at xi. 32, xii. 15 24

ibid. ποια εστιν εντολη πρωτη παντων NBCLUΔΨ 33 108 127 131

Paris⁹⁷ *boh syr aeth W-H Sod*

„ „ „ „ πασων 892 Sod^{416 1443}

„ „ εντολη πρωτη (— παντων) D Sod⁹⁵⁰ 2^{pe} a c d ff₂ i
k q syr sin sah 3/7 (amplius sah rell)

„ „ πρωτη παντων εντολη A plur et ΣΦ et 124 l
vg (πασων M al.) (των εντολων Sod²⁴³)

„ „ πρωτη εντολη (— παντων) W 1 fam 13 [non 124]
28 b g₂ r₂

ποια εστιν παντων πρωτη εντολη Sod^{1441? 8 398?}

ποια πρωτη εστιν παντων εντολη 273 *vid* —

ποια εντολη πρωτη εστιν Sod¹²¹⁶ (+ παντων ?)

ποια εντολη εστι πρωτη (— παντων) 604 (+ παντων ? Sod^{8m 42})

Obs πρωτη των εντολων (ver 28) *Mcell^{Eus} Cf also ver 29*

31. αυτη εστιν N boh sah 6/8 vg

αυτη BLD et Ψ 892 Paris⁹⁷ sah 2/8 δ W-H et Sod txt

αυτης AJ Laura^{A104} Sod¹⁴⁴² r₂ (hujus) Cf Clem infra

ομοια αυτη AE plur et ΣΦ Sod⁹⁵⁰ (αυτη { simile illi b d l r
vel αυτη) { similem huic i

ομοια ταυτη D fam 13 Sod²⁵⁷ *Mcell^{Eus}* { similis huic k
{ simile huic q

ομοιως αυτη W

*simile est huic c ff₂

Om a. Libere Clem : δευτεραν δε ταξει και ουδεν τι μικροτερον
ταυτης ειναι λεγει το . αγαπησεις . . .

33. συνεσεως, δυναμεως, ισχυος, item intellectu, anima, virtute,
viribus, fortitudine mixta sunt.

ibid. περισσοτερον NBLΔ 33 892 Paris⁹⁷ W-H & Sod txt

περισσοτερα Ψ

πλειον D rell, et W Sod⁹⁵⁰ (πλιον), ΣΦ minn, sed :

κρεισσον Sod¹⁴⁴³. Cf. meliora k et syr sin (aliter anceps pesh :

ⲗⲁⲗⲁ arab et diatess. [Latt rell maius praeter a : plus].

Mark

- xii. 37. *εστιν υιος αυτου* D a c d f^r₂ g₂ i l q r r₂ vg arm
αυτου εστιν υιος BLT¹ 892 2^{pe} Sod⁷⁵⁰ 1443 W-H & Sod txt
εστιν αυτου υιος Δ k (et ejus filius sic) δ
αυτου υιος εστιν 179 7^{pe} goth sah boh
υιος αυτου εστιν N rel¹ et WΣΦΨ minn¹ et Paris⁹⁷ b syr
aeth
- υιος εστιν αυτου* vg^b
- ibid. πολυς* NDW Sod⁷⁵⁰ 28 115 213 372 2^{pe} 604 Sod¹⁰³³ 1337 δ : 98
ο πολυς B rel omni vid et ΣΦΨ Paris⁹⁷
- 38.† (1) *ο δε διδασκων αμα ελεγεν αυτοις* D⁸⁷ a (Ad ille docens simul
dicebat eis)
ο δε διδασκων ελεγεν αυτοις (-αμα) Sod⁷⁵⁰ 2^{pe} }
et ille docens dicebat eis d }
ad „ „ „ „ b (i) r
ipse autem docebat illos dicens c
ipse autem docebat eos dicens illis ff₂
- (2) *και εν τη διδαχη αυτου ελεγεν* NBLΔΨ δ 892 boh
„ „ „ „ „ αυτοις 33 Paris⁹⁷ syr pesh
et in doctrina docebat e } - αυτου
et in docendo dicebat k }
- (3) *και ελεγεν αυτοις εν τη διδαχη αυτου* A unc¹² et ΣΦ l q vg
goth aeth
και ελεγεν (-αυτοις) W fam 1 28 124
ελεγεν δε αυτοις εν τη διδαχη αυτου sah
And he was saying while teaching syr sin
(Observe - αυτοις NBLΔWΨ 1 28 124 e k (et - αυτου)
boh δ)
41. *εστως* W Sod⁷⁵⁰ fam 1 fam 13 28 2^{pe} Sod¹³³⁷ arm }
syr sin Orig^{dis} bis “κατα μαρκον” } hiat goth
καθισας NB (et D καθεζομενος) rel et ΣΦΨ syr }
pesh sah boh latt }
- † 42. *ελθουσα δε* D Sod⁷⁵⁰ 2^{pe} 604 it vg sah, boh¹ Orig
και ελθουσα NB rel et WΣΦΨ syr arm aeth (Om. και “Sod
I. exc a” ??)

† This is an excellent place for study of three recensions. Observe how *a* follows, D⁸⁷ with *simul*; how it is *boh* [not *sah*] that the small group NBLΔΨ follows; how *sah* is with *goth* and A unc¹²; how W joins this with 28 less *αυτοις* (the omission of which with *e k* may be basic); and how Sod⁷⁵⁰ and 2^{pe} go with *b*. The shortest text is exhibited by *e k* both extant for a short time from here onwards.

‡ So as not to overburden this apparatus I have left out hitherto all such cases. I give this instance as it is strongly supported, because we must consider these places. Sir John Hawkins (op. cit. p. 150) says “The two most constantly recurring causes of the agreement of Matthew and Luke against Mark are two preferences of Mark, (i) for *λεγειν* instead of *ειπειν*, and (ii) for *και* instead of *δε*.” But we must be careful to see what the real base of Mark has to say about this.

Mark

- xiii. 1. εἰς ἐκ τῶν DAFXA Sod⁷⁵⁰ 1 13 28 2^{pe} 604 892 Paris⁹⁷ al²⁰ latt.
(sah) boh syr
εἰς τῶν NB rell et WΣΦΨ
9. βλέπετε δε υμεῖς παραδωσουσιν γαρ υμας εἰς συνέδρια N
βλέπετε δε υμεῖς εαυτοὺς παραδωσουσιν υμας εἰς συνέδρια BLΨ
boh sah arm aeth
(item + γαρ al. mult et ΣΦ. Paris⁹⁷ c q δ syr pesh)
καὶ παραδωσουσιν υμας εἰς συν. 1 [non fam] 28 124 [non fam]
εἰτα (δε) υμας αὐτοὺς παραδωσουσιν εἰς συν. D 2^{pe} 604 a b ff₂ i n r
εἰτα δε υμας αὐτοὺς παραδωσουσιν εἰς συν. Sod⁷⁵⁰
καὶ δωσουσιν υμας εἰς συνέδρια W simpliciter Cf syr sin
videte deinde vos ... (illeg) ... ipsos tradent in concil. k
11. ἐκεῖνο W fam 13 28 91-299 (= fam 1) 2^{pe} Sod¹³³⁷ Orig (syr)
(illut k illud vg^{MOXZ})
αὐτο D^{8r} (c ipsum)
τοῦτο NB rell et ΣΦΨ Sod⁷⁵⁰ (copt) (hoc α d i n r; id ff₂
l q vg^{pl}) (mut b e f)
- ibid. Cf. also μεριμνατε ΜΓ 33 892 mult., προμεριμνατε plur,
προσμελετατε Ψ, προμεριμνησητε Sod⁷⁵⁰ 2^{pe} Laura^{A 104}
14. ἐστηκοτα NBL
ἐστηκος D et Ψ Paris⁹⁷
† στήκον W fam 1 fam 13 28 Sod¹³³⁷ στήκοντα 892
ἐστος AEFHGHSVΔΠ* al. et ΣΦ Sod⁷⁵⁰ Laura^{A 104}
ἐστως KMUXΓΠ² al.
(Latt et d = stantem praeter k stans, a n stare)
16. ὀπισω ND 11 Paris⁹⁷ Sod¹³⁵⁴ d et latt nil nisi retro
εἰς τα ὀπισω B rell et WΣΦΨ Sod⁷⁵⁰ (ἐπι τα ὀπ. M)
18. ἵνα μὴ γεινηται χειμῶνος N^{*et ca} B et W [non ord lat] cf copt
ἵνα μὴ χειμῶνος γενωνται D c (ff₂ i l vg Aug)
† ut non hieme veniant d
ἵνα μὴ χειμῶνος ταῦτα γινεται L Sod⁷⁵⁰ (50 262) a (b) n* q
ἵνα μὴ γεινηται ταῦτα χειμῶνος fam 13 [non 124-346] 28 299
2^{pe} Sod¹³³⁷ vg^{BGMX}, cf Latt qui variant. Hi absque η φυγη
υμων cum syr sin it^{pl} et Aug^{dis}.
Habent rell gr et ΔΣΦΨ ἵνα μὴ γεινηται η φυγη υμων
χειμῶνος cum g₂ k δ gat sah boh syr goth aeth.
19. ἐσται (ἐσονται Sod¹¹³²) γαρ ἐν ταῖς ἡμεραῖς ἐκεῖναις Γ Sod¹¹³²
(a b d k n q erunt enim (in) diebus illis) (syr sin) sah 1/2 boh^{vers}
ἐσονται γαρ αἱ ἡμεραι ἐκεῖναι NB D^{8r} rell et WΣΦΨ minn et
sah 1/2 rell verss
- ibid. θλιψις (θλιψεις pauc) οἷα οὐ γεγονεν τοιαυτη NB unc¹⁵ et WΣΦ(Ψ)
copt syr aeth goth
θλιψις οἷα οὐ γεγονεν ποτε τοιαυτη 604

† fam 1 hoc loco, 1-118-209-91-299. Male Tisch de 28 ἐστηκος.

† Male Tisch fiant pro veniant d.

Mark

- θλιψεις οiai ουκ εγενοντο τοιανται D 299 (y^{scr}) *it vg arm*
 θλιψεις οiai ου γεγονασιν ποτε τοιανται 2^{pe}
 θλιψεις οiai (οia Sod⁷⁵⁰) ου γεγοναν ουδεποτε τοιανται } *a n*
 Φ Sod^{750 1132}
- (- τοιαυτη Ψ 270 892 Sod^{551 1246})
 [- κτισεως W 28 299 sah 1/4 arm; cf. Laura^{A 104} Sod¹⁴⁴³, syr^{sin}]
- xiii. 21. ιδε NBLΨ 892 } *ecce latt*
 ιδου Rell et WΣΦ et Paris⁹⁷ }
26. επι των νεφελων D^{gr} syr sin
 εν νεφελαις NB plur et ΣΦΨ c (+ coeli), l δ *vg copt*
 εν νεφελη W Sod⁷⁵⁰ 1 13-69 [non 124] (νεφελαι } *εν νεφεληις*
 346) 28 Sod¹³³⁷ k } 2^{pe} *vid*
- cum nubibus a b d ff₂ i q vg^p boh^N (+ caeli)
 (Om. X e vg^G)
28. εκφύη FSUF al. a k (εκφύει 56 131 157 258)
 εκφύη EGKM al. d i l q ff₂ vg
 (ΕΚΦΥΗ NBCD al.) (c copt prodeunt) Om. 124.
- † 30. μεχρις ουτου B
 μεχρις ου ACL unc¹⁴ et ΣΦ, et Ψ (μεχρι ου) minn^{pl} et Paris⁹⁷
 μεχρι N (μεχρις ουν Sod^{75 398})
 αχρις ου Sod¹⁴⁹³
 εως W Sod⁷⁵⁰ 259? 2^{pe}
 εως ου D Sod^{1333?}
 εως αν fam 1 fam 13 28 Sod^{309 551}
 (Latt omni et d = donec, praeter k adusque; om vid ff₂)
35. μεσονυκτιου D^{gr} plur et Φ Sod⁷⁵⁰
 μεσονυκτιον NCLΔB³ et Ψ 892; μεσανυκτιον B* et W
 μεσονυκτιω Σ 238 604 c^{scr} Sod¹³³⁷ Orig (et Latt media nocte)
- xiv. 1. δολω WΔΣ 1 13 28 348 al. it et d δ vg
 εν δολω NB Rell et ΦΨ Sod⁷⁵⁰
 (Om. D^{gr} a i et r₂ [me teste]; εν λογω U; insidiis k)
2. εσται θορυβος NBCD^{gr}L et Ψ Sod⁷⁵⁰ 2^{pe} 604 892 (k fiat tumultus)
 θορυβος εσται A plur et WΣΦ a (tumultus sit)
 θορυβος γενηται M 28 al. pauc. et Paris⁹⁷ sah boh d δ (tum. fieret)
 tumultus oriatur c (ff₂) (q) (r), tum. operetur i
 θορυβου οντος Δ^{gr}
3. αυτου της κεφαλης NBCLΔ et W 1 [non fam] 28 435 Sod¹³³⁷ (k)
 αυτου τη κεφαλη Ψ
 αυτου κατα της κεφαλης A Rell pl et ΣΦ Sod⁷⁵⁰ minn pl et Paris⁹⁷
 κατα της κεφαλης αυτου pauci
 επι της κεφαλης αυτου D Eust 20 d et latt^{pl} (sah boh)
7. μεθ υμων DW 91-299 it vg vobiscum
 μεθ εαυτων NB Rell et ΣΦΨ et Sod⁷⁵⁰ 28 2^{pe} 604 Paris⁹⁷

† This may be due to "provincial" handling, but the fact remains that *donec* is constant in all Latins but k: adusque (*hiat e*).

Mark

- ibid.* ευποιειν D*Δ et Ψ *min aliq et Sod*^{res}
 ευποιησαι Rell et Sod⁵⁰
- xiv. 19. εις κατα εις NBLΔ et Ψ 892
 εις και ειτα εις Beza (κατα)
 εις εκαστος C
 εις καθ ενα Orig
 εις παρ εις 244
 εις καθ' εις DA rell *unc*¹³ et WΣΦ *minn*
 (*singuli d et vett pl, singillatim vg g₂ l*)
Obs c: nunquid ego aut alius hoc coeperunt singuli dicere
Obs k: numquid ego alius numquid ego singulis
20. εις των NBCL et WΨ 38 60 78 127 c^{scr} 8^{pe} et 892 Sod^{pc} sah boh
 εις εκ των D *unc*¹⁵ et ΣΦ *minn*^{pl} et 28 Paris⁹⁷ latt^{omin} ("at lat-
 ini nec εις των aliter possunt reddere" ut Tisch. dicebat) syr
21. παραδιδετε D a i (traditur) c d (tradetur) r?
 παραδιδετε υπαγει W
 υπαγει NB rell *omn vid et verss (sed futurum*
habent sah boh)†
- ibid.* κατα το ωρισμενον πορευεται Paris⁹⁷
 Observe εστιν γεγραμμενον D (*latt scriptum est*)
 γεγραπται Rell
- I have not indicated the many other places where D's Greek is evidently an independent rendering of the Latin, such as αληθως (alone) for οντως etc etc.
29. ει και NBCGL et WΨ *fam 1 fam 13 892*
 Paris⁹⁷ Laura^{A 104} Sod^{quattuor}
 και ει A *plur et ΣΦ minn pl* } etsi latt
 και εαν D
 καν Sod⁵⁵⁰ 2^{pe} 604 Sod^{3 371} (Cf boh χε κλν)
 ει c^{scr} (i?) sah (χε εωχε) syr aeth
31. εκπρισσως NBCL et Ψ 56 58 61 Paris⁹⁷
 περισσως L Sod⁵⁵⁰ *fam 13 2^{pe} Sod*¹³³⁷
 μαλλον περισσως W
 μαλλον εκ περισσου *fam 1*
 εκ περισιας Δ
 εκ περισσου A *unc*¹³ et ΣΦ *minn*^{pl} et 892^{vid}
 (*amplius b c (+ multa dicens) d f ff₂ g₂ i l r δ vg; tanto magis*
a vg^x, magis vg^q; abundantius q; "plura loquebatur magis
dicere" k, cf. c arm aeth)
40. και παλιν ελθων ευρεν αυτους NBLΨ 892 (q) *copt*
 και ελθων ευρεν αυτους D a b c d ff₂ k
 και υποστρεψας ευρεν αυτους παλιν W *plur f vg* (-παλιν Σ 90
 265 Evst 6)

Mark

The differences are as between *reversus* and *rursus*, as to the omission of *παλιν*, and “*veniens invenit*,” as to the Greek renderings (*παλιν* after *καθενδ.* NX, before *ευρεν* Sod⁰⁵⁰ 2^{pe} al³).

- ibid.* καταβεβαρημενοι N* Sod¹⁴⁴²
καταβουρουμενοι DW 238 253
καταβαρυνομενοι BAKLNUΔΗ* et N^cΣΨ¹ min⁶⁰ et fam 13 Paris⁹⁷
καταβαπτιζομενοι Sod¹³⁸⁵
βαρυνομενοι MY^{Greg} 1-209 56 et 892 Sod¹⁴⁴⁴ 1493
βεβαρημενοι CE unc⁸ et Φ Sod⁰⁵⁰ al. mult (ut Matt) et 28 157 2^{pe} 604 Laura^A 104

d δ both have *gravati* (opposite *καταβαρ.*) as most other Old Latin, *c f ff₂ k q* (*r mut*) *r₂ μ aur* and 17 vulgates, so that the Greek variations may spring from this simple Latin. *Degravati* is read only in *a* and *b* (if Buchanan be right here), while Amiatinus and seven vulgates with *l gat* have *ingravati*, clearly a variation of St. Jerome to all appearance.

- xiv. 41. το λοιπον NBGHKMNUV*ΓΔΠ et ΣΦ Sod⁰⁵⁰ } *Latt jam*
al. et Paris⁹⁷
λοιπον ACDEFLSV²X et WΨ al.
(Cf sah ΤΕΡΟΥ sah al. ΣΕ ΤΕΡΟΥ)
44. δεδωκει NB plur et WΣΦΨ minn dederat *b d f ff₂ l*
q r₂ δ vg
(εδεδωκει 118-209 258)

† εδωκεν D^{sr} sol. *a c k r?* [contra *d*] *vg^q* (εδεδωκεν Sod⁰⁵⁰)

47. ωταριον NBD et Ψ fam 1 et Sod¹²¹
ωτιον ACL unc¹⁴ et ΔWΣΦ Sod⁰⁵⁰ minn } *Latt auriculam*
51. και νεανισκος τις NBCL et Ψ 892 *a syr arm*
νεανισκος δε τις D (*b c d f ff₂* (Buchanan) *k l q vg*)
(εις) νεανισκος δε sah και... (εις) νεανισκος boh Cf aeth
και εις τις νεανισκος A unc¹⁶ et ΔWΣΦ minn^{pl} et Paris⁹⁷ goth δ
† 57. και αλλοι D *a b* (certe Buchanan) *d ff₂ k q r Orig^{int}* (*hiat f*)
αλλοι arm
αλλοι δε Sod⁰⁵⁰ (test. B & G) fam 13 2^{pe} 604 *c*
τινες δε sah syr
και τινες NB rell et ΣΦΨ boh goth *vg rell latt*
τινες *r₂ vg³*

(In W om. Saltus ab xiv. 56 και ισαι usque ad 57 λεγοντες.)

† Consult all these last entries together, and then observe the Greek of *D* away from *d*, yet followed (in a retranslation), just as we would expect from our previous studies, by *a c k*. In this verse *D* Sod⁰⁵⁰ 2^{pe} and very few others have *σημειον* for *συσημον* of the rest.

† I neglect xiv. 55 ινα θανατωσουσιν (*pro eis το θανατωσαι*) by *D* Sod⁰⁵⁰ 2^{pe}, as *latt*, although note that Laura^A 104 supports this, while more generally running with NB.

Mark

- xiv. 58. οικοδομησω NB plur Sod⁰⁶⁰ et }
 WΣΦΨ minn } aedificabo vg δ et l q (mut b f r)
 ανοικοδομησω Orig
 αναστησω D a c d ff₂ suscitabo, k excitabo
 ποιησω Paris⁹⁷ syr sin
 † 60. ο τι BWΨ (cf. sah boh) }
 τι N rell et L } variant latt
 † 71. ομνυναι BEHLSUVXI^r min⁸⁰ et W-H txt
 § ομνυει NACGKMNAΠ et WΣΨ min^{pl} et 892 Paris⁹⁷ Eus Sod^{lat}
 λεγειν D (a) d q vg^w
 ομν. και λεγειν arm
 72. το ρημα ως NABCLΔ et Ψ 892 min⁸ δ sah 1/2 boh goth
 το ρημα ο D^{sr}NXΓΠ unc^r et Σ Sod⁰⁵⁰ min^{pl} et Sod^{lat}
 του ρηματος ου MW fam 13 al. pauc txt rec vg
 του ρηματος του ιησου Paris⁹⁷ (cf. 128)
 του ρηματος του ω ειποντος fam 1 (syr arm aeth sah aliq)
 (verbum quem a; verbum quod c ff₂ k l q; verbum sicut δ;
 verborum (sic) quod d; verbi quod vg)
 xv. 1. απηνεγκαν NB unc¹² et Ψ minn et Paris⁹⁷ arm
 απηγαγον CDGN et WΣ Sod⁰⁵⁰ fam 1 124 179 258 2^{pe} 604
 892 Evst 13 17 150 semel Sod^{167 243 1337} Orig
 (duxerunt c d ff₂ l q (hiat b) δ vg; perdux. a; addux. k) Cf syr copt
 ibid. πειλατω NBD Sod⁰⁵⁰ et CLΔΨ fam 1 2^{pe} 604 892
 c^{scr} Sod^{allq} πειλατω latt
 τω πειλατω N unc¹⁰ et WΣ minn et τω πειλατω A Paris⁹⁷
 ΔΕΠΙΛΑΤΟΣ sah boh
 4. ουκ αποκρινη (- ουδεν) B* Paris⁹⁷
 ουδεν αποκρινη (- ουκ) P^{scr} (Sod^{1054 3017})
 ουκ αποκρινη ουδεν ND^{sr}B² rell et Δ^{sr}WΣΨ minn
 non respondes nihil a k
 (sed) non respondes quidquam d ff₂ l q δ [supra ουδεν], c (+ eis, cf.
 syr sin) boh
 non dices quidquam sah
 non reddis responsum syr, cf. pers ut solet. (+ eis syr sin, cf. c)
 nonne habes quid respondeas aeth^{int}
 ibid. κατηγορουσιν NBCD et WΨ fam 1 267 604 [non 2^{pe}] 892
 Evst 48 boh aeth accusant latt et δ Orig^{int}
 καταμαρτυρουσιν A unc¹¹ et Δ^{sr}Σ Sod⁰⁵⁰ minn^{pl} et Paris⁹⁷ sah
 syr arm goth

† I neglect xiv. 60 εις μεσον οτ εις το μεσον.

† I neglect xiv. 69 παρεστωσιν and παρεστηκοσιν as well as several other things hereabouts.

§ It is no use thinking that ομνυει is ex Matt. and B neutral. Refer to B's bad record in 68/69 under "Harmonistic."

Mark

μαρτυρουσιν 259

[Observe *sah* on the secondary side for the *age* of this variant.]

- xv. 6. *ον παρηγουντο* **N*AB*** *Sod*^{1089 δ 470} *k quem postularent*
ον αν ητουντο *DG fam 13 2^{pe} Sod*^{243 1443 δ 371}
ον ητουντο *W 1 [non fam = ουπερ ητουντο]* 115 *Sod*¹²¹⁶
cf. sah boh aeth
ον · περηγουντο *Δ sic* *ον πε ρ'ανητουντο* *Sod*⁷⁵⁰ *sic*
ουπερ ητουντο *C plur et N^cB³ ΣΨ minn et* 604 892 *Paris*⁹⁷
(quemcumque a c d ff₂ l [mut b q, b ab xiv. 61, q ab xv. 5,
usque ad xv. 36] δ)

7. *στασιαστων* **NBCDKN et WΛΨ 1** [*non fam*] *fam 13*
*[non 124] 2^{pe} Paris*⁹⁷ *al. pauc et Sod*¹³³⁷ *sah (syr)*
συνστασιαστων *A rell et Σ minn et* 892¹⁴ 604 *rell boh*
*goth (στασιασαντων Sod*⁶⁵⁰)

seditiosis *lat*

(cum seditiosis et homicidis breviter claus habet aeth)

- † 8. *αναβας* **NBD** 892 *c d ff₂ l r vg et δ* (*supra Δ αναβησας*)
*sah boh goth W-H & Sod txt (avaστησας Sod*²⁵¹)
αναβησας *A unc*¹³ *et N^{cb}WΣΨ minn omν vid (praeter* 892)
syr, arm (instante) diatess^{arab} (confuse vg^F diatess om xv. 8)
Om. k (accensa tota turba a) [Hiant b e f i q]
ascendit et clamavit aeth (conflat)

[Cf *Jebb de ανεβησεν et ανεβησεν in Reg ii. 23^o.*]

- ibid.* *καθως εποiei* **NBD et WΨ**^{et fam} 892 *Paris*⁹⁷ *Sod*^{3015 1416} *boh k δ*
καθως α εποiei 13 [*non fam*]
καθως αι εποiei *D rell omν et Σ minn latt rell vg arm goth*
καθως ειωθει... ?
καθως εθος ην.... *Sod*⁷⁵⁰ *2^{pe} 604* } *c sah syr pesh aeth arm*
(Om καθως et αι syr sin).

The original here was probably indistinct **ΚΑΘΩΚΑΙΕΠΟΙΕΙ**and corrupted to **ΚΑΘΩΚΕΠΟΙΕΙ**which 13 [*contra fam*] shows, omitting *ει*, by **ΚΑΘΩΚ'ΑΕΠΟΙΕΙ**and could also be misread **ΚΑΘΩΚΕΙΩΘΕΙ**,as Matthew, and *c sah syr pesh aeth arm* indicate, but 2^{pe} 604 having *εθος ην* merely make a harmony of independence.

But are not **NBΔWΨ** 892 *Paris*⁹⁷ all in the same boat? And is not their text younger and more corrupt than that of the original Latin (for all but *c k δ* have *semper*) and that of *D unc*¹⁵ *fam 1 fam 13 28 33 157*, all Wetstein's codices, all Scholz's, all Birch's, all Matthaei's, all Scrivener's and all but three of Soden's?

[L is wanting here.]

This question is not impertinent because if the papyrus exemplar

† The early collators missed this in Codex B. Not recorded in *Treg* or *Tisch vii*.

were faint or torn here, then just above it might be in the same case and account for the variation *αναβας*.

Mark

- xv. 10. *παρεδωκαν* Dst HS et W 1 [*non fam*] *fam* 13 2^{pe} c^{scr} 604
Evst 47 Paris^{97??} (Sod) Sod⁰⁵⁰ allq a (k) (ut Matt)
παρεδωκεισαν AEGNVXA et ΣΔ al.
 et Paris⁹⁷ (Schmidtke)
παραδεδωκεισαν NB *rell* et Ψ (*pauc.*) } *rell latt*
παραδεδωκεισαν }
14. *εκραζον* DAGKMPPI* *min*³⁰ *latt* et δ *syrr* *arm* *boh*
εκραυγαζον 2^{pe} Laura^{A104}
εκραξαν NB *rell* et ΣΨ *minn*^{pl} *aeth* *goth* *sah* (*εκραξαν* Δst)
15. *βουλ. τω οχλω το ικανον ποιειν* B [*negl. W-H*^{txt et ms}] Laura^{A104}
soli (cf. c l *vg* *satisfacere*)
 „ „ „ „ „ *ποιησαι* A *plur* et ΣΨ *minn* *goth*
βουλ. ποιησαι το ικανον τω οχλω NC Sod⁰⁵⁰ *sah* *boh* *syrr* *pesh*
et sin (*aeth*)
 (*Om. claus* D d ff₂ k r¹⁴ *diatess*)
18. *βασιλευ* NBDMPSPVX et ΨΔ Sod⁰⁵⁰ *al.* et 2^{pe} 604
ο βασιλευς AC² (*latet* C*) EFGHKNUΓΔΠ *al.* et Σ } *rex latt*
 et 892 Laura^{A104} Paris⁹⁷ }
19. *και ετυπτον αυτον* (*αυτου* 2^{pe} *nec corr.* Cronin) *καλαμω εις την*
κεφ. D 2^{pe} c d ff₂ k *sah* *syrr* *sin*
και ετυπτον αυτου την κεφαλην καλαμω NB *plur* et Ψ *minn*
*et Sod*⁰⁵⁰ Paris⁹⁷ *boh* *goth* (—*αυτου* 267 *arm*)
και ετυπτον την κεφαλην αυτου καλαμω C *al.* et ΣΔ 892 l *vg*
aeth *syrr*
22. *αγουσιν* Dst *fam* 13 [*non* 124] 2^{pe} (*adducunt* ff₂, *perducunt* l d *vg*)
duxerunt c *sed* *perduxerunt* d
φερουσιν NB *rell* et ΣΨ Sod⁰⁵⁰ *minn* et k *ferunt* (*hiat* a)
23. *ος δε* NBF*? et Σ 33 et Paris⁹⁷ [*non* 892 *vid*] Sod¹⁶⁷ } *sah* *boh* *syrr* *pesh*
ο δε A *rell* *pl* et Δ (δ *ille* *autem*) }
et Ψ Sod⁰⁵⁰ *minn* et *fam* 13 2^{pe} 604 }
και D *fam* 1 *aeth* c d ff₂ k l n r *vg* Aug (= *latt*^{omn};
hiat *enim* a b e f i q r₂)
και αυτος *syrr* *sin*

This place has more interest than appears on the surface. If the original had been *ο δε* or *ος δε*, the Latins would not say “et non accepit,” but “ille autem non accepit” as *syrr pesh* and *copt* with Greek. But an original “et non accepit” might well have been rendered *ος δε* or *ο δε*, and the fact that all the Latins (including *k*) are agreed on the one hand, while the Greeks are divided between *ος δε* and *ο δε* lends force to our argument. The absence of Sod⁰⁵⁰ 2^{pe} and 604 from the Latin column here seems to show something of interest. *Syrr sin* appears conflated already. Observe Ψ goes against NB here. [Soden’s notes (separated) are inadequate.]

Mark

xv. 24. Observe also this verse under "Differences between **Σ** and B."

[xv. 25. *εφυλασσουν pro εσταυρωσαν* D d ff₂ k n r. This must be noted but excluded owing to the probability of the change having been made by D and these Latins and *sah* to obviate the difficulty as to the *third* hour (see *Tisch ad loc.*). Note that *syr pesh*²¹ says "about the third hour." *Aeth* (cf. *Act*^{pl} *Hier*^{brev}) makes it the *sixth* hour when they crucified him. If *εφυλασσουν* were original the difficulty would be lightened, but hardly following the account in verses 20/24. (The *vg*^q conflates with *sah* 2/3 adding *et custodiebant eum* after *et crucifixerunt eum.*) *Sod*⁷⁵⁰ contradicts D.]

29. *οι παραγοντες* Dst (*προαγοντες* 2^{pe} *vid*) *Eus*^{dis} *κατα δε τον Μαρκον*
praetereuntes c d ff₂ k l r *aur gat δ vg* [= *omn* (*n qui*
transiebant); *hiant b e f i q r₂*]

οι παραπορευομενοι **NB** *rell gr et ΣΨ Sod*⁷⁵⁰ *minn*

Om. syr sin

ibid. *τρισιν ημεραις* ADst PVY^{Greg} *Sod*⁷⁵⁰ 21 122 2^{pe} *Scr*^{tres} *Sod*^{tres}
Evst 48 c k

εν τρισιν ημεραις **NB** *rell et ΣΨ minn*^{pl} *et Paris*⁹⁷ d ff₂ l n δ *vg*

30. *καταβας* **NBD**st **ΛΔ** *et Ψ Sod*⁷⁵⁰ *et Sod*^{xt} k l n δ *vg boh*
και καταβα AC *pl et Σ minn*^{pl} (— *και Sod*³³⁷) c d ff₂ *goth syr*
arm aeth

και καταβηθι P 1 *al. et Laura*^{A104} *Paris*⁹⁷ *Eus* (*και καταβατω*
Sod^{tres})

Invertens sah καταβα... και σωσον σεαυτον

31. *τη ενατη* 258 2^{pe} *al. pauc.* (*εν τη ενατη c*^{scr}).

τη ενατη ωρα **NBD**st **FL** *et Ψ Sod*⁷⁵⁰ *fam* 1 *fam* 13 [*non* 124] 892
*Paris*⁹⁷ *Laura*^{A104} *al. pauc. c ff₂* (*Buchanan*) *goth syr Eus W-H*

τη ωρα τη ενατη A *rell*^{pl} *et Σ d i* (*incip. i xv. 33*) l n δ *vg boh sah*

τη ωρα ενατη *Sod*^{xt} (*cum d et latt contra D*st) *sine auctori-*
tate Gr. !

Om. k

36. *τις* **NBLΔ** *et Ψ et 892 Paris*⁹⁷ (*sol*ⁱ *vid inter minn*) δ (*sol*
inter latt) (*arm*) *W-H & Sod txt*

εις D *rell omn Σ et minn et sah boh et latt*^{omn} (*unus*) *et aeth*
syr (*potius quam quidem*)

This again is but a small matter, but seems a perfectly clear "revision" by the hand of the originator of the group **NBLΔΨ** 892 *Paris*⁹⁷. (*W* wanting.) *Syr* lends itself to either interpretation. But if *τις* were original *quidem* would appear in some other Latin besides δ.

xv. 39. *εξ εναιτιας αυτου* **NB** *plur et ΣΨ minn c ff₂ k l δ verss plur*
εκει D *Sod*⁷⁵⁰ 2^{pe} (*d*) *i n q arm?* *Orig*^{int} (*illic*
aderat pers).

Om. 72 251 *arm?* *αυτω* (— *εξ εν.*) W 1 22 59 *Sod*³³⁷ *syr*.

Mark

- xv. 42. *προσαββατον* NB*CKMΔΠ* et WΨ Sod⁷⁵⁰ 1 33 *al. mult*
προσαββατον AB³ *rell plur et Σ min mult*
πριν σαββατον D^{sr} (*σαββατον Sod¹⁴⁴⁴*)
ante sabbatum *d latt^{pl}*
43. *και αυτος ην (-ος)* N* 157 *solī (Cf sah aeth gat syr)*
ος και αυτος ην B *plur et WΣΨ minn l δ vg*
ος ην και αυτος D Sod⁷⁵⁰ 2^{pe} *c d ff₂ k n q*
47. *εθεασαντο* D^{sr} Sod⁷⁵⁰ 2^{pe} (*cf Luc xxiii. 55 et Marc xvi. 11*)
εθεωρουν NB *rell et W minn copt (l vg aspiciabant)*
notaverunt *c d ff₂ q*
viderunt *k n syr*
- xvi. 1. *init.* Cf D d n (*k q*) *contra rell.*
2. *μια των σαββατων* BW 1
μια σαββατων 1 *vg*
μια του σαββατου *c d ff₂ una sabbati, k q r₂ (prima sabbati) aeth*
τη μια των σαββατων NLΔ et Ψ Sod⁷⁵⁰ 33 2^{pe} 892 *al. pauc boh (hiat sah) Eus Hes^{hr}*
μιας σαββατου D
της μιας σαββατων AC *rell et Σ minn pl et Paris⁹⁷*
Dion^{alex} Ps-Nyss
της μιας των σαββατων K *fam 13 Sod¹³³⁷ (του σαββ. aliq.)*
(prima septimanae syr)
- ibid.* *oriente sole* *c d n ff₂ q Tich, Aug (+jam)*
ανατελλοντος του ηλιου D Hes^{hr} Tich^{als}
ανατειλαντος του ηλιου NB *rell et ΣΨ boh Eus 1/2 Dion^{alex} Ps-Nyss*
ετι ανατειλαντος του ηλιου KWII* Sod⁷⁵⁰ 1 2^{pe} 229 248 *w^{scr}*
Sod¹³³⁷ Eus 1/2
- orto jam sole* *l vg*
Om. k [negl. Soden]
quum exortus esset sol *syr*
3. *ad invicem* *c d ff₂ l q vg*
inter se *n*
προς εαυτους D
προς εαυτας NB *rell et WΣΨ minn*
Om. k
4. *et veniunt et inveniunt* *d et c n*
et venerunt et invenerunt *ff₂ syr sin*
και ερχονται και ευρισκουσιν D Sod⁷⁵⁰ 2^{pe} *Eus*
και αναβλεψασαι θεωρουσιν NB *rell et WΣΨ minn l q δ vg boh*
syr pesh
et accurrentes viderunt aeth (hiat sah)
(accesserunt et vident k)
- ibid.* *amotum* *n*
αποκεκυλισμενον D Sod⁷⁵⁰ 2^{pe} *c d ff₂ k l q vg*

Mark

αποκεκυλισται A plur et WΣΨ minn Ps-Nyss (cf. Matt Luc)
 ανακεκυλισται male NBL et W-H Sod txt [Vide Postscript
 in Part II.]

xvi. 8. φοβος D^{sr} Π* Sod¹²²⁵ et W timor c ff₂ n q
 τρομος NB rell et ΣΨ minn et 2^{ve} tremor k l vg et d² † sah
 boh goth

Om. claus syr sin φοβος (— και εκστασις) arm
 tremor et pavor aeth^{int} (pro τρομος [vel φοβος] και εκστασις)
 (cf syr pesh)

[Om xvi. 9—fin NB syr sin. Cf. LΨ k aeth.]

9. πρωτη Plur (Om. Sod³⁵¹, πρωτης Sod¹⁰⁵⁴, πρωτου aliq)
 τη μια Eus^{scr}

Om. πρωτη σαββ. Sod³⁰¹⁷.

ibid. εφανερωσεν πρωτοις D^{sr} (hiat d*)
 εφανη πρωτου Plur et ΣΨ (Eus 1/2) et verss (πρωτη 2^{ve})
 εφανη (— πρωτου) W arm Eus 1/2

ibid. παρ C*D^{sr}L et W 33 892 Paris⁹⁷ copt^{frag. duo} et Sod txt
 αφ A rell et Σ Eus^{bls}

de qua c d² ff l q δ vg; a qua n
 10. πορευθαισα D plur et WΣΨ minn pl et 2^{ve}
 απελθουσα KΠ 892 al⁶ Sod^{aliqui} Paris⁹⁷ Hier^{redib} abiit et n
 videns l vg^J (vadens a³ d² vg)
 praecurrens c ff₂

[Explicit Σ xvi. 14 απιστιαν αυ.... Explicit goth xvi. 12.
 Explicit n xvi. 13 crediderunt. Incipit o xvi. 14.]

15. —απαντα D^{sr} 225 gat [Hiant a* n]
 Habent rell et WΣΨ Sod⁶⁵⁰ minn et boh latt et d² a²
 (vere και pro απαντα D + και c q syr pesh boh aeth)
 [Explicit D^{sr} xvi. 15 ad verbum ευαγγελιον.]

17 fin. —καιναις C*LΔ^{sr} et Ψ^J* boh arm
 Habent rell et WD² minn latt et o d² δ syr pesh aeth Const Hipp.
 19. ανελημφθη ACD² et W Sod⁹⁵⁰ } assumptus est c d² h l aur δ μ vg
 ανεληφθη Rell et Ψ minn } receptus est ff₂ q Iren
 ανεφερετο 36 40
 ανεληφθη και ανεφερετο 68 [De his omnibus tacet Sod].

ascendit o syr pesh diatess
 ibid. εκ δεξιων Plur et WΨ Iren } a dextris vg
 εν δεξιων D²
 εκ δεξια 179
 εν δεξια CΔ^J d^{scr} p^{scr} δ boh (syr) ad dexteram c o q r₂

† Exstat D^{sr}* xvi. 7-15 ευαγγελιον, hiat d* xvi. 6 post quaeritis. Suppl d² xvi. 6
 usque ad 20 fin et D^{sr}* xvi. 15-20.

CHAPTER VI.

FURTHER REMARKS AS TO LATIN BASE IN ST. MARK.

"Salutant vos omnes sancti; maxime autem qui de Caesaris domo sunt."—*Phil.* iv. 22.

I have stated that in St. Mark's Gospel there appear to be two or three separate Greek recensions, and have asked the question whether the old subscriptions to some of the Greek and Syriac mss, stating that St. Mark not only preached but *wrote* his Gospel in Latin, were not perhaps founded on fact, or at any rate whether a Greek and a Latin version did not issue from his hands simultaneously. Let us try to examine the matter a little more closely. And next, what strikes the investigator at once is that there is a most remarkable agreement between the famous Codex Bezae's Greek in Mark and *the whole body* of the Latins. In Buchanan's edition of *b* (p. xxi.) he says "In St. Mark the texts are more divergent than in any other Gospel." If he means the *Latin* texts I hardly think he is right.

Some of these places of agreement are as follows:

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| <p>Mark</p> <p>i. 2. — εγω BD Sod⁷⁵⁰ 28 it</p> <p>3. του θεου υμων D⁸⁷ sic, (d it^{pl})</p> <p>4. >εν τη ερημω βαπτιζων D Sod⁷⁵⁰ it vg (praeter f)</p> <p>10. ηνυγμενους D it vg (pro σχιζομενους)</p> <p>13. — εκει NABDL Sod⁷⁵⁰ 337 21 it vg etc</p> <p><i>ibid.</i> + και (ante πειραζομενος) D it vg</p> <p>15. πεπληρωνται οι καιροι D it^{pl} vg (pro πεπληρωται ο καιρος)</p> <p>16. και παραγων NBDL it vg etc</p> <p>(pro περιπατων δε plur ut Matt)</p> <p><i>ibid.</i> τον αδελφον αυτου DGGJ Sod⁷⁵⁰ 33 al. pc. it (praeter a r δ) vg</p> <p>20. τηκολουθησαν αυτω (pro απηλθον οπισω αυτου) DJ soli et it vg.</p> <p>21, ii. 1. καφαρναουμ NBDA Sod⁷⁵⁰ minn^{pc.} it vg goth copt. Add W.</p> <p><i>ibid.</i> εδιδασκεν + αυτους D Sod⁷⁵⁰ it^{pl} vg arm aeth goth.</p> <p>24. — εα NBDA? Sod⁷⁵⁰ 28* 157 372 2^{re} it vg verss. To this array add W. Notwithstanding Orig and Eus it is probably brought in from Luke.</p> | <p>W, although extant, is absent from this combination at the opening of the Gospel.</p> <p>It is most peculiar, because <i>e</i> is wanting from i. 1-20.</p> <p>Add W.</p> <p>To these add W (and note ηλθον pro απηλθον Sod⁷⁵⁰).</p> <p>Add W.</p> <p>To this array add W. Notwithstanding Orig and Eus it is probably brought in from Luke.</p> |
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† A very good example. For "*secuti sunt eum*" could readily be translated απηλθον (or ηλθον as Sod⁷⁵⁰) οπισω αυτου. The other translators vary the expression in ver 18.

- Mark i. 25. *εκ του ανθρωπου (pro εξ αυτου)* DW (*Sod*⁰⁵⁰ *απο, 2^{pe ms}*) *it vg* (*praeter f*) †
27. *-τι εστιν τουτο* D 7 *it*^{pl}. To these add W and three lectionaries, *syr sin* and *aeth* [*hiat sah*].
30. *>κατεκειτο δε η πενθερα σιμωνος* D *it vg* (*praeter f*). To this group add W [*Sod* only indicates W by '].
34. *αυτα λαλειν* D *Sod*⁰⁵⁰ *it vg* (*praeter f*) *aeth* for *τα δαιμονια λαλειν* B *cop*^t and *λαλειν τα δαιμονια* all the rest and W.
44. *>δειξαι σεαυτον (pro σεαυτον δειξαι)* D *it vg*. To this add W *δειξαι εαυτον*.
45. *-πολλα* D and *it vg*. To this group now add W.

We gain a preliminary point here, that the text of D goes behind W at a time when NB came into being, and before our other uncials were penned.

We gain further information, for W, as if handling a document in another tongue, not infrequently uses a synonym in translation. Thus alone i. 27 *εθαυμαζον* (*mirabantur d*) for *εθαμβηθησαν*, not only copying the *tense* of *d*, against *mirati sunt* of others, but giving a close interpretation.

Here *e* alone conflates: *Et extimuerunt omnes et admirabantur...*

In the same verse the exceptional *inpotentabilis* of *e* is rendered by W alone *εξουσιαστικη*. Thus: *τις η διδαχη κενη αυτη η εξουσιαστικη αυτου*.

Again, W at i. 31 with Paris⁹⁷ follows *d*'s LATIN "ministrabat ei" with *διηκονι αυτω*, while D^{sr} has *αυτοις*. This is really very remarkable. No other Greeks do this, and the only other Latin is *e*. No *coptic* or *syr* nor *aeth pers*.

In connection with this we have to ask the following questions.

Why does D at i. 40 write *ερωτων* opposite *depraecans* when all other Greeks including W have *παρακαλων*, and we are face to face with the answer that *παρακαλων* = *depraecans* rather than that *depraecans* = *ερωτων*. But as D^{sr} alone has *ερωτων* it may be that D^{sr} was translating *depraecans* IN HIS OWN WAY into Greek! †

Much more difficult to explain is D's *οργισθεις* for *σπλαγχνισθεις* in i. 41 [without the countenance of W], but even here *d* with *iratus* bears it out, and both *a r** and *ff* so write, while *b §* and *g₁* omit. See, however, Rendel Harris' brilliant double explanation ('Cod. Bezae,' p. 186) from (1) confusion in Syriac or (2) from an original Latin *motus* instead

† It will not do now to say that this is *ex Luc*, if the whole group be basic.

‡ D^{sr} has several forms peculiar to him, as at i. 32 *εφεροσαν* for *εφερον*; vi. 14 *ελεγονσαν*; i. 27 *εθαμβησαν* for *εθαμβηθησαν*, with *Origen*; ix. 9 *ειδωσαν*; ix. 33 *ηλθοσαν*; xii. 36 *θωσω*; xiii. 34 *θυρουρω*; xv. 43 *ετησατο*.

§ In this connection while seeking the ultimate base we must consider other of *b*'s omissions (*b* in very short lines is most important in St. Mark). See i. 37 *Dicentes (pro kai ευρον αυτον και λεγουσιν* of NBL *e aeth*, or *kai ευροντες αυτον λεγ*. A *unc*¹⁵ *βοη*, or *kai οτε ευρον αυτον λεγ*. D *latt pl sah*) by *b c* and W^{sr}. Here we have three varying introductions all cut short by W *b c*. So at i. 10 (and at several other places) D *d* omit *ευθς*, here with *a b ff r*. Note ii. 12 - *λεγοντας* BW *b* as against the rest and the variation *kai λεγειν* of D. Here W strengthening B added to *b* does look like the lost base.

of *misertus* of most and *iratus* of *d*. Harris forgets to say that *b* leaves out the word as *g*₁ or *vg*^a. This shows some difficulty which bothered them. Nor does he refer to vi. 34 where for *εσπλαγχνισθη* *d* and *q* [not *b*] *r* [not *a*] have *condoluit*, using quite a different word from the usual *misertus est* (ευσπλ. Γ). Observe further *motus* turning up in the ms *n* at xvi. 4 where *n* uses *amotum* for *re-volutum* of the rest of the itala. This is the place where NBL *W-H Sod* substitute *ανακεκυλισται* for *αποκεκ*. In dealing with the problem we must be careful not to let NBL mislead us as to the basic text. For instance at i. 39 NBL *Sod*⁶⁶⁰ (only) substitute with *copt* and *aeth* *ηλθεν* for *ην* [followed by Hort and Soden]. But this is a pure correction. All the Latins in the rough: "et erat praedicans" support *και ην κηρυσσων* of *D* and all the other Greeks and *W*.

Another very hard place is iv. 6 *init.* where the authorities differ so much as to construction, with *D* and *W* on opposite sides. *b* and *c* show that we have somehow lost the original base (*syr sin* is mutilated). Perhaps Harris can make another brilliant suggestion for restoration?

Another equivocal place is at iv. 14 *ο σπειρων τον λογον σπειρει*. The Greeks and *D d* are agreed as to *ο σπειρων*, but *a c b q r* substitute *qui loquitur*. This is probably an "improvement." It is curious, however, to find *b-q* together confirming it, and *c* (*e* wanting), but *W* with *D* opposes.

*This is complicated further by the reading in the following verse,
Mark iv. 15.*

Instead of *οπου σπειρεται ο λογος* which even *W* holds, *a b c q* again make a substitution, this time strengthened by *f* [*non goth*] *r*. They say *qui negligerter verbum suscipiunt*, or (*c*) *qui negligunt verbum suscipientes*. *D* has not this but writes *οις* for *οπου* as *d ff quibus seminatur verbum*. We have accounted for *a b c d* (*hiant e k Cypr*) *f ff q r*. Now *i* varies thus "hi autem sunt qui circa viam ^{ubi} seminatur verbum," eliding *quibus* but writing *ubi* above as *vvg*: *ubi seminatur verbum*. The Greeks (and *W*) with *copt aeth goth* have this *ubi*, so we are wide apart as to Latin and the rest. The question is as to what was the original difficulty in the Latin or Greek base which caused the difference. I suppose the original for *ubi* must have been *quo*, but how get "*negligerter verbum suscipiunt*" out of "*seminatur verbum*." The semi-parallel in Matt. does not help (*και μη συνιεντος*), nor does St. Luke viii. 12 where we read only *οι δε παρα την οδον εισιν οι ακουσαιτες*. There is nothing there about *negligerter*. Turning to the Greek for a key, *αίρω* or *ἀναιρέω* could replace *σπείρω*, but would hardly do. *σπαίρω* or *ἀσπαίρω*, while of similar sound to *σπείρω*, involve plucking off violently as opposed to the *negligerter* of the Latins. *σπερμολογέω* = pick up seed, is possible but improbable. The verb *ἀλογέω* conveys neglect but I do not see how it would fit. In the Greek, to agree with the Latin, *ὁ λόγος* must be turned into an accusative, so that seems out of the question as a base from which the Latins drew.

On the other hand the Latin *verbum* serving for a nominative or

accusative distinctly answers the requirements of *subject* or of *object*, so that it is more likely that a Latin base is responsible for the change. How could it occur? Instead of *seminatur*, originally *seritur* (cf. *a*) may have been used. Could *seritur* have become confused with *segniter* (a synonym for *negligenter*)? But then we do not account for *suscepiunt* instead of *seminatur* or *seritur*. Sero, sevi could hardly have been confused with sero, serui ("join in, engage in, put together"). I would like someone to exercise his ingenuity here. I have never seen an explanation offered.

The strange thing is to find *a* opposing both *d* and *D^{sr}*, for elsewhere *a* = *D^{sr}*, so that *D d* here are probably not basic. Even *b-q* are together for the whole sentence, which absolutely proves that we have the correct *b* base. The omission by *syr sin* is significant. He probably saw the utter conflict between Latin and Greek, and therefore dropped the words. The omission cannot be basic. Observe the *persian* (*syr hier* wanting). I recapitulate. *Gr^{omn}* (*aeth sah boh go arm^{vid} vgg*):—

= οπου σπειρεται ο λογος (<i>D d ff₂ g₁ syr pesh ois σπειρεται ο λογος</i>)	
<i>b-q</i> Hi autem sunt qui juxta viam seminantur	qui negligenter verbum suscepiunt
<i>a</i> Hi autem sunt qui secus viam seminati sunt	" " " "
<i>f r</i> Hi autem sunt qui circa viam seminati sunt	" " " "
<i>c</i> Hi autem qui seminantur circa viam ipsi sunt	qui negligunt verbum suscepiunt
<i>syr sin</i> Hi autem qui sunt juxta viam illi sunt	qui audiunt verbum (<i>tantum</i>)
<i>pers</i> Id quod juxta viam cecidit homines	qui audiunt et memoriā tenent.

Mark vi. 31.

Another obscure but very interesting place occurs at vi. 31 which may well occupy our ingenuity. Here then we are offered these alternatives:

δευτε υμεις (- αυτοι) κατ ιδιαν εις ερημον τοπον	W.Sod ¹⁵⁰ 1 28 2 ^{pe} al ^{pe}
δευτε υμεις αυτοι κατιδιαν εις ερημον τοπον	NB plur sah boh
δευτε υπαγωμεν εις ερημον τοπον	D c d ff ₂ i r
δευτε υπαγωμεν κατιδιαν εις ερημον τοπον	a
δευτε υπαγωμεν εις ερημον τοπον υμεις κατιδιαν	syr pesh sin aeth diat

The Latins then only vary between

venite vos ipsi seorsum	δ
venite seorsum...	<i>fvg plur</i> (venite vos seorsum <i>vg^R</i>)
venite vos secreto	<i>b q</i>
venite eamus...	<i>c d ff₂ i r</i>
venite eamus seorsum	<i>a</i>

but there is a wide difference in Greek between *υμεις* or *υμεις αυτοι* and the *υπαγωμεν* of *D^{sr} sol*.

(A few vulgates BMT^O conflate: *venite seorsum eamus*.)

Whence then *eamus* (which must have provoked *υπαγωμεν* of *D^{sr}*, and is as old as *syr sin* and *aeth*) by *c d ff₂ i r*? Why do *b q* not join? Observe that something has happened between *b* and *f vgg*, for *secreto* and *seorsum* change places. Observe also that *a* restores this *κατιδιαν* by *seorsum* although holding *eamus*, while the *syriacs* and *aeth* convey it to

the end of the sentence, but coptic follows the usual Greek. The difference must be very old [the parallels afford no clue whatever].

What we have to find is an M in a word to correspond with the interchange of *vos* and *eamus*. The most likely seems an original *vosmet* (ὤμεῖς αὐτοὶ most Gks), this being misread in the close uncials for *eamus*. The equivalent of *κατιδιαν* may have been absent or occupied a place after *ερημον τοπον* as in *syr*. If we are correct, then *b* holds the original sense, and *c ff, i r*, with *a*, followed *d*, while the Greeks know nothing of it, but the *syriacs* and *aeth* do.

The *diatess arab* is following *Mark* here and corresponds with *syr sin* and *syr pesh*, while *vg^P* the Latin diatessaron, is *ex Matt* xiv. 13 "Quod cum audisset Jesus secessit inde in naucula in locum desertum seorsum."

In this very verse (vi. 31) occurs a remarkable change by W (alone) of *λοιπον* for *ολιγον*. If this was not suggested from the *λοιπου* of *Mark* xiv. 41 (where *αναπανεσθε* also occurs) it *might* be a change due to translation, but then *pusillum* of our Latins must have been represented by *paulatim* or *sensim* or some other word.

Mark xiv. 72.

There is a passage which ought to be a key, but it can be read as indicating Greek reaction on Latin as well as Latin on Greek.

I refer to that very difficult phrase in *Mark* xiv. 72 as to St. Peter "*και επιβαλων εκλαιεν*." This *επιβαλων* has generally been referred to the *mind*, as in our translation "And when he thought thereon he wept" which the Revised Version left unchanged, merely putting "And he began to weep" [as D *Sod*⁹⁵⁰ 2^{pe}, all the Latins and *goth*: "*et coepit flere*"] in the margin. But in the N.T. out of seventeen other occasions where *επιβαλλειν* is used, in no less than eleven passages it is used with *τας χειρας* [*Mark* xiv. 46 (in this same chapter), *Matt.* xxvi. 50, *Luke* ix. 62, xx. 19, xxi. 12, *John* vii. 30, and 44, *Acts* iv. 3, v. 18, xii. 1, xxi. 27]. Now the Coptics so understood it at *Mark* xiv. 72.

Sah has *και εβαλεν την χειρα αυτου κλαιειν*.

Boh has *και επιβαλων την χειρα αυτου εκλαυσειν*. That is, he threw up his hand, he covered his face with his hand, as he choked down the sobs. Is this an interpretation or is the old Latin base responsible?

For *Et coepit flere*, the original may have been ETINCEPITFLERE, and this is not unlike ETINJECITFLERE.

Whether *injecit* could be used without *manum* colloquially I do not know.

There are some passages in *Plautus* which suggest elision of different kinds, but none as direct as required to support such a supposition here.†

† CAPTEIVET ii. 2. 16/18 we read :

Tynd. Nunc senex est in tonstrina ; nunc jam cultros attinet.

Ne is quidem involucre injicere voluit, vestem ut ne inquinet.

Sed utrum strictimne attonsurum dicam esse an per pectinem.

As to this becoming *και επιβαλων εκλauseν* (or *εκλαιεν*) there are hosts of instances where the Greek exchanges the Latin perfect and infinitive for the participle and perfect, so that this need not cause any difficulty. But *inijicio* is freely used in Latin with *manum* or *manus*: "*inijicere manum aliqui*," and to summon before a judge *inijexit manum* (Plautus). So also of *jaceo* "to be cast down": "*Gnaeus noster ut totus jacet*" (Cicero), "*vultusque attolle jacentes*" (Ovid), "*Jacentes vix oculos tollens*" (Ovid). But *jacens* will not correspond to *επιβαλλον*, so that we are thrown back on *inicio* the usual Latin equivalent in N.T. of *επιβαλλω*.

Δ and 247 *Sod*¹³⁵⁴ have *και επιλαβων* for *και επιβαλων*, while one notable Greek cursive (c^{scr}) has *και επιλαβομενος*, for the use of which we can refer to Luke ix. 47, where *επιλαβομενος παιδιου (την χειρα του* being understood) is used by most authorities. Cf. also *Luc* xiv. 4, xxiii. 26.

Blomfield's note ad loc. (Mark xiv. 72) in his Greek N.T. is clear and apposite and may be consulted for a good and condensed statement of the situation. He says "...In fact there should seem rather to be an *ellipsis*—though to determine with certainty what was originally the *plena locutio* is perhaps impossible..." To him was unknown the coptic testimony, and he closes by citing Chrysostom, Theophylact., Salmasius, Suicer, Elsner, Fischer *etc* for *επιβαλων* to be the equivalent of *επικαλυψαμενος*, "having covered his head (with his vest)," although he admits that here too while *ἐπιβάλλειν ἱμάτιον* is a frequent expression, not one example has been adduced of the elliptical use.†

As to Mark ii. 7 *fin.*

Although *εic* could drop out before *οἰc* in ii. 7 *fin.* it is noteworthy that while *d* (with all Latins except *a*) has *solus d̄s*, D^{sr} omits *εic* which the others all have. Thus D^{sr} in translating might purposely elide *solus*. Observe here that *a* against all other Latins has *unus* for *solus*, clearly retranslating *εis*. This explains several most difficult things about *a*. It appears thus that *a* was retranslating from D's Greek ‡ as explained previously, p. 127 *seq.* Thus at i. 6 *a* renders D^{sr}'s *δεερην* by *pelleu*, although *d* and the rest have *pilos*.

Here the expression is "to throw a napkin" ("about his neck" understood).

CAΠΤΕΙΝΕΙ iv. 2. 17 ... *tum genu ad quemque jecero* (the bolt from a catapult understood) *ad terram dabo*.

ASIN. iii. 2. 36.: *Nimis aegre risum continui* (without hand) followed by 40: *Opprime os* (without hand). *Is est. Subauscultemus*.

Sometimes *manum* accompanies *cedo* (*Epidicus* iv. 1. 32), sometimes not. Sometimes *dextram* is used without *manum* (*Curculio* ii. 3. 27, 3. 60). Sometimes *ostende* is used alone (*Aulul.* iv. 4. 5/25).

† So Plautus, *Asin.* iii. 2. 41: "*lacrumantem lacinia tenet lacrumans*."

‡ See elsewhere as to *εμπροσθεν εναντιον* or *ενωπιον* in Mark ii. 12, where *coram* is constant by all. In ix. 2 *coram* obtains again in all except *a* which has *in conspectu* (as favoured by *a* in St. Luke) and *k* which has *ante*. Observe v. 17 where all and W have *ἔξωτο παρακαλειν* with the Latins, D, with *Sod*⁹⁰³ 2^{pe} 604 *Sod*^{fam} †*, has *παρεκαλουν* and so *a*.

We must bear this carefully in mind. It was a very old copy of D, for at i. 7 right after this D *a* (*r*) agree in *καὶ ἔλεγεν αὐτοῖς* for *καὶ ἐκφύρυσεν λεγὼν* of all the rest. But D *d* are agreed here, so that *a* really has the foundation text of D, if not always of *d*.† Observe other places as iv. 4 *ἐγενετο* is omitted by DF *Sod*³⁰¹⁵ *d syr vg* and all Latins but *a*. So that in St. Mark *a* is a very curious and interesting witness. D *d* with *b* for control as to the base seem to represent a foundation text remarkable for shortness (still further shortened by *b*) which is agreed to in the main by the other Latins. NB are uncertain witnesses in St. Mark (NB has evidence of much retranslation from Latin) and but for the light thrown on the Graeco-Latin problem by 2^{pe} and 604 we should not know "where we were at." To the additional light provided by 2^{pe} and 604 now add the perfectly wonderful and extraordinary Graeco-Latin text found in W. Often graecising the exact Latin wording of *e* (as NB does in Matt and Luke), it deflects often to D *d*, and yet again alone to *b*,† where probably W *b* hold the true original D base, lost today in D *d* themselves. Not only is the text of *e*, as well as of *c*, transported bodily to the fourth century, but all the variations between NB and D and W and *b* and *c* and *e* and *k* are found to be anterior to 350 A.D. and have nothing to do with the period intervening between 350 and 700. The variations being so ancient makes it difficult to disentangle them, but W throws much new light on the question.

To return to *a*, observe ii. 1 *cognitum est* for *ακουσθη* (*auditum est it vg*). This seems to show clearly that *a* was translated (freely) back from the Greek, while the Latins all hold the literal sense. So at ii. 4 *δια* is rendered by *a* "propter" but *it*^{pl} = *prae* and DW *απο*. At iv. 4 all *Latt* omit *ἐγενετο* except *a*. So at iv. 14 for *seminat* we find *serit* in *a*. At vi. 55 *a* alone renders *SUPER grabbatos* for *ἐπι (τοῖς) κραββατοῖς* of Greeks including D, while *d* and *Latt* generally have *in grabatis*. At vii. 27 D^{sr} *Sod*¹⁰⁵⁰ and *a* = *λεγει*, but *d* *dixit* as *latt pl* and *Gr plur sah*, while NBLΔ write *ἔλεγεν* with *boh*. At ix. 4 *συνελαλουν* of D *Sod*¹⁰⁵⁰ 1 2^{pe} only is followed by *a n* (against participial construction all other Greeks and Latins). At ix. 42 *a* follows (C*?) D alone with *fidem habentibus* (—εις εμε) for *των πιστιν εχοντων* while the other Greeks have *των πιστευοντων* and *d* *fidem habentium*.

† Very rarely D *a d* oppose the rest, but a case occurs at vi. 28 *καὶ ηνεγκεν την κεφαλην* (—αυτου) by D *d a* only. This is the more curious because vi. 29 *init.* right afterwards *a* says *καὶ ακουσαντες* (*et cum audissent*) with the Greeks against *ακουσαντες δε* of D and *audientes autem d*, while the rest and *vg* say *quo audit*, minus the copula.

† A most striking instance occurs, almost conclusive for translation from *b*'s Latin into W's Greek, at ii. 1. Among the variations of *εισελθων* (c^{scr} *ελθων*) *παλιν* by NBL D^{sr} 28 *etc*, against *εισηλθεν παλιν* of A *etc*, and *παλιν εισηλθεν* of *d* and the Latins "*iterum intravit*," *b q* stand out for "*iterum venit*" ("*venit iterum e*") and W alone says *παλιν ερχεται* retaining the Latin order of *b d ff g_{1,2} q vg*, but giving us the *present* tense, for which *venit* will stand as well as for *ηλθεν*. Yet D's Greek and W keep sometimes very close. See ii. 21 *επισυναπτει* D alone for *επιραπει* the rest, while W has alone *επισυναπτει*! [*Sod* neglects W.] The Latins do not vary, not conveying *συν* except by *adsuit*.

In the hint I threw out in my 'Genesis of the Versions' (p. 28) my first example was Mark ii. 12 *εμπροσθεν* NBLW 187 *mg* 604 892 Paris⁹⁷ only, while *ενωπιον* by Θ⁶Φ *Sod*⁷⁰⁵⁰ 28 33 c^{cr} Laura^{A 104} *Sod*¹³⁵⁴ *Evst* 29, and *εναντιον* by the mass and D (*εμπρ. εναντιον Sod*¹⁴⁴¹). Here we have three variations for "*coram*" WHICH REMAINS CONSTANT IN THE LATIN MSS. As it is constant it may be primitive, that is it may *precede* all these Greeks. For elsewhere, the case is quite different. Take St. Luke—

- Luke**
v. 19. *Gr. εμπροσθεν* = ante *latt*^{pl} et *vg*, sed coram δ, in conspectu a d
xii. 8. *εμπροσθεν* = coram *latt*^{pl} et *vg*, sed in conspectu d
9. *εμπροσθεν* D al. vel *ενωπιον* = coram *latt*^{pl} et *vg*, sed in conspectu d
xiv. 2. *εμπροσθεν αυτου* = ante illum *latt*^{pl} et *vg*, sed apud ipsum e, presente illo δ, in conspectu ejus d
xix. 4. *εις το εμπροσθεν* Variant plur *latt*
27. *εμπροσθεν μου* = ante me *latt*^{pl} et *vg*, sed coram me e, in conspectu meo a d
xxi. 36. *εμπροσθεν του υιου του ανου* = ante fil. hom. *latt*^{pl} et *vg*, in conspectu fili hom. d f
- John**
x. 4. *εμπροσθεν αυτων πορευεται* = ante eas vadit *latt*^{pl} et *vg*, coram eas vadit δ, praecedit eas r
xii. 37. *εμπροσθεν αυτων* = coram eis *latt*^{pl} et *vg*, in conspectu eorum d f (r)
- Luke**
i. 6. *εναντιον (vel ενωπιον)* = ante *latt*^{pl} et *vg*, ante faciem e, in conspectu d f Hier
xxiv. 19. *εναντιον (ενωπιον* D) = coram *latt*^{pl} et *vg*, in conspectu c d e Aug
- Acts**
vii. 10. *εναντιον (vel εναντι)* = in conspectu *latt*^{pl} et *vg*, ante gig, coram d
viii. 32. *εναντιον* = coram *latt*^{pl} et *vg*, ante Iren 1/2 Tert, in conspectu Iren 1/2
- Luke**
i. 15. *ενωπιον* = coram *latt*^{pl} et *vg*, in conspectu a d Iren
17. *ενωπιον* = ante *latt*^{pl} et *vg*, in conspectu a d Iren Ambr, coram Tert
19. *ενωπιον* = ante *latt*^{pl} et *vg*, in conspectu a d f; om ff.

I need not make a more ample list. The matter seems quite clear that when translating Greek into Latin there result three Latin variations. When translating Latin into Greek (as possibly in St. Mark) three Greek varieties are the result. This list has already appeared under *Synonyms* in St. Mark. I reprint here for convenience of reference.

A feature also, which is quite important, is the treatment of the Greek articles in D. For instance at ii. 2 D omits τον before λογον (alone); at ii. 13 - ο (before οχλος) alone with 2; at iii. 17 D writes και τον ιακωβον for και ιακωβον τον, and και τον ιω. τον for και ιωαννην τον; at ii. 7 D adds τας before αμαρτιας (alone). This seems to show that D was translating independently from d. The others by not conforming to this perhaps indicate the second translation into Greek from Latin, which thus would be one other separate recension.

As to this matter of the article, notice:

- Mark
- | | | |
|----------|---------------------------------|---|
| iii. 26. | + το (ante τελος) | D |
| iv. 5. | + την (ante γην) | D |
| 26. | - τον (ante σπορον) | DW Sod ⁷⁵⁰ only (see Sod I ^a exc 800 288 f) |
| 28. | + ο (ante σειτος) | DW only (confusè Sod). |
| 38. | - το (ante προσκεφ.) | DW Sod ⁷⁵⁰ fam 1 28 235 2 ^{pe} 604 (see Sod) |
| vi. 29. | + τω (ante μνημειω) | DΦ min ^{allq} |
| 35. | - ο (ante τοπος) | D p ^{scr} |
| 41. | - τους (ante πεντε) | D |
| 55. | - τοις (ante γραβ.) | DW Sod ⁷⁵⁰ fam 1 2 ^{pe} Sod ³⁰¹⁷ |
| vii. 6. | - των | D |
| 21. | - οι (ante κακοι) | DW Sod ²⁴³ (cf. Δ 28 syr sin) |
| 29. | - τον | D |
| 30. | - τον (ante οικον) | D |
| 31. | της δεκαπολεως (pro δεκαπολεως) | DW ^d Sod ⁷⁵⁰ sah εις την δεκαπολιν W |
- (Observe vii. 33 - τους ante δακτυλους W^{sol})
- | | | |
|-----------|---------------------|---|
| viii. 11. | + το (ante σημειον) | D (Obs. Sod ⁷⁵⁰ 2 ^{pe} + τι) |
| 33. | - τα sec. | D ^{sr} 225 [male Paris ⁹⁷ Soden contra Schmidtke] |
- (Observe viii. 37 + ο ante ανθρωπος B cum copt)
- | | | |
|---------|--------------------------|---|
| ix. 14. | + τους (ante γραμματεις) | DI Sod ⁷⁵⁰ 273 2 ^{pe} Sod ¹⁴⁴³ |
| 15. | - ο (ante οχλος) | D Sod ⁷⁵⁰ Sod ⁴⁴⁸ |
- (Observe ix. 26 + τους ante πολλους NABLDΨ 33 Paris⁹⁷ Laura^{A 104})
- | | | |
|-----|---------------------|---|
| 31. | - ο (ante υιος) | D |
| 36. | + το (ante παιδιον) | D Sod ^{551 3015} |
| 43. | - τας (ante χειρας) | DΨ (Laura ^{A 104} Sod, male?, non Lake) v ^{scr} |
- | | | |
|--------|-----------------------|---|
| x. 21. | + τοις (ante πτωχοις) | NCDΦ Sod ⁷⁵⁰ min ^{allq} |
| 41. | + του (ante ιακωβου) | D |
- | | | |
|---------|-------------------|---|
| xi. 11. | - της (ante ωρας) | D 2 ^{pe} 245 Sod ¹¹³² |
| 22. | + του (ante θεου) | DW |
- | | | |
|----------|----------------------|--|
| xii. 23. | + η (ante γυνη) | AD* 13 [non W] Paris ⁹⁷ Sod ¹⁴⁴³ |
| 26. | - ο (ante θεος sec.) | DW Evst 18 Orig 2/3 |
- ibid. - ο („ „ tert et quart) BDW Orig^{bis}
- | | | |
|-----|------------------|---|
| 37. | - ο (ante πολυς) | N ^d DW 28 115 213 2 ^{pe} 604 Sod ^{750 1033 3398} soli ^{vid} |
| 40. | - τας | DW } |
| | - των | DW } |

- Mark
 xiii. 3. +ο (ante πετρος) DN Sod⁷⁵⁰ al^{a.1q}
 10. -τα (ante εθνη) D 2^{pe}? (Sod non Cronin) Sod²⁴³
 xiv. 47. -την (ante μαχαιραν) DW 1 124 435 2^{pe} Evst^{duo} Sod⁷⁵⁰ [non⁰⁵⁰]
 60. +το (ante μεσον) DMΦΨ Sod⁷⁵⁰ min^{allq}
 62. -της (ante δυναμεως) D
 xv. 1. +των (ante γραμματεων) NDW Sod⁷⁵⁰ 2^{pe} Sod¹³³⁷ copt
 6. +την (ante εορτην) D
 11. -τον (ante βαραββαν) D
 12. βασιλει (male Sod τω βασ.) D^{sr*} (pro τον βασιλεα) regem d
 21. +τον (ante σιμωνα) D
 +τον (ante κυρηναιον) D 2^{pe}
 40. -η (ante μαγδαληνη) D (etiam D^{soi} in ver 47)
 43. -ο (ante απο) D(W) 7¹² pauc.
 46. +τω (ante μνημειω) D 267 pauc.
 ibid. +της (ante πετρας) D(W) Sod⁷⁵⁰ pauc.
 xvi. 6. +τον (ante ιησουν) D
 9. -τη (ante μαγδαληνη) D

Combination of the itala with D and DW.

But let us continue to see what the lists proceed to tell us:

- Mark
 ii. 1. παλιν εισηλθεν 372 d et it vg (contra D^{sr} et NBL etc) παλιν
 ερχεται W = iterum venit ut b q
 4. προσεγγισαι D plur et it (praeter f l = vg offerre ut NBL
 Sod⁷⁵⁰ 372 copt προσενεγκαι) et W προσελθειν
 This is very important in view of W's independent translation.
 ibid. -αυτω DK* 2 it pl
 ibid. -εξορξαντες DW it^{pl} (non f l vg)
 6 fin. +λεγοντες DW 2^{pe} it^{pl} (non f l q vg)
 14. ιακωβον (pro λευειν vel λευει) D Sod⁷⁵⁰ fam 13 2^{pe} it (praeter
 f l q) †
 15. πολλοι οι D it vg (non Gr om οι) †
 17. -αυτοις DW fam 1 28 it^{pl}
 21. Consult DW latt.

† If this be basic, as seems probable (and cf *Orig ad loc*), we can easily account for the defection of *f* and *q*, for *f* has been seen already to depart constantly from the regular ranks, and *q* has merely been revised here [*b* is quite enough against *q*] as all the Greeks except *fam* 13 and 2^{pe}. Even W reads λευειν and 604 Paris⁹⁷ do not join 2^{pe} here. *g*₂ and *r*₂ have here been "vulgarised" also. *Syr sin* is wanting and only begins again at ii. 21.

‡ This is an important matter. All Latins hold *qui*, but the Greeks including W omit. Some Latins omit the *και* following. If πολλοι οι be original the οι was lost early in a copy which lay at the foundation of all the Greeks, for none preserve it. Yet all Latins have *qui*. (οι pro και 2^{pe}; male Sod de Sod⁷⁵⁰, habet πολλοι tantum.)

The whole verse is very interesting. At the beginning *εγενετο* is changed to *γινεται* by NBLW 33 2^{pe} 604 892* [but not Paris⁹⁷]. *Om. Sod*⁷⁵⁰. The Latin is *factum est*. NBL follow with κατακεισθαι αυτων, but not W which has ανκειμενων αυτων corresponding to D κατακειμενων αυτων and a b c d ff r with the Latin *abl.* absolute (*q* discumbente illo and *e* reverses the order). If W is retranslating *ανακ.* would be quite easy.

Mark

- ii. 23. Observe πορευεσθαι W fam 13 Sod¹⁴⁴⁴ only (ambulare *it*^{pl}, transire *c e ff*) against διαπορευεσθαι BCD and παραπορευεσθαι *rell*.
ibid. - οδονποιειν DW Eust 26 *it et δ* [contra Δ^{sr}] (*praeter a l r q*)
- 24 *init.* οι δε (*pro και οι*) DW Sod⁷⁵⁰ *it vg contra rell Gr omn*
ibid. + οι μαθηται σου D [non W] Sod⁷⁵⁰ min 1 13 28 *etc it (praeter e)*
- 25 *fin.* + οντες D *et it vg + erant ut Δ + ησαν*
26. - επι αβιαθαρ DW [non Sod⁷⁵⁰] 271 *it^{pl} syr sin*
- iii. 2. - αυτον *sec.* DW Sod³⁴⁷⁰ *it vg*
4. ειπεν (*pro λεγει*) D *it^{pl}*
- ibid.* προς αυτους (*pro αυτοις*) D *it^{pl}*
7. ο δε ιησους DW Sod⁷⁵⁰ *it vg^{pl} boh [contra sah et Gr]*
- ibid.* - ηκολουθησαν D (W. Cf. *ver.* 8) 28 124 *it^{pl}*
- ibid.* - απο (*ante της ιουδαιας*) DW 28 604 *al. pauc. it^{pl} vg*
 [Observe iii. 8. ακουοντες. NBWΔ fam 1. 13 2^{pe} *b c d e f ff₂*
g₂ i l q r δ vg, ακουσαντες D^{sr} rell gr et (a)]
15. και εδωκεν αυτοις (*pro και εχειν*) DW 372 *it vg (praeter a e q)*
19. σκαριωθ D *it^{pl}*
20. - αυτους D *et latt (αυτον Sod⁷⁵⁰. Cf. e ff posset)*
21. και οτε ηκουσαν περι αυτου οι γραμ. και οι λοιποι DW (*sed W και ακουσαντες*) *it^{qui} variant minimum*
- ibid fin.* εξεσταται αυτους D (Sod⁷⁵⁰ fam 13 2^{pe} - αυτους) *it^{pl}. Cf W εξητηνται αυτου (Rell εξεστη; εξεστιν ΛΔ c^{scr})*
26. σαταναν εκβαλλει μεμερισθαι εφ εαυτον (*pro ανεστη εφ εαυτον εμερισθη vel και εμερισθη vel και μεμερισται*) D (Sod³³⁷) *it^{pl}*
 (W *syr sin* εφ εαυτον εμερισθη - ανεστη)
27. οικιαν (- αυτου) DW *it^{pl} et cf. ord contra NBCLΔ (cf. W b c e)*
28. A wonderful commentary is offered here. For W (replacing D *d*) with *a b c e ff i q r vg^a Cypr^{bis} Ambrst aeth omit οσα αν βλασφημησωσιν* which D *d* and *f l vg* have with the rest of Greeks and *copt (syr)*. This lost line *οσα αν βλασφημησωσιν* occurs above *οσ δ' αν βλασφημηση* (or as in D, it runs *οσ αν δε τις βλασφημηση*) and was lost from -homoioteleuton probably. W and the mass of Latins remain together. D and the mass of Greeks. So that W and *itala* certainly trace to one copy of same lines as *d*.
29. - εις τον αιωνα DW Sod⁷⁵⁰ min *aliq it^{pl} Ath Cypr^{bis}*
- ibid.* αμαρτια C?DW fam 13 *Ath. Cf it. (κριματος Sod⁴, κολασews Sod⁸)*
30. εχειν αυτον (*pro εχει*) W *d it^{pl} (D εχειν - αυτον)*
31. ερχεται NDGW Sod⁷⁵⁰ fam 1 179 2^{pe} 892 Sod²⁴³ *it^{pl}*.

Thereagainst in this chapter at iii. 10 D *d* with *ff* both seem to go wrong and leave the common Latin base, for they agree with most Greeks in *εθεραπευσεν*, while KΠ *e^{scr} w^{scr}* have *εθεραπευεν* confirmed by *a b c e f g₂ i l q vg boh syr*. So far we have thought that these Latins and KΠ

were aberrant, but behold W *Sod*¹⁴ witness to *θεραπευειν*, so that it is either basic or they got it from the Latin. The latter seems pretty sure for in the next verse W gives (alone, *abstruse Sod. de D*) *ιδον* for *θεωρουν* and holds *λεγοντες* of *NDK* only (*dicentes latt*) for *λεγοντα* of the rest to agree with *πνευματα τα ακαθαρτα*. And ver. 15 *fin* has an addition only known to *a c e*.

Mark

- iv. 1. *και ηρξατο παλιν* DW (209) 2^{pe} *Sod*¹⁰⁹⁸ *it*^{pl} *sah aeth*
ibid. *προσ (pro παρα)* DW [*non min vid*] *et latt* "ad"
ibid. W controls D's Greek here beautifully for D^{sr} says *ο λαος* opposite *turba* of *d* and all *latt*. W does not agree with D^{sr}, showing *turba* and not *populus* to be basic. *Orig*^{int} uses *populus* however, probably retranslating D's *ο λαος*, so that D and *d* at one time were separate as I supposed, for *Orig*^{int} here is against all Latins.
ibid. Observe W in the rest of the verse.
 4. *-εγενετο* DF(W) *Sod*³⁰¹⁵ *it (praeter a) vg*
 5. Observe *aliud d et latt et Gr pl αλλο contra αλλα* D^{sr} 33 2^{pe} *al. pauc.* and *caecidit d rell* against *επεσαν* D^{sr} *Sod*¹¹⁷⁸
ibid. *επι τα πετρωδη* *NDW* 1 33 179 372 2^{pe} *Sod*⁷⁵⁰ 1349 1443 *latt*^{pl}
ibid. *και οτι (pro οπου)* DW *it*^{pl} (*και οπου B a? soli*)
 10. *οι μιθηται αυτου (pro οι περι αυτον συν τοις δωδεκα)* DW *Sod*⁷⁵⁰ *fam* 13 28 2^{pe} *it omn (praeter f) syr sin diatess [non pesh]*.
ibid. *τις η παραβολη αυτη* DW *Sod*⁷⁵⁰ *fam* 13 28 2^{pe} *it*^{omn} *et f vg*^T (*τας παραβολας NBCLΔ, την παραβολην A unc¹⁰ ΣΦ etc.*) De parabola illa vel de parabolis *gat aur vg^E syr et boh (εθδε)* [*των παραβαλων -εθδε sah*]
 11. *λεγει (pro ελεγειν)* DW [*male Sod. de 28*] *it*^{pl}
ibid. *λεγεται (pro γινεται)* D [*non W*] *Σ Sod*⁷⁵⁰ *a.* 28 64 124 2^{pe} *it*^{fere omn}
 16. *-ομοιος* DW *Sod*⁷⁵⁰ *fam* 1 *fam* 13 [*non 124-346*] 28 435 2^{pe} 604 Paris⁹⁷ *it (praeter f g₂) (syr)*

This is noteworthy because *all* the important sympathising cursives go with DW here, deserting *NB* which here take different sides: *ομοιος εισιν NCLΔ* 267 *Sod*¹⁴¹⁶, *εισιν ομοιος B rell*.

- iv. 17. *και διωγμον (pro η διωγμου)* DW *it*^{omn} (*praeter a b*) *vg*
 19. *-αι περι τα λοιπα επιθυμια* DW 1 28 (*cf. Sod*⁷⁵⁰ 2^{pe} 604) *it*^{pl}
ibid. *ακαρποι γινονται* DW *Sod*⁷⁵⁰ 124 *it*^{pl} *boh*^{unus}
 † 21. *απτεται (pro ερχεται)* D { *c d e f f i r (prob.; mut a)*
καιεται ,, ,, W *fam* 13 { *sah boh (accendit et*
afferet aeth) [ερχεται Gr
omn rell et minn syr]

† This is a beautiful place to consider. Notice *b* is absent from the Latins and has *adfertur*. *απτεται* has a double meaning. Here probably D^{sr} holds an original base and *d* "accenditur" is not basic, yet it must have so gone through the Latins to W who has *καιεται* with *fam* 18, and not *απτεται*. *Aeth* conflates. *Sah boh* follow the Latin, but not *syr pesh (hiat sin)*.

Mark

- iv. 29. Note here that W *Sod*¹²⁸⁰ *b e* seem to hold the base *σταν* *init. tantum*, although D with *d a c f ff g₂ i l q vg aeth* write *και σταν*, and *NB* *rell gr σταν δε* with *syr* and *copt*.
30. Similarly W *b e* join *NBCLΔ* for *πως* here, against *τινι* of DA *unc*¹⁰ *ΣΦ Sod*⁹⁵⁰ the other *Latins* and *copt syr arm aeth goth Orig*. It is possible here however that W *b e* changed with *NBCLΔ* to avoid redundancy from *εν τινι* following, for D *etc.* reverse below and substitute *εν ποια* for *εν τινι*. Origen has *τινι...εν τινι* which is probably the original Egyptian Greek, (*cf. boh*).
33. Similarly *πολλαις* is omitted by W *b c e* and *C*^{vid} *LΔΣ* some *min* and *syr aeth boh arm*, while found in *NB etc.*, and in D *rell latt* but in differing positions.
34. There is a sharp division here, for while DW *e ff₂ i q r* (*eis, mut a*) and Origen read *επελυν αυτας*, *NB* *rell gr, verss* and other *Latins* including *b c* read *επελυε παντα* (one *sah* MS 114 omits both *παντα* and *αυτας*).
36. *και αφιουσιν τον οχλον και (pro και αφειντες τον οχλον)* DW *Sod*⁹⁵⁰ *fam* 13 28 2^{pe} 604 *b c d e ff i q r* (*mut a*) *contra rell*.
- ibid.* Observe W: *και αμα πολλοι ησαν μετ αυτου* } *ordo tantusdem*
e (r) et simul multi erant cum eo*
et multae naves simul erant cum illo *b*
et aliae naves simul erant cum illo *c*
et aliae naves multae simul erant cum illo *ff₂*
et multae simul naves erant cum illo *i q, r (om naves r*, hiat a)*
- Sod*⁹⁵⁰ 2^{pe} *και τα αλλα τα οντα πλοια μετ αυτου* }
D *και αλλαι δε πλοιαι πολλαι ησαν μετ αυτου* } (*- simul*)
d et aliae autem naves multae erant cum illo
37. *μεγαλη ανεμου* BDLΔ *Sod*⁹⁵⁰ *fam* 1 *fam* 13 2^{pe} 604 *b c d ff₂ g₂ i h l q r δ vg magna venti*
- All *Latins* are accounted for except *a* (missing) *f* and *e*; *f* goes with *goth* and A *ανεμου μεγαλη*, but *e* is found as usual in company with W. *e magni venti* and W *μεγαλου ανεμου*. So in the next clause among all the Greek variations W alone with *εισεβαλλεν* practically follows *e* *inmittebantur*, but in the last part of the verse while *N** *e* omit *ωστε ηδη γεμιζεσθαι το πλοιον* W does not do so, but has *ωστε αυτο ηδη γεμιζεσθαι*.
- ibid.* - *ηδη Sod*³³⁷ *it^{omn}* (*praeter a*) *et d contra D^{sr} et δ contra Δ^{sr} vg aeth*.
(*Om claus N* e, non W*)
38. *διεγειραντες (pro διεγειρουσιν...και vel εγειρουσιν...και)* DW *Sod*⁹⁵⁰ 28 2^{pe} 604 (*εγειραντες fam* 13) *it^{pl}*
39. Observe *εγερθεις (pro διεγερθεις)* DW [*non Sod*⁹⁵⁰] *fam* 13 21 28 51 217 604 Paris⁹⁷ *al² Sod*^{al. 3} *e surgens (pro exsurgens rell)*

Mark

- † *ibid.* και τη θαλασση και ειπεν (*pro* και ειπεν τη θαλασση) DW
fam 1 2^{pe} 604 *it^{pl}*
- ibid.* Observe *φιμωθητι tantum* W *b c e ff* against *σιωπα και φιμωθητι*
D *sah boh vg^{AFLT}* and *σιωπα πεφιμωσο* NB *rell d f l q etc.* W
holds *φιμωθητι* of D but goes with *b c e ff* in suppressing one
of the expressions.
- iv. 40. λεγει W *et* N^c *soli gr it^{pl} vg* [*non* D *d a e b*]
ibid. Observe in the clause *τι δειλοι εστε ουτως πως ουκ εχετε πιστιν*,
where NBDLΔ *it copt aeth* omit *ουτως*, and substitute *ουπω*
for *πως ουκ*, W retains *ουτως* eliminating anything further:
τι διλοι εσται ουτως εχεται πιστιν, while *e q* omit both and have
only *quid timidi estis habete* (*habetote q*) *fidem*.
41. η θαλασσα και οι ανεμοι W *Sod⁷⁵⁰ b e ff q* } *Rell av. και θαλ.*
και η θαλασσα και οι ανεμοι D *d*
- v. 1. γερασσηνων NBD *it vg* ΓΕΡΓΥCΤΗΝΩΝ W
2. > ανθρωπος εκ των μημεων DW *Sod⁷⁵⁰ 273 2^{pe} 604 Sod¹³³³*
b c d e f i q r arm goth sah (om εκ των μν. syr sin)
3. > ος ειχεν την κατοικησιν D^{sr}W 2^{pe} 604 *a b c e*
[At this point W drifts away from D.]
5. νυκτος δε και ημερας (~ και διαπαντος *init*) D *it^{pl}* (*sed* W
postea διαπαντος add.)
9. τι σοι ονομα + εστιν D (*Sod¹³³³*) *latt* [*non* W]
ibid. εστιν μοι ονομα λεγ. D 372 (B *latt*) *non* W
15. - τον εσχηκοτα τον λεγ. D 17* 27 *latt syr sin* [*non* W, *sed* W
om antea et καθημενον (ut Δ c^{scr} e δ) et ιματισμενον (ut z^{scr} g₂)]
16. αυτω τω δαιμ. (*pro* τω δαιμ.) D *latt* [*non* W] *cf ad ver. 15*
αυτον τον δαιμ. D [*non* W]
[At this point W drifts away from *e*.]
17. ινα απελθη (*pro* απελθειν) D 372 *latt et e* [*non* W]
† 18. ηρξατο παρακαλειν (*pro* παρεκαλει) D *it^{pl}* [*non* W *b e*]
19. + οτι (*ante* ελεησεν σε) D [*non* W, *om claus e*] *b c d ff₂ g₂* (*i*)
syr pesh [*non copt*]
21. - εν τω πλοιω D *Sod⁷⁵⁰ fam 1 28 47 2^{pe} 604 Sod¹³³³* [*non* W]
sed it^{omn} et e (praeter f δ)
ibid. προς αυτον (*pro* επ αυτον) DNΣ *Sod⁷⁵⁰ fam 13 28 2^{pe} 604*
Paris⁹⁷ Sod¹⁰⁹⁴ [*non* W] *latt* "ad"
22. τις (*pro* εις) DW 348 *c^{scr} e^{scr} it vg quidam* [*non* b] *quis a?*
(*ις Φ*): ΕΡΧΕΤΑΙΕΙC
ΕΡΧΕΤΑΙΤΙC
ΕΡΧΕΤΑΙΙC
ex errore perantiquiss.

† Tisch is not nearly accurate enough as to 2^{pe}. I hope Gregory will make this right in the next edition.

‡ Above, at ver. 17, where all and W have ηρξατο παρακαλειν, D 225 372 2^{pe} 604 *Sod* + *a* and *a* have παρεκαλουν.

Mark

ibid. —ονοματι Ιαειρος D *a d e ff i*, sed W Sod⁷⁵⁰ 2^{pe} 604 *syr sin*
ω ονομα Ιαειρος pro ονοματι Ιαειρος.

[*ibid.* Most curiously D *d* and *e* omit *ιδων αυτον*; not so W which here deserts *e* exceptionally, but W just before this begins to abandon *e*, and this is emphasised as we proceed.]

v. 23. —πολλα D s^{cr} Sod^{quattuor} (non 050) *b c d ff i l q* [non W *a e f g₂ v g*]

ibid. ελθε (pro ινα ελθων) D [non W] *it^{om} praeter a δ syr* (cf. 157)

(25. γυνη absque τις) **ABCLΔW** *latt^{pl}* (contra D *a f rell gr*
syr arm goth et Sod^{xt} !! + τις)

26 *init.* η πολλα παθουσα D [non W] *b c d f ff i r quae...*

(Om. η vel και NΣ q)

—παρ' DW Sod⁷⁵⁰ *fam 1 11 28 68 220 2^{pe} 604 Sod^{quinque} latt*

Φ (τα υπαρχοντα αυτης)

28 267 (παντα τα εαυτης)

27. και ηψατο D *latt*

28. —οτι 28 33 372 2^{pe} *b e et it* [non DW *d f l rell gr*]

I mention this because DW are so tinged with coptic that they might have added this **ΧΕ** from coptic, while 28 33 2^{pe} follow all the other Latins, headed by *b*, and *e* contradicts W here. But vv 27/33 are very involved and impossible to solve.

ibid. του ιματιου (pro των ιματιων) **ND** 33 *it vg boh^{alt}*.

30. τις ηψατο των ιματιων μου (pro τις μου ηψ: των ιμ.) D *it vg*
[non W *e rell gr*]

36. ακουσας [non παρακουσας] AD Sod⁷⁵⁰ *plur minn omn latt*
omn (praeter e) vg copt syr.

This against **NBLΔ^{sr}** and W *e* only, an "improvement."

37. παρακολουθησαι αυτω D^{sr} *it^{pl} sequi se* (ακολ. αυτω 33 Sod¹³³³)
αυτω παρακολουθησαι (W) *fam 1 28 124 2^{pe} 604 d ff₂ g₂ gat al.*
παρακολουθησε *sic tantum W*

αυτω συνακολουθησαι E^{pl} Paris⁹⁷, et αυτω ακολ. AKΠ al. *pauc.*
μετ αυτου συνακολ. **NBCLΔ** *e goth (syr)*

μετ αυτου ακολ. αυτω *boh*

38. —και (post θορυβον) D *unc⁷ latt* [non W Sod⁷⁵⁰]

40. *init.* οι δε D 604 *it (praeter f)*

ibid. αυτος δε **NBCDLΔ** Sod⁷⁵⁰ 33 Paris⁹⁷ *Evst* 48 *it*
(*praeter e*) *vg* [ο δε W *e rell gr et Sod^{xt}*]

ibid. τους οχλους εξω D *it* (*rell παντας et W, vel απαντας*)

ibid. τους μετ αυτου +οντας D *it vg* (τους εαυτου *tantum W* 124, —μετ')

ibid. εισεπορευετο D 2^{pe} *it* (pro εισπορευεται W *rell*;
εισπορευονται M 33 273 Paris⁹⁷ Sod¹³⁵⁴ *l vg¹²*)

41. την χειρα D *latt*

ibid. θαβιτα D (*latt*)

42. ην δε (pro ην γαρ) D 179 2^{pe} *it vg* [non W]

43. —πολλα D *l e^{cr} it^{pl}* [non W]

vi. 3. ουχι και (sec loco pro και ουκ) D(Δ) *it^{pl}*

7. προσκαλεσαμενος D *fam 1 2^{pe} c^{cr} it^{pl}*

Max

ibid. απεσπειλεν αυτους (-ηξατο) D 2^{ps} *it*^{pl}*ibid.* δους D 2^{pe} (*latt*) [e is missing after this]vi. 11. -τον υποκατω D 33 2^{pe} 604 *Sod*⁷⁴⁴² *it* (*praeter c*) απο *tantum* Paris⁹⁷12. εκηρυσσον *d d it*^{omn} *vg et W unc*¹¹ *et ΣΦ Sod*⁷⁵⁰ *minn et Paris*⁹⁷,
contra εκηρυξαν NBCL *et D*^{8r} *Δ*^{8r} *copt et Sod*⁷⁴⁴! *Vide v. 25, 40.*13. αλειψαντες D *it*^{pl}*ibid.* sanaverunt *d b ff i q r contra θεραπειουν* D^{8r} NBW *rell gr*
(N.B.—The tenses are so mixed up in verses 12 and 13
between the Latins and Greeks that the “true” text cannot
be distinguished. *θεραπειουσεν* 16 *hoc loco, vide rell*)14. ο βαπτιστης DSWΩ *Sod*⁷⁵⁰ 5 *fam* 13 28 33 56? 57 58? 65
70 122 237 604 *Eust* 54 55 *it vg sah* (*pro ο βαπτίζων*)15. -προφητης ως D *b c d ff i* (*a*)17. +και εβαλεν D [*non W*] *Sod*⁷⁵⁰ *fam* 13 28 2^{pe} 604 *a b d ff i r*18. -οτι D [*non W*] 28 131 179 245 262 273 892 *a*⁵ *Sod*¹²¹⁶ *c d f ff i l vg*19. quaerebat *a b c d i q r et C** *εζητει* (*pro ηθελεν* NBD^{8r}
W rell gr omn f ff i l vg copt)21. Observe D^{8r} *κα ι γενομενης δε* (*d Et cum dies*) *sed Sod*⁷⁵⁰ 255
2^{pe} 604 *a b c ff γενομενης δε**ibid.* -οτε D *a b d f q vg* (But *cf* some *lat* and *vg*
which begin the verse *Et cum dies opportunus* for the Greek
genitive abs., thus already, as it were, having supplied this *οτε*.
But *b* has: *facta autem opp. die* and *a*: *die autem opportuno*.)25. -ευθεως DLJ 1-209 *p*^{scr} 892 *it*^{pl} *boh* (the latter has
μετα σπουδης following, which D *a b c i q r* omit)· This whole verse is most curiously treated by the different
authorities, showing great basic difficulty. W while having
ευθως μετα σπουδης plunges into direct oration, omitting *ητησατο*
λεγουσα or *ειπεν* altogether (compare also *Sod*⁷⁵⁰). *Evan* 28
omits *επι πινακι* with 213 *c vg*^A only (but D *d* omit in
Matt. xiv. 8!).26. και δια τους ανακ. D *Sod*³³⁷ *it* (*praeter c*) *vg*27. αλλα (*pro και init.*) D 2^{pe} 604 *it*^{omn} (*praeter b q* [*hiant e k*])
syr pesh diatess [*Soden* places *αλλα* in his upper notes or
margin. The *persian* omits copula.]*ibid.* -ο βασιλευς DW *Sod*⁷⁵⁰ *fam* 1 28 251 2^{ps} *a*^{scr} 604 *syr sin it vg*31. ευκαιρως ειχον D *it*^{pl}32. καν αναβαντες εις το πλοιον απηλθον εις ερημον τοπον κατιδιαν
(*pro και απηλ. εις ερημ. τοπ. τω πλοιω κατιδ.*) D *it*^{pl} *et a* [*non b* =
et abierunt in desert. loc. secreto (-in navi)] *et sah* (*boh* NBLΔ)34. επ αυτους (*pro επ αυτοις*) NBDFJ [*non* 28] 245 253 *Sod*^{751 1444}
it^{pl} *vg*36. εγγιστα D 604 *it vg proximas* (*W et rell gr κυκλω*)37. και αποκρ. D *it*^{pl} *vg*38. και λεγει DJ *it*^{pi} *vg* (*om b*)

Mark

- vi. 39. *κατα την συνποσίαν* (*pro συμποσια συμποσια*) D *it*^{pl} *vg* (*om. a syr sin* [inaccurate *q Sod*]) (*συνποσια semel LW al. pauc et Paris*⁹⁷)
41. *κατεναντι αυτων* (*pro αυτοις*) D *it* (*praeter c*) *vg*
45. + *εξεγερθεις* D *it*^{pl}
- ibid.* *προαγειν* (*προσαγειν* D⁸⁷ Paris⁹⁷) + *αυτον* D *Sod*⁷⁵⁰ *aliq it vg verss et Orig.*
- (vi. 47. + *παλαι* D *fam* 1 28 251 *Sod*¹³³³ *a b d i g₂*)
- vi. 47. *εν μεση τη θαλασση* (*pro εν μεσω της θαλασσης*) D 2^{pe} *it vg* (*in medio mari* [*d mare*], *non maris*) (*om claus c*)
48. *και ελαννοντας* (*pro εν τω ελαννειν*) D 2^{pe} 604 *it*^{pl} (*Sod*⁷⁵⁰ *ελ. - και*)
- ibid.* - *προς αυτους* DW *Sod*⁷⁵⁰ 2^{pe} *a b c d ff₂ i r* (*contra rell et verss al.*)
50. - *γαρ αυτον ειδον* D *Sod*⁷⁵⁰ 2^{pe} 604 *it vg*
- ibid.* *προς αυτους* (*pro μετ αυτων*) D 33 604 Paris⁹⁷ (*αυτοις* 2^{pe}) *a c d f ff₂ i q r* (*illis b*) *Om. Sod*^{4a}
51. Observe how in the following verse, where *λιαν* is omitted by DW *Sod*⁷⁵⁰ 1 28 604 [*non* 2^{pe}], *b* has only *abundantius* for *λιαν εκ περισσου*. The O.L. have *plus magis* or *magis plus* (*c*), but this can very well equal *εκ περισσου* (or *περισσως* as D 2^{pe}, *περισσος* 604, *εκπερισσως* 1) without *λιαν*. *b* appears very basic here and W agrees, which MS has not been with D regularly for some time.
53. *διαπερασαντες + εκειθεν* D *it*^{pl}
- 54/55. *επεγνωσαν ... περιδραμοντες δε* (*vel και περιδρ.*) [*pro επιγνωτες ... περιεδραμον*] D 2^{pe} 604 *it vg* (*Φ*)
55. *φερειν* (*pro περιφερειν*) DM *Sod*⁷⁵⁰ 1 2^{pe} *c*^{scr} 604 *Sod*⁸ *it*^{pl} + *περιφερων γαρ αυτους οπου αν ηκουσαν* D *c*^{scr} *it*^{pl}
56. *πλατειαις* (*pro αγοραις*) D 2^{pe} 604 *latt*
- (vii. 2 *fin.* *κατεγνωσαν* D, *al.* *εμεμφαντο*, *it* (*praeter b*) *vituparaverunt*. Observe *b* omits with NB etc etc.)
- vii. 4. + *οταν ελθωσιν* DW *c*^{scr} *latt*
- (*ibid.* + *αυτοις* (*ante κρατειν*) D [*non* W] *it*^{pl} *vg* [*non b e*])
6. *και ειπεν* (*pro ως γεγραπται*) D *d i* (604 *c ff₂ dicens*) *et ως ειπεν* 1 2^{pe} *c* *s* *ειπεν Sod*⁷⁵⁰ *vid cum a b qui dixit* (*conflate syr sin*)
- ibid.* *απεστι* (*pro απεχει*) L *Sod*⁷⁵⁰ 2^{pe} *Clem*^{Rom} *et Alex latt et Δ* (*male Sod Z*) *απεστη* (D⁸⁷ *αφεστηκεν*, a corruption of *απεστη* for *απεστι*, and a comparatively late one, for even *a* has *est*, as *d* opposite D⁸⁷. For *απεχει* W has *εχει*.)
9. *στησηται* D⁸⁷ W *Sod*⁷⁵⁰ *fam* 1 28 2^{pe} (*Cronin*) *it syr sin* (*pro τηρησητε*)
13. + *τη μωρα* (*post τη παραδοσει υμων*) D *it*
17. *την παραβολην* (*pro περι της παραβολης*) NB DL Δ 33 Paris⁹⁷ *it vg*
19. *εις την καρδιαν αυτου* (*pro αυτου εις την καρδιαν*) Δ Δ 265 *latt* [*αυτου εις την διανοιαν* W; - *αυτου* 238 245 *al*^{pauc}]
- ibid.* *εις τον οχετον* (*pro εις τον αφεδρωνα*) D (*it vg communiter in secessum*) Cf. *syr sin*.

Mark

- † vii. 20. quae. .exeunt (*pro το. .εκπορευομενον*) *it vg et d [non D^{sr}]* { As *εκεινα* follows in D^{sr} it shows that *d* is more consistent than D.
- † *ibid.* *εκεινα* (*pro εκεινο*) D *it vg*
22. πλεονεξια DW 28 *latt syr*
24. — και σιδωνος DLWΔ *Sod*⁵⁵⁰ 28 2^{pe} *it^{pl} Orig^{dis} syr sin*
25. το θυγατριον (— αυτης) NDWΔ *Sod*⁵⁵⁰ 1 13 28 179 273 2^{pe} *s^{scr} 604 al¹⁰ et Sod^{sex} Latt non expr.*
29. > υπαγε δια τουτον (τον ομ. D) λογον D *fam* 1 2^{pe} 604 *Sod*^{1385 (243)} *it^{pl} syr pesh*
30. εις τον (ομ. D) οικον (— αυτης) DW 1 28 *Sod*⁵⁵¹ *b ff₂ i n q*
31. ηλθεν δια σιδωνος (*pro και σιδωνος ηλθεν*) NBDLΔ *Sod*⁵⁵⁰ 33 2^{pe} 604 *latt boh et Sod*^{txt}! (*vide vii. 17 contra hos*). (*Om σιδωνος Paris*⁹⁷)
32. παρακαλουν (*pro παρακαλουσιν*) W^a 33 *d et latt (contra D^{sr} rell gr) syr (et παρεκαλεσαν copt aeth)*
- viii. 1. εν *εκειναις* + δε DW *Sod*⁵⁵⁰ *vid* 28 604 *it^{pl} goth syr sah*
- ibid.* *nec haberent latt*, but *d et non habentibus eis* and DW *Sod*⁵⁵⁰ 2^{pe} 604 *και μη εχοντων αυτων.*
2. *επι του οχλου* + τουτου D (*latt*) (*cf. L Sod*^{167 1442 δ 371 Laura}^{A 104})
- [3. *και απολυσαι αυτους νηστεις εις οικον* (ομ *εις οικον Sod*^{550 al. 2} 2^{pe} 604 *b*) *ου θελω μη* (μηποτε 2^{pe}) *εκλυθωσιν εν τη οδω* [*pro και εαν* (ομ *εαν E* 157) *απολυσω αυτους νηστεις* (+ *εως W*) *εις οικον αυτων εκλυθησονται εν τη οδω*] D 2^{pe} 604 *a b ff₂ i q r, sed cf. Matt*]
11. *συνζητειν συν αυτω* D *it vg* “*conq. cum eo*” (*d omits as do Δ δ but only because of the quaerentēs ab illo immediately succeeding. Coptic expresses this συν but not W.*
14. A very interesting place. Ordinary text: *και ει μη ενα αρτον ουκ ειχον μεθ εαυτων εν τω πλοιω*. This double Greek negative is generally understood to mean that they had in the boat a loaf, but only one. *Syr sin* alone read it: “for not one loaf was there with them in the boat.” W understood it quite the other way, reading, exceptionally with 28 2^{pe} 604 (*fam* 1 13), *ενα μονον εχοντες αρτον μεθ ειυτ. εν τω πλ.* (*Cf. Sod*^{550 1279}). D and the Latins follow suit, omitting *ουκ*, but not having the participial *εχοντες* of W. I call attention to the matter at this place because the Latins are not only agreed, but some: *b c d ff₂ i q r* supply *quem* as if reading *ΑΡΤΟΝ ΟΝ*, which D does not, so that this may be basic and the *ΟΝ* have dropped out of Greek after *αρτον*. If so these Latins all precede the Greek. The other explanation would be that *ΟΝ* crept into the Greek, but no codex seems to exhibit it.
16. — λεγοντες NBDW *fam* 1 28 2^{pe} 604 [*non Sod*^{550 vii}] *it^{pl} sah*

† This is a very curious place, for all *Greeks syr* and *copt* seem agreed as to the singular.

- Mark
viii. 17. *εστιν* or *εισι* for *εχετε* *sec.* D *Sod*⁵⁰ 2^{pe} *latt* (except *f g₂ l vg*),
syr copt [*non εχετε expr poss*]
 19. — *πληρεις* *fam* 13 237 259 *h^{scr} Paris*⁹⁷ *vid* *a b c d* (*contra D*⁸⁷)
ff₂ i k q r
 20. *ποσας σφυριδας κλασμάτων* D (*Sod*⁵⁰ 2^{pe} 604) *latt*^{pl}
 24. *ως δένδρα περιπατούντας* (= *et οτι et ορω*) *DC*²*M*² *W Sod*⁵⁰ *fam* 1
*al*¹²⁺⁺ *latt*^{pmn} *contra* *NBC*ALM*NXΓΔΠΣΦ unc⁸ minn*^{pl} *goth.*
 Yet the minority have the shorter text with all the versions
 but *goth.* Of course coptic introduces with *χε* but this comes
 before *βλεπω*, and *ορω* is absent as in *arm aeth* and *syr* as well.
 Does this place really mean that *DW latt* derive from one
 stem, while *NB* and *all the rest* from another? Or is it a
 chance place where *ορω* appeared redundant to *all Latins*
Copts Armenians Syrians and Ethiopians but only to *DWC*²*M*²
 of Greeks? That would be very curious. Examine the
 cursives.
 25. This is followed immediately by a most unusual little place.
 D begins the verse *και παλιν* and *d* with *b c † ff₂ i k q r aeth syr*
sin: Et iterum. The other Greeks have *ειτα παλιν* and *a* has
deinceps (= *iterum*), the other few Latins and *vg* = *deinde iterum.*
 In a bilingual like our Latin *b* the place would appear thus:

ΕΙΤΑΠΑΛΙΝΕΠ	ETITERVM IM
ΕΘΗΚΕΝΤΑΧΕΙΡΑ ^o	POSVITMANVS
ΕΠΙΤΟΥΟΦΘΑΛΜΟΥC	SYPEROCVLOS

From this it would thus appear that *ΕΙΤΑ* and *ΕΤ* might be confounded. Thus we are getting closer to the cardinal point. Did Greek get *ειτα* from confusion of eye as to the Latin *ΕΤ* before *ΙΤΕΡVM* or did Latin get *ΕΤ* from confusion of eye as to Greek *ειτα*? At first sight it looks more like a Greek overflow on to the Latin, but our previous training in the history of these matters urges us to walk warily. And first notice that D obtains his *και* (alone of Greeks) from his Latin *d*. Which is earlier, Latin or Greek? True, coptic goes with the Greek, bohairic reading *ἵτα ὅτι*, and sahidic *παλιν ὅτι* but in *sah* observe *και* and *ειτα* are omitted as in *syr pesh* 202. But how does *syr sin* stand? *Syr sin* adds the *και* thus 202a = *et iterum*, but 202b in *syriac* also stands for *Deinceps* as well as *Iterum*.

Secondly, observe that our training as to the witness *a* proves to be sound. *a* is quite independent of the other Latins. In this case, instead of *Deinde iterum* of *vg f l*, *a* writes *Deinceps* alone, agreeing practically with *syr pesh arm* and *sah*.

The explanation of a syriac base where *Deinceps* and *Iterum* may be considered interchangeable I think is perhaps beside the mark here, for in St. Mark our choice of base seems to lie between the Latin and the Greek. But as to the age of the readings *syr sin* comes in as a witness to show that the *και initio* was present when he copied his ms. The

† All these have *et iterum* except *c* exceptionally *et rursus*.

diatess arab also has the *καί*: "And he placed his hand *again* on his eyes," placing *iterum* later as in *aeth*.

I must leave my readers to judge this place in the light of all the other collateral evidence in other passages, observing only that while *b d k* remain together here, which is always significant, (+ *c ff₂ i q r*), *W^{sr}* goes with the other Greeks for *εἶτα*, but *W* after chapter v. presents quite a mixed text.

Observe at the end of the same verse that *D it*: *ωστε αναβλεψαι* are a unit against all the rest.

Mark

viii. 25. *ωστε αναβλεψαι* *D it vg* (*Rell aliter sed variant plurimum inter se*)

26. *Cf* Latin treatment here (except *c k*) and the rest.

27. *> ειναι οι ανθρωποι* *D a f l q vg Tert Ambr.* (*c me esse dicunt hom.*)

34. *- αυτοις* *DΔXW it^{pl}*. I place this here although *Orig* and *Orig^{int}* (with *f l q vg*) oppose, because *Δ* supports *D*, and *W* now comes in to support *X*, a thoroughly graeco-latin tribe *DΔXW*. Mr. Sanders does not group it in his list of select readings of *W* (see his p. 74), but it has some importance. (*Sod^{7050 ms} ειπεν ο κς.*)

38. *ος δ' αν* *D* (*pro οσ γαρ αν*) *b c d ff₂ i k q r* (*ος αν Sod³⁵¹*)

ix. 2. *αναγει* *DW^d 2^{pe}*, ducit *d ff₂ k**?* *i l q et δ super Δ^{sr} αναφερει*, duxit *a b c f g vg*, du... *r* [*αναφερει NB rell et WΣΦ rell gr*; in sefuit *k*]

7. *ηλθεν* (*pro εγενετο sec.*) *D al. it^{omn} vg* (*praeter δ*)

10. *οταν εκ νεκρων αναστη* (*pro το εκ νεκρ. αναστηναι*) *DW fam 1* (*fam 13*) *it^{pl} vg*

11. *> πρωτον ελθειν* *D it^{pl} aeth*

14. (*pr. loco*) *προς αυτοις* (*pro περι αυτοις*) *D it^{pl} ad eos* (*k apud eos, q cum illis*) (*syr*). [*Soli f l g vg circa eos*].

16. *αυτους* (*pro τους γραμ.*) *NBDLWΔ 1. 28 2^{pe} it^{omn}* (*exc. a*) *syr sin.*

ibid. *εν υμιν* (*pro προς αυτοις*) *D it^{pl}*. (*Variant rell.*)

19 *init.* *και* (*pro ο δε*) *DW Sod⁷⁰⁵⁰ min aliq it^{pl} boh aeth*

20. *- προς αυτου* *D it^{pl} vg*

ibid. *puerum* (*pro αυτον quart.*) *it^{pl} et Sod⁷⁰⁵⁰ fam 13* [*non 124*] *28 2^{pe}* (*et sah πρωτε = τον ανθρωπον*) [*non D d f l vg; om W*]

22. *- και sec.* *DIW Sod⁷⁰⁵⁰ min aliq it^{pl} et copt syr* [*contra morem graec. και εις πυρ... και εις υδατα*]

ibid. *αυτον post πολλας* *AC³DNXΠ unc⁸ et WΣΦ it vg* [*contra NBC*LΔΨ a*]

ibid. *βαλλει* (*vel εβαλεν*) *post υδατα* *D it^{pl} vg*

23. *Habent πιστευσαι* *Gr pl et it^{pl} vg*

24. *> τη απιστια μου* *D latt^{pl}*

25. *και οτε ειδεν* *D latt*

26. *+ απ αυτου* *D(Δ) h^{scr}* [*non 2^{pe} Cron. male vid Sod*] *Sod^{709 1178} it vg syr^{sin}*

Mark

- ix. 33. *καθαριουμ* **NBDΔWΨ** *it vg copt syr* (*καπερκαθαριουμ* *Sod*⁷⁰⁵⁰)
 36. *λεγει* *fam* 1, *ait* *it*^{pl} *vg et d contra* *D*^{gr}, *δ contra* *Δ*^{gr} [*Sod negl. lat*]
 37. *εν τω ον.* (*pro επι*) *DW* 69 73 247 *Sod*³⁰¹⁵ *Evst* 44 *latt* *in nomine*
 39. *ait* (*pro ειπεν*) *it*^{pl} *et d contra* *D*^{gr} *et δ contra* *Δ*^{gr} [*non f i k*]
 † *ibid.* - *ταχυ* *F*W* *fam* 1 *Sod*¹⁸³ 28 2^{pe} *it*^{pl} *et d* [*contra* *D*^{gr}]
syr sin arm.
 42. *περικειτο* (*pro περικειται*) *DW* *cf. latt*
ibid. > *εις την θαλ. εβληθη* *D latt*
 45. + *αιωνιον* *D* *it*^{pl}
 x. 1. *περαυ tantum* *DGA et W* *Sod*⁷⁰⁵⁰ *min*³⁰ *it vg*
(variant inter se al.)
ibid. *συνερχεται παλιν ο οχλος* *D* *Sod*⁷⁰⁵⁰ (213 2^{pe}) *it*^{pl}. *Cf. W* 28 *al.*
 5. - *υμιν* *DW* *fam* 13 28 349 *al*⁴ *b c d g₂ k r a^m*
 16. *ετιθει. . και* *D(W)* *it*^{mult} *syr*
 21. *Οτι αρas του σταυρου* **NBCDΔΨ** *Sod*⁷⁰⁵⁰ 1083 2^{pe} *it*^{pl} *vg*
 22. *εστιν γνασεν. . και* *D* *it*^{mult} *syr*
ibid. *τουτω τω λογω* *D* *Sod*⁷⁰⁵⁰ *fam* 13 2^{pe} *it*^{pl} *syr*
 23/25. *Cf ord.* *D a b d ff₂*
 29. - *η γυναικα* **NBDΔW** *Sod*⁷⁰⁵⁰ *it*^{pl} *Clem Orig*^{dis} [*Habet Ψ cum rell*]
 30 *init.* *qui* (*pro εαν*) *Latt* (*praeter k et non*) *et* *D*^{gr}
ος αν, ος ου *Sod*⁷⁰⁵⁰ 28 [*non W*] 2^{ps} 604 *goth aeth.*
 37. - *σου sec.* **BDΔWΨ** *Sod*⁷⁰⁵⁰ 1 2^{pe} *Sod*⁷¹³⁵³ *it*^{pl}
 39. - *αυτω* *DW* *Sod*⁷⁰⁵⁰ *vid* 1 28 2^{pe} 604 *al*⁵ *Sod*⁷¹⁴ *iq*
et [txt] it^{pl} *boh pers*
 41. *οι (+λοιποι) δεκα* *D* *Sod*⁷⁰⁵⁰ *a b c d ff₂ i q boh*^{pl} *syr*^{h17}
 43. - *δε* *DW* *Sod*⁷⁰⁵⁰ 2^{pe} *Sod*⁷¹³³⁷ *it*^{pl} *syr sin diatess sah*
ibid. (*pr loco*) *εστιν* (*pro εσται*) **NBC*DLΔWΨ** *Sod*⁷⁰⁵⁰ *it*^{pl} *vg copt*
 [49. *οι δε λεγουσιν τω τυφλω* (*pro και φωνουσιν τον τυφλον λεγοντες*
αυτως) *D* (2^{pe}) *a b d ff₂ i q*]
 xi. 1. *ηγγιζεν* (*pro ηγγιζουσιν*) *D it* (*praeter a*) (*ηγγισεν* 13 *Sod*⁷¹⁰⁵⁴)
ibid. - *εις βηθθαγη* *D* 604 *it*^{pl} *Orig* 1/2 *sed contra* 1/2^{dis}
 2. - *εις αυτην* *D* *it*^{mult} *sah*^{unus} *aeth*
 6. - *αυτοις* *D* *Sod*⁷⁰⁵¹ *it*^{pl}
 8. *εστρωννουν* *DW* *Sod*⁷⁰⁵⁰ *fam* 1 [*non* 118] *al. a b c (d) ff₂ i k*
 11, 13. (*Cf D latt*)
 24. *λημψεσθε* *D* *Sod*⁷⁰⁵⁰ 1 2^{pe} 604 *Sod*⁷³³⁷ *latt* *Cypr*
 27. *ερχεται* *DX* 2^{pe} *Sod*⁷³³⁷ *it*^{pl}
 31. + *τι ειπωμεν* (*ante εαν ειπωμεν*) *DΦ* *Sod*⁷⁰⁵⁰ *fam* 13 28 [*non W*
= οτι εαν ειπωμεν] 2^{pe} 604 *a b c d ff₂ i (k) r et* *Sod* [*txt*]
ibid. + *ημιν* (*post ερει* [*λεγει* *D*^{gr} *b l*]) *DMW* *Sod*⁷⁰⁵⁰ 1 13 2^{pe} 604 *Sod*⁷³³⁷
it^{pl} *syr*
ibid. - *ουν* *AC*LMSXΔ* *al. et WΨ* *it*^{pl} *et d* [*contra* *D*^{gr}]
 32. *φοβουμεθα* *D* (*φοβουμεν* *D**) *NWΣ(Ψ?)* *Sod*⁷⁰⁵⁰ *al. it*^{pl} *vg*

† *Tisch* and *Horner* neglect to mention 2^{pe}. As *W* joins 28 for this Latin omission + *syr sin* it shows that it is very old.

- Mark
ibid. ηδεισαν (*pro* ειχον) DW Sod⁷⁵⁰ ^{vld} 2^{pe} (οιδασι 604) *it arm*
 xii. 2. δωσουσιν (*pro* λαβη) D *it*
 7. — εκεινοι D *it*^{pl}
 14. +ειπε ουν ημιν ει CDMNWΣΦΖ *al. it*^{pl}
 (*ibid.* — δωμεν η μη δωμεν D *it*^{pl})
 18. venerunt b *it*^{pl} [*sed d k veniunt cum D^{sr} rell gr*]
 19. εχη (*pro* καταλιπη) DW 28 (604) *it*^{pl} *syr sin* (*cf. Luc xx. 27*)
 20. απεθανεν και (*pro* αποθηνησκων) DW 1 28 (2^{pe}) 604 *al. it vg*
syr copt
 28. — παντων vel πασων DW Sod⁷⁵⁰ 2^{pe} *al. pauc. it*^{pl} *syr sin*
 36. υπο ποδιον & plur Sod⁷⁵⁰ *et latt* (*contra BD^{sr}T^dWΨ* 28
Sod¹³³⁷ υποκατω)
 37. >ηδεως αυτου ηκ. D b d ff₂ i l r *vg*
 40. οι κυτεσθιουσιν (*pro* οι κατεσθιοντες) D *fam* 1 *it vg* (*cf syr copt*)
ibid. + και ορφανων DW *fam* 13 28 2^{pe} a b c d ff₂ g₂ i q r *syr*
hier [non e k] Male Sod de latt.
ibid. — και (*ante* προφασει) D *it* (*praeter e*) *vg*
 42. ελθουσα δε D Sod⁷⁵⁰ 2^{pe} 604 *it vg boh*^{pl} *sah Orig*
ibid. — πτωχη D Sod⁷⁵⁰ 1416 2^{pe} *it*^{pl}
 † 43. — των βαλλοντων W *fam* 1 13 [*non fam*] 28 248 Sod¹⁰³³ 1442
it^{pl} [*non a d k*] *syr sin*
 (xiii. 1 *fin.* + του ιερου D *it*^{pl})
 (2. αυτοις (*pro* αυτω) D Sod¹³⁴¹ *it*^{pl} *sah*^{unus} *et βλέπετε* D *it*^{pl}.
Cf Matt)
 2 *fin.* + και δια τριων ημερων αλλος αναστησεται ανευ χειρων D *et W*
 [*non 2^{pe}*] *it omn et e k Cypr* (*praeter l q vg*)
 8. — εσονται *sec.* DW Sod⁷⁵⁰ 213 2^{pe} 604 Sod¹³³³ 1416 1443 *it vg syr sin*
 19. θλιψεις οικαι ουκ εγενοντο τοιαυται D(Φ) 115 2^{pe} 299 Sod⁷⁵⁰ 203 1178
latt.
ibid. — ης (*vel* ην) εκτισεν ο θεος D Sod⁷⁵⁰ 27 265 2^{pe} Sod¹⁰⁹⁸ 1443 *it*^{pl}
 xiv. 3. του ιησου *pro* αυτου *prim.* [*lect. negl. Sod*] D *it*^{pl}
 9. αμην (— δε) ACFHMUWX Sod⁷⁵⁰ *al. it* (*praeter a*)
 20. λεγει (*pro* ειπεν) DΨ Sod⁷⁵⁰ 2^{pe} 604 Paris⁹⁷ *latt*
 29. λεγει (*pro* εφη) DΨ Sod⁷⁵⁰ *it*^{pl} *vg*
 (αποκρ. λεγει W 1 13 2^{pe} 604 Sod¹³³⁷)
 31. ελαλει &BDLΨ⁷¹² 892 Paris⁹⁷ *it*^{pl} *loquebatur* (*Rel*
ελεγε)
 35. προελθων &B *al. Sod*⁷⁵⁰ *et it et d contra D^{sr} plur προσελθων*
 36 *fin.* + θελεις D Sod⁷⁵⁰ 2^{pe} *it*^{pl} *vg*^{LR}
 47. και εις W b c d ff₂ k q r *syr sin* (D^{sr} και τις)
 50. >παντες εφυγον DW Sod⁷⁵⁰ *plur latt sah* [*contra boh &BCLΔΨ*]
 53. — αυτω &NDLΔW Sod⁷⁵⁰ *fam* 13 [*non 124*] 2^{pe} 604 Sod¹³³⁷
it vg Cf pers

† Tisch omits to record 28. We see that W supports 28 here against D. Only a k of Latins follow D.

Mark	
xiv. 54. καθήμενος (pro συνκαθ.)	D <i>it</i> (praeter <i>k</i>) <i>vg</i>
68. <i>Habent</i> και αλεκτωρ εφωνησεν	D <i>gr plur et latt omn</i> (praeter <i>c</i>)
72. και ηρξατο κλαιειν	D <i>Sod</i> ⁰⁵⁰ 2 ^{pe} <i>it vg et δ</i> [contra Δ ^{sr} και επιλαβων εκλαιειν]
xv. 1. απηγαγον (pro απηνεγκαν)	CDGNW <i>al. et latt</i> (quos <i>vide</i>)
11. επεισαν (pro ανεσεισαν)	D 2 ^{pe} <i>it</i> ^{omn} (praeter <i>l</i>) <i>sed hiant</i> <i>b e f i q</i> (εποιησαν <i>Sod</i> ⁰⁵⁰)
12. —ον λεγετε	DAW <i>Sod</i> ⁰⁵⁰ <i>aliq</i> 2 ^{pe} 604 <i>et Sod</i> ¹³³⁷ <i>latt</i>
19. ετυπτον αυτον καλ. εις την κεφ.	D 2 ^{pe} <i>latt sah</i>
23. και ουκ ελαβεν	D <i>fam</i> 1 <i>latt</i> ^{omn}
29. οι παραγοντες (pro οι παραπορευομενοι)	D <i>latt</i> (προαγοντες 2 ^{pe})
38. εις δυο μερη	D <i>it</i> ^{omn}
40. <i>Habent</i> ην <i>Gr plur et it</i> ^{omn} [contra NBL <i>minn</i> ^{duos} <i>et vg</i> 1/2 <i>W-H Sod</i>]	
44. ηδη (pro παλαι <i>in sec loco</i>)	BDW <i>c</i> ^{scr} <i>Sod</i> ⁰⁵⁰ 1442 <i>latt jam...jam</i>
46 <i>init.</i> ο δε ιωσηφ (pro και)	DΣ <i>Sod</i> ⁰⁵⁰ <i>pauc gr. latt</i> ^{omn}
xvi. 1. —ελθουσαι	D <i>it</i> ^{pl} (<i>sed W εισελθουσαι</i>)
3. >τις ημιν αποκυλ.	D 2 ^{pe} <i>it</i>
4. αποκεκυλισμενον	D <i>Sod</i> ⁰⁵⁰ 2 ^{pe} <i>it</i> (<i>revolutum et n amotum</i>)

NOTE.—*Soden* is very obscure in Mark as to W and ⁰⁵⁰. He merely uses a small *f* as a rule to indicate these “followers” of D. When the above list was compiled I was not in possession of the new edition of *Sod*⁰⁵⁰. I have since received it and done what I could to add this witness properly, and remedy my previous unsatisfactory study of von Soden.

P.S.—As to the historic presents in St. Mark referred to on pp. 101 *seq.* of this essay, refer to Sir John Hawkins' *Horae Syn.* p. 213/214, and observe what he says of the exceptional use of the historic present 151 times by the special translator of 1 Kings in the Septuagint. On p. 214 he sums up thus:

“In proportion to the comparative length of their works, no one of the many translators or writers of the LXX equals Mark in the frequency of this usage, though the translator of 1 Kingdoms is not very far distant from him. On the whole then it remains a notable characteristic of Mark, though not so exclusively as was claimed in the first edition of this book.”

On p. 144 *seq.* may be seen Sir John's lists of historic presents in Mark where *λεγει* (*ait*) occurs very frequently. Have we sufficiently considered the frequent use of *ερχεται* in Mark for *ηλθεν* of the synoptists, perhaps growing out of the work of a translator from the indeterminate Latin *venit*?

CHAPTER VII.

CONCERNING THE GREEK OF D AND THE TESTIMONY OF THE FATHERS IN ST. MARK.

"But if this be true for a single one of the errors examined, we are obliged to admit that a Latin translation of the Gospels already existed in Tatian's time, and, that being so, we conclude further that the text which Tatian employed was either an early Latin text or the Greek of an early bilingual text. The two hypotheses are not so very far apart; and either can be supported from the phenomena exhibited by the variants of Tatian's text; upon the whole, I incline to think that a Latin text was employed."—Rendel Harris, 'Codex Bezae,' p. 176/7.

"But scholars are only yet on the threshold of these enquiries, and immediate results are not to be anticipated. Over-hasty hypotheses and premature generalizations will not help in the end: it is to the accumulation of new material, like our Latin Clement, and to the patient questioning and cross-questioning of the whole body of witnesses, singly and together, that we must look for real advance." (C. H. Turner: St. Clement's Epistle [*in re* the Latin version] and the Early Roman Church, p. 249 in 'Studies in Early Church History': Oxford, 1912.)

(1) *As to the Greek of D.*

Another thing which we may observe in the Greek of D (which is certainly later than the Latin of *d*) is that among the harmonies which we notice in D with the Greek of Matthew or Luke the points are frequently confined to their *words*, and the process is not so much of the nature of borrowing *phrases* as of consulting the synoptic Greek for assistance when *translating* the Latin of Mark into Greek. Thus observe in the following instances *words* substituted, not *phrases*, as at:

- ^{Mark}
vii. 19. εισερχεται et εξερχεται (*pro* εισπορευεται et εκπορ.) D^{sr} sol (*cf* Matt)
x. 46. επαितων (*pro* προσαιτων *vel* προσαιτης) D^{sr} 2^{pe} Sod⁷⁵⁰ Orig (*cf* Luc)
xiii. 34. αποδημων (*pro* αποδημος) DX Sod⁷⁵⁰ pauc (*ut* Matt xxv 14)
xiv. 44. εδωκεν D^{sr} sol = Matt xxvi. 48, while *d* and latt^{pl} = *dederat* in Mark as δεδωκει the other Greeks, but *a c k* retranslating the Greek of D = *dedit* [Sod⁷⁵⁰ δεδωκεν].
ibid. σημειον D^{sr} Sod⁷⁵⁰ pauc (*pro* συσημων) (*ut* Matt)
64. δοκει (*pro* φαινεται) D^{sr} Sod⁷⁵⁰, and NΣ [*hiat* Φ] 28 [but not W] 2^{pe} [but not 604] Sod¹³³⁷ = Matt xxvi. 66
xv. 10. ηδει (*pro* εγινωσκεν) D^{sr} W Sod⁷⁵⁰ 1 13 2^{pe} Sod¹³³⁷ = Matt xxvii. 18

Observe in this same verse the reference of D is direct, for he takes Matthew's παρεδωκαν, against his *d* = *tradidissent*

Mark

(*παρεδωκεισαν Gr. plur*) which said *παρεδωκαν* a renders *tradiderunt*.

- xv. 11. *επεισαν (pro ανεσεισαν)* D (*Sod⁰⁵⁰*) 2^{pe} *ut Matt. xxvii. 20*
 17. *επιτιθεασιν (pro περιτιθεασιν)* D *et latt (praeter k superponunt)* *cf Matt Jo επεθηκαν.*
 36. *πλησας (pro γεμισας)* D *Sod⁰⁵⁰* 2^{pe} 604 *Sod¹⁴³* *cf Matt xxvii. 47*
 † 47. *εθεασαντο (pro εθεωρουν)* D *Sod⁰⁵⁰* 2^{pe} *cf Luc xxiii. 55*

(2) *As to independence of D.*

The above are interesting samples, because D has other perfect independence in translation as at:

- ii. 21. *επισυνραπτει* D^{sr} *sol (επισυναπτει W) pro επιραπτει (adsuit)*
 iv. 15. *αφερει* D^{sr} *sol (αρπαζει NCA ut Matt) pro αιρει [et Luc] (aufert vel tollit)*

(N.B.—Here it is NCA which borrow from Matthew).

21. *απτεται (pro ερχεται vel καιεται)* D^{sr} *sol*
 v. 19. *διαγγειλον* DW 1 13 28 604 (*pro απ- vel αν-αγγειλον rell*)
 26. *επι το χειρον (pro εις το χειρον)* D^{sr} *Sod⁰⁵⁰* 2^{pe} 604
 vi. 36. *εγγιστα (pro κυκλω rell omn gr)* D^{sr} *sol cum 604 (ut proximas latt^{mn})*
 vii. 4. *τηρειν (pro κρατειν)* D^{sr} *sol*
 ix. 20. *εταραξεν (pro εσπαραξεν vel συνεσπαραξεν)* D^{sr} *sol*
 x. 14. *παιδαρια (pro παιδια)* D^{sr} *sol (d pueros)*
 xi. 32. *αληθως (pro οντως)* D^{sr} *sol [Male Sod de N] (Latt vere)*
 xii. 14. *επικεφαλαιον (pro κηνσον)* D^{sr} *Sod⁰⁵⁰* 124 2^{pe} *k (et Soden⁰⁵⁰)*
 24. *γεινωσκοντες (pro ειδοτες)* D^{sr} *Orig*
 41. *καθεζομενος (pro καθισας)* D^{sr} *sol*
 xiii. 7. *θορυβεισθε (pro θροεισθε)* D^{sr} *pauc. [but θροεισθε also Matt xxiv. 6]*
 xiv. 61. *εσειγα (pro εσιωπα)* D^{sr} *sol*
 xv. 16. *καλουσιν (pro συνκαλουσιν)* D^{sr} *sol [contra d convocaverunt]*
 22. *αγουσιν (pro φερουσιν)* D^{sr} 13 2^{pe} (*latt perdux. addux. et c duxerunt*) *In Matt ελθοντες (Aliter Luc Jo)*
 29. *οι παραγοντες (pro οι παραπορευομενοι)* D (2^{pe} *προαγοντες nec mutat Cronin, sed παρ ??*)
 34. *εφωνησεν (pro εβοησεν vel ανεβ.)* D *sol*
 45. *παρα (pro απο)* D^{sr} W *Sod⁰⁵⁰* 1 124 2^{pe} *Sod¹³³⁷*

(3) *Concerning W and e; concerning the Fathers.*

Suppose that we did not own *e*. Then the first five chapters in St. Mark as represented by W would be absolutely unintelligible to us. We would simply think we had got hold of a new Greek recension of

† Tisch does not mention 2^{pe} (notaverunt c d ff₂ q). Cf also Mark xvi. 11 *εθεαθη*.

Egypt which had somehow influenced *b* and *c* in Europe. Instead of this, by the help of *e* we see another state of things altogether, and find that *b c e* were the influences on W. St. Mark's Gospel is the dark and difficult spot in textual criticism. The early quotations from it are exceedingly few, and instead of St. Mark standing out as the paramount and fundamental text used by the ancients before Origen, we find St. Matthew and St. Luke occupy this position in the sub-apostolic quotations. Did St. Mark's Gospel then remain only the European standard for one hundred years? Was it in Latin until it reached Alexandria via Carthage, or did it reach Alexandria directly in Latin or Graeco-Latin? These are the questions which may well exercise us. The early Greek quotations are very meagre. I subjoin a few for comparison.† The long one from *Const*^{vii. 31}, combining Luke xii. 35

† Mark i. 15. μετανοείτε εγγικε γαρ η βασιλεια των ουρανων.—*Const*^{ii. 53}

ii. 20. λεγει γαρ που ο κυριος περι εαυτου φασκων οταν απαρθη απ αυτων ο
(Luke v. 35). νυμφιος νηστευσουσιν εν εκειναις ταις ημεραις.—*Const*^{v. 13}

A.D. 278 Quid enim ait sermo divinus? Quis enim potest introire in domum
Mark iii. 27. fortis et diripere vasa ejus nisi illo sit fortior?

—'S. Archel Caschar in Mesop. Episc.' *Galland*^{3.589}

A.D. 254 Denique cum conversarentur in Galilaea, dixit eis Jesus Incipit filius
Mark ix. 30. hominis tradi in manus hominum et interficient eum et post triduum
resurget.—'Anon. Lib. de Rebapt.' *Galland*^{3.267}

„ xiii. 35. παντα τα προστεταγμενα υμιν υπο του κυριου φυλαξτε γρηγορευτε οπερ
Luke xii. 35. της ζωης υμων. Εστωσαν αι οσφυνες υμων περιεζωσμεναι και οι λυχνιοι
καισμενοι και υμεις ομοιοι ανθρωποις προσδεχημενοι τον κυριον εαυτων ποτε
ηξει εσπερις η πρωι αλεκτοροφωνιας η μεσονυκτιου η γαρ ωρα ου
προσδοκωσιν ελευσεται ο κυριος και εαν αυτω ανοιξωσι μακαριοι οι δουλοι
εκεινι οτι ευρεθισαν γρηγορουντες οτι περιζωσεται και ανακλινει αυτους
και παρελθων διακονησει αυτοις ηψετε ουν και προσενχεσθε μη υπνωσαι
εις θανατον.—*Const*^{ii. 51}

Although a merger of Mark and Luke, the double underlined words = distinctly Mark.

(Matt. xxviii. 1 ... και ηψε σαββατων ως ο Ματθαιος ειπε * και πρωιας ετι σκοτιας ουσης
John xx. 1 ως ο Ιωαννης γραφει * και ορθρου βαθιος ως ο Λουκας * και λιαν πρωι
Luke xxiv. 1 ανατειλαντος του ηλιος και ο Μαρκος.—*Dionalex frag. Gall 3592*
Mark xvi. 2)

Matt. xxviii. 1/6 το υπο του Ματθαιου λεχθεν ουτως εχει... εμοιως ο Ιωαννης... ο δε Λουκας
Jo. xx. 1 φησι... τουτω κατακολουθει και ο Μαρκος λεγων * ηγορασαν αρωματα ινα
Luke xxiii. 56 ελθουσιν αλειψωσιν αυτον και λιαν πρωι της μιας σαββατων ερχονται επι
Mark xvi. 1, 2, 6. το μνημειον ανατειλαντος του ηλιου * λιαν μεν γαρ πρωι και ουτος ειπεν οπερ
ταυτον εστι τω βαθιος ορθρου και επηγαγεν ανατειλαντος του ηλιου...
ηγερθη ουκ εστιν ωδε.—*Dion ibid.*

xii. 24. δια τουτο πλανασθε μη ειδοτες τα αληθη των γραφων του εινεκεν αγνοειτε
την δυναμιν του θεου (Mark xii. 24). *Petrgens* ει δε τα αληθη των γραφων
αγνοειν αυτους υπεβαλεν δηλον ως οτων ψευδων * αλλα και εν το φηναι

and Mark xiii. 35, is interesting as introducing *εσπερας* for *οψε* in Mark. The Latins *e* and *k* both have *vespera* (for *sero* of the rest). Did this Latin influence *Const*, or did the Greek of *Const* (appearing nowhere else) influence *e* and *k*? Even *W* has *οψε*, so has *D*, and *d* = *sero*. So that *e k Const* stand apart here from both the *DW* tradition and the *8B rell* recension.

Again *Dion*^{alex} gives us the usual text of Mark:

Mark

- xvi. 1. *ηγωρασαν αρωματα ινα ελθουσai αλειψωσιν αυτον*, but *D c d ff k n* (*hiat a*) *q* (*hiat b*) omit *ελθουσai*,—(*W* has *εισελθουσai*),—so that the two recensions Alexandrine and European remain quite different to the last.

Clem^{alex}.

A matter of considerable moment occurs at Mark x. 22 which may help us. Of course Clement is a free quoter, but here the quotation is quite certainly from St. Mark (*ταυτα μεν εν τω κατα Μαρκον ευαγγελιω γεγραπται*) for *Clem* begins *ο δε στυγνασας επι τω λογω απηλθε λυπουμενος*.

γινεσθε τραπεζεται δοκιμοι, ως δοκιμων και κιβδηλων λογων οντων και το ειπειν διατι ου νοειτε το ευλογον των γραφων...—*Clem Hom*ⁱⁱⁱ

- Mark xii. 29. *ως αι γραφαι λεγουσιν εφη ακουε Ισραηλ κυριος ο θεος υμων κυριος εστιν* (Mark xii. 29).—*Clem Hom*ⁱⁱⁱ. This occurs on the next page to the foregoing, and probably both are from Mark.

Jo. iii. 5 *λεγει γαρ ο κυριος εαν μη τις βαπτισθη εξ υδατος και πνευματος ου μη*

- Mark xvi. 16 *εισελθη εις την βασιλειαν των ουρανων και παλιν ο πιστευσας και βαπτισθεις σαθησεται ο δε απιστησας κατακριθησεται*.—*Const*^{i. 15}

xvi. 17/18. *του Θεου και σωτηρος ημων Ιϋ Χρν...* καθως αυτος που φησιν... φησω πασιν αμα... σημεια δε τοις πιστευσασιν ταυτα παρακολουθησει· εν τω ονοματι μου δαιμονια εκβαλουνσι· γλωσσαις καιναις λαλησουσιν· οφεις αρουσι καν θνασιμον τι πιωσιν ου μη αυτους βλαψει· επι αρρωστους χειρας επιθησουσι και καλως εξουσι.—*Hipp*^{rel al} *de charism. et Const*^{iii. 1}

- Mark viii. 31 or ...εβρα γαρ προ του σταυρωθηναι· δει τον υιον του ανου πολλα παθειν
Luke xii. 22 και αποδοκιμασθηναι υπο των γραμματεων και φαρισαιων και σταυρωθηναι
και τη τριτη ημερα ανστηναι.—*Justin*^{1trih 78}

De nouo και εν τοις λογοις αυτου εφη οτε περι του πασχειν αυτον μελλειν διελεγετο οτι δει τον υιον του ανου πολλα παθειν και αποδοκιμασθηναι υπο των φαρισαιων και γραμματεων και σταυρωθηναι και τη τριτη ημερα αναστηναι.—*Justin*^{1trih 100} (Cf *Iren*)

In both *Mark* and *Luke* *αποκτανθηναι* is used for *σταυρωθηναι* of *Justin*.

- Mark xiii. 22 *ειπε γαρ...* (follows Matt. vii. 15, 1 Cor. xi. 18, Matt. vii. 15)...και
Matt. xxiv. 11 αναστησονται πολλοι ψευδοχριστοι και ψευδοαποστολοι και πολλους των πιστων πλανησουσιν.

Neither in *Mark* nor *Matt.* is *ψευδοαποστολοι* used.

Already we have had indications in *Clem* of a lost Greek base or of a Latin original in v. 34 ἀπελθε εἰς εἰρηνην for υπαγε (πορευου some) εἰς εἰρηνην. Now we come to a much more important point. St. Mark is careful to distinguish between κτηματα πολλα (that which the young man possessed) in x. 22, and οἱ τα χρηματα ἔχοντες (generally speaking of others) in x. 23. The Greeks are agreed here, except D πολλα χρηματα and 116 χρηματα πολλα in ver. 22, but I shall give reasons for thinking that D *d* do not preserve here the original text, but rather that *b k* have it. Further observe that 2^{pe} and 604 do not coincide with D here as they so often do, and D is left alone with one cursive 116 about which we hear nothing much elsewhere, so that the change from κτηματα to χρηματα was probably arbitrary. Now in verse 22 for κτηματα πολλα *b* says *multas pecunias ET AGROS* and *k* has *multae divitias ET AGROS* and *Clement* = χρηματα πολλα και αγρους. This, as Barnard points out, is without other Greek support. The point to notice first is that *Clement* has χρηματα for κτηματα, but he adds και αγρους coinciding with *b k* of the Latins.

(ff₂ [Buchanan] has a kind of conflation of κτηματα and χρηματα writing *multas possetsionis et pecunias*.)

This passage would not mean so much to us if we had not previously had the illuminating exhibition of the first quire of Mark in the ms W, which provides us with a completely graecised text of the Latin conjunction *b e* in Mark i.-v. From vi. 9-xii. 37 *e* is missing, but is replaced by *k* from viii. 8 onwards, so that the combination *b k* takes the place of that of *b e* in the earlier chapters. Now these combinations *b e* and *b k* point to the old European-African common base of the original Latin in St. Mark. And I have stated elsewhere that *b* is probably an older form of the *d* text. We know how largely in other Gospels *Clement* is indebted to the D or "western" text whether alone or in combination, so that here when he agrees with *b* it is no accident, and when *k* confirms *b*, it links up Italy, Carthage and Alexandria.

We are now at last squarely up against this proposition. Did *b* and *k* get this reading from translating κτηματα πολλα so as to give the sense as opposed to χρηματα, or did *Clement* derive his Greek χρηματα πολλα και αγρους from the Latin of *b k*? Or are both due to a more ancient foundation, Greek, or graeco-latin going behind *Clement*? To ascertain this, or to try to ascertain it, we must enquire what the other Greeks and Latins do.

NBW then and all Greeks (but D) are agreed as to κτηματα πολλα which can be a Greek rendering of *multas pecunias et agros*, just as well as the latter can be a proper translation of κτηματα πολλα. But the fact that *Clement* says χρηματα πολλα και αγρους lends force to something earlier than the Greek of NBW etc. †

† This does not prevent *Clem* when quoting freely in verse 29 from employing και, χρηματα to cover η αγρους.

As to the other Latins, *f q* by *divitias multas* may be translating *κτηματα πολλα* or *χρηματα πολλα*; but probably the former.

c δ al. and *vg* "*possessiones multas*" or "*multas possessiones*" clearly point to *κτηματα πολλα*. *a* = *magnam pecuniam*, and is rather beside the mark. Horner's note in *sah* is inadequate, and Tischendorf, as Barnard points out, does not properly represent Clement at all. [*Soden* also neglects *Clem.*]

But it may be regarded as certain that *κτηματα πολλα* is the settled Greek text from 350 A.D. onwards. Why then should we pay so much attention to *Clement b* and *k*? For the reason that *W* in the earlier chapters of St. Mark shows us an entirely different Greek recension from any other, apparently based upon *b e* [Clementine quotations here are absent] and so, when we meet later the conjunction *b k* supported by Clement's Greek—and that after *W* has drifted away to a more conventional Greek text after chapter v.—we are forced to consider it much more particularly than we should otherwise have done.

To return to *D*. Here we find *πολλα χρηματα* without *και τους αγρους*. The order doubtless due to that of *d*: "*multas pecunias*." Now observe that the wording of *b* is the same: "*multas pecunias*" (differing from the wording of all others [*Tisch* is wrong as to *ff₂*]). He (*b*) merely adds "*et agros*." Is this a conflation? No. There is nothing to conflate. Is it a gratuitous addition? No. For the sense calls for it. It seems therefore as if *d* were the culprit who suppressed "*et agros*" thinking it an unnecessary amplification. If he did not do this, how then did all the rest get *κτηματα* instead of *χρηματα*? And how is it that *Clem* while having *χρηματα* of *D b d* yet supplies *και αγρους* with *b k*?

We are forced to the conclusion that *Clem b k* with the longest text here represent an original form, lost to *NBW* for the same reason that Mark v.-xvi. in this early text-form is lost to *W*, who uses one text (= *b c e*) in his first quire, and quite another thereafter. This later text shows traces of bilingual influence, but is of another character and cast to that used for the early chapters. Something happened then, of which we are unaware, and we can only surmise the reasons for this state of things from internal and circumstantial evidence.

One thing stands out paramount. *Clement must have been in possession of a Marcan text in chapter x. closely allied to that shown by W b e in the earlier chapters*, and so when Mr. Sanders says "Someone had to send to North Africa for the beginning of Mark" (in order to explain the situation as to his *W* in *ch. i.-v.*) I think this illustration tends to show a different state of things. It shows that this Latin text of *b + e*, *b + k*, was in existence already in Greek Egypt in Clement's day, and whether in Latin form or as a Graeco-latin, it perished in Greek Egypt (owing to the persecutions or otherwise), so that only a fragment remained accessible to *W*, and nothing of it in Greek remained when *NB* took up their task of copying.

As to these Egyptian traditions note that 28 sometimes opposes W, and goes *behind* W. For example, at Mark x. 21 we are to read with *Clem* and 28 *Sod*^{1033 1337} only: ο δε ιησους εμβλεψας (-αυτω) of the self-righteous young man rendered famous in *Matt* xix., *Mark* x., *Luke* xviii.

Mr. Barnard has supplied us with a most interesting apparatus on what follows in *Clem* as to Mark x. 23 *seq.* It is all so frightfully involved that it would be too long to discuss at length here.

His παρα θεω δυνατον in x. 27 is closely paralleled by *d* and *k* plus *ff*₂ *a*, while D in Greek with παρα δε τω θεω δυνατον is close, but 157 closest with παρα δε θεω δυνατον without the article. The δε seems to belong to the basic text, although *Clem* omits, but the absence of the article before θεω makes for a thoroughly Latin text in *Clem*.

In x. 30 the very difficult Clementine εις που (for εν τω αιωνι) which worries Barnard, for it is repeated later (Q.D.S. § 4, § 25) many pages apart, seems to represent εσθ' οπου and must be some kind of a colloquial equivalent of *in aeuo* of the *Latin b d*, which short Greek form would fit the lines of a Graeco-Latin bilingual in Clement's hands to correspond with the six letters in "INAEUO."

Another small matter attracts close attention.

x. 25. For the Greek ευκοπωτερον, *Clem* uses ευκολως, ραον, and θαττον.

Mr. Barnard says:

"ευκολως (in 938) must be a mistake, perhaps for ευκοπωτερον, the true reading in all three Gospels. ραον (in 936) appears to be unsupported, but is an easy sense variant (cp. Latin *facilius*). With θαττον (950, 440) compare ταχειον in D." As to D, there is a "window" in the parchment here which only leaves τειον, but we may assume *αχ*. This then makes four Greek variants as between D and *Clem* for *facilius* (which word is constant in Mark, Matt. and Luke among the Latins for ευκοπωτερον), namely ταχειον, ευκολως, θαττον, and ραον.

Now it requires a stupendous feat of imagination to suppose that, when quoting Mark's Greek, Clement should indulge in three alternative Greek renderings for *facilius*, and yet neglect both the common text of the other Gospels ευκοπωτερον and also that of D's Greek ταχειον, if he were not himself more familiar with Mark in a language other than Greek.

It seems quite clear from this passage that D was translating *d* into Greek. Many other places confirm this (*vide supra*). Was not Clement doing the same?

There are other things against this, however. For while *d* has in this very verse *transire*, D has διελευσεται opposite, which *Clem* (διεκδυσεται Q.D.S. §2) supports as to construction with εισελευσεται, Q.D.S. §4 and §26, but διελευσεσθαι (*Strom*).†

† But consider x. 30 "νυν δε εν τω καιρω τουτω" *Clem* with *d* "nunc in hoc tempore" in Mark's pleonastic manner while D^s omits νυν, having only "εν τω καιρω τουτω."

Of course *Clem* shows some of the same traces in the other Gospels and from Luke vi. 29, where NDW 604 892 alone among Greeks with *Clem*^{bis} *dis* *Orig*^{ter} *dis* use εις

Further *Clem* reads *τηρηματος* once (with *Σ* in Mark, *ΣB* Matt, *ΣBD* Luke) against *τρομαλιδος* of D in Mark.

I cannot clear away the labyrinth of complications—it is never possible to do so in a passage common to three Evangelists like this†—but I think consideration will show here that the Greek text of Mark was not *fixed* in Clement's day in Alexandria, and the natural inference is, in the light of all else and of W's first quire of Mark (= *e*), that a *Latin* of St. Mark's Gospel existed in Alexandria in the second century.

Consider now St. Jerome's very deliberate statement (obtained from tradition or written documents and no doubt from Papias partly or from his source) in his 'Catalogus Scriptorum Ecclesiastorum':

"*MARCUS discipulus et interpres Petri juxta quod Petrum referentem audierat rogatus Romae a fratribus breve scripsit Evangelium. Quod quum Petrus audisset probavit et Ecclesiis (al. Ecclesiae) legendum sua auctoritate edidit (al. dedit)... Assumpto itaque Evangelio quod ipse confecerat perrexit Aegyptum, et primus Alexandriae Christum annuncians constituit ecclesiam... Mortuus est autem octavo Neronis anno et sepultus Alexandriae succedente sibi Aniano.*"

If this statement be studied in the present connection it seems to me to be somewhat illuminating. St. Mark is here said to have reached Egypt with his Evangel in his pocket. What was that Evangel? If it

την σιαγωνα for *ἐπὶ τὴν σιαγωνα* with all Latins in *maxillam*, it is quite easy to presuppose a *Graeco-Latin* in Alexandria in the second century. The coptic expression here is *exñ* or *Ḍen*.

Cf Luke xiv. 26 *ἔμος μαθητῆς* twice by *Clem* alone for *μου μαθητῆς*. What is this but the *Latin meus*?

Cf also Luke ix. 29 *ἡλλοιωθῇ* D *d* (*mutata est*) *e* (*commutata alia*) *copt syr arm aeth* and *Origen, Arnob.*

Note that this follows sharply after ver. 27 where *Origen* (του δε λουκα) is alone with D and *Theodot.* for *τον υιον του ανου ερχομενον εν τη δοξη αυτου* instead of *την βυσ. του θεου*.

Of course Clement exhibits "Western" or foreign readings in the Gospels outside of St. Mark, and although they sometimes indicate apparent translation they do not seem to hold quite the same position as those referred to in St. Mark. For instance John i. 3 *χωρις* is used six times and *αυεν* only once; x. 11 *αγαθος* five times, *καλος* once, xiii. 83 *μακρον* twice, *ολιγον* once. Note however Matt. v. 19 *μεγιστος* and *maximus Cypr.* vi. 21 *νους* (*cf Justin* and *copt*), xiii. 11 *το μυστηριον*, xv. 18 — *εκ της καρδιας εξερχεται*, which occupies one line in D *d*, xviii. 20 *παροις*, xxvi. 27 *λαβετε πιετε* with *b h syr* and *Cyr Epiph* and Roman liturgy; Luke vii. 25 *διαγοντες*, xii. 11 *φερων υμας εις*, xiv. 8 *ανιπιπτε*, xxiv. 48 *φαγων* as *b ff₂ q*.

At Jo. x. 16 *και εις ποιμην* *Clem* writes with *latt*, but not *d*!

Latin appears everywhere. It can be detected in Marcion's Greek of Luke; and observe *Chron* alone at Luke ii. 7 using *ανεθηκεν* for *ανεκλινεν* where *vett plur* have *posuit* for *reclinavit* of *vg*.

We may also pause to consider the agreement of Clement of Alexandria's Greek quotations from the Epistle of his namesake Clement of Rome with the Latin version of this Epistle discovered by Dom Morin (see Turner: *Studies in Early Church History*, p. 253) in connection with a possible Graeco-Latin version of *Clem^{rom}* in Alexandria.

† See above, pp. 45/46.

was in Latin or even in graeco-latin form, Clement's heritage (within a hundred years or so) is explained as partaking largely of the Latin base of Mark's document "quod ipse confecerat" at Rome under the direction of Peter. The semitic doublets (referred to elsewhere) as gathered from Peter's preaching or instruction (and in preaching what more likely than these emphatic pleonasms), dressed in the *Latin* language of somewhat flowery rhetoric of the time, appear in Mark's narrative. Here, in Mark x. 25, we are only considering "*facilius*," but it seems a good place to quote St. Jerome's account of the transfer of the Marcan Evangel from Rome to Alexandria, whether in accord with the strict facts governing the case, or not. Athanasius continues to repeat this tradition, and Eusebius (3 § 39, 6 § 25) carefully chronicles the matter. The latter, quoting from the 'Hypotyposes' of Clement, gives his version as follows: "He says that those which contain the genealogies were written first; but that the Gospel of Mark was occasioned in the following manner: 'When Peter had proclaimed the word publicly at Rome and declared the Gospel, under the influence of the Spirit: as there was a great number present they requested Mark, who had followed him from afar, and remembered well what he had said, to reduce these things to writing, and that after composing the Gospel he gave it to those who requested it of him. Which when Peter understood he neither hindered nor encouraged it.'"

Were there any other *Greek* authority for *ταχειον*, *θαττον* or *ραον*, it would surely have been reflected in some of our Greek or Latin documents. As *facilius* is constant in the Latins, what more natural than the assumption that Clement was building on *Latin* foundations?

Remains to consider *ευκολως*. Mr. Barnard says this must be a mistake,† but this assumption is extremely doubtful. It may be intended to convey the comparative degree of *facilius* and in fact conveys also the "nimbleness" involved in *θαττον* or *ταχειον*, while being a better verbal antithesis to *δυσκολον* (*δυσκολως* in the parallels) than *ευκοπωτερον*.

Consider further Clement's unique *αποληψεται* for *λαβη* in x. 30, using the future. Comp. *a d q* "accipiet" against "accipiat" of the others [*k* "relinquet"]. And observe that D (*a b d ff₂ l* + accipiet) ADD *λημψεται* at the end of verse 30 after *ζωην αιωνιον* (*c* + accipiet there and *k* + consequetur, cf *syr sin*).

† Page 33 note, and page 35 note, "the meaningless *ευκολως*." But compare Mark ix. 43 and 47 *καλον εστι σε κυλλον...η* and *καλον εστιν σε...η* just as in Matt. v. 29 and 30 *συμφερει γαρ...και μη* where the comparative degree is absent in the introductory clauses. The Latins follow suit. Cf Mark ix. 43 47 *bonum est...quam*. In *k* indeed *bonum...quam* in ver 43, *melius...quam* in ver 47. Cf also Matt. xviii. 8 9, Luke xv. 7 xvii. 2, 1 Cor. xiv. 19, and cf Blass pp. 142/3, "for which there are classical parallels." And above: "The positive may be used with the meaning of the comparative (or superlative): this occasionally takes place in the classical language, but it is mainly due to the example of the semitic language which has no degrees of comparison at all."

Once more (*Matt* xxii. 37, *Mark* xii. 30, *Luke* x. 27) we find *Clement* following a shortened form. He has but two clauses: ἐξ ὅλης τῆς ψυχῆς σου καὶ ἐξ ὅλης τῆς δυναμῆος σου. Cf 157 *k* τ_2 (only among Greeks and Latins) and *Justin*. *Mcell*^{Ena} also thus "κατὰ Μάρκον" . . . ἐξ ὅλης τῆς ψυχῆς (*cod Ven καρδίας*) σου καὶ ἐξ ὅλης τῆς ἰσχυρὸς σου.

Finally *Mark* xii. 41/4 = *Luke* xxi. 1/4 we find in a rather free quotation the expression (*ver* 42) τὴν δὲ χηρὰν χαλκοὺς δύο... See *Barnard's* note where he says *Clem* follows *Mark* rather than *Luke*, and observe with him the Greek equivalent of the *copper* shown by

aera minuta duo *b* ff₂, aera duo *c d i q* in *Mark*.

Now *aera duo* of *d* stands right opposite λεπτά δύο in *D*^{sc} at *Mark* xii. 42. There is nothing in *D* about χαλκοὺς. In *Luke* xxi. 2 *d* has duo minus quod est codrantes opposite δύο λεπτά ο ἐστὶν κοδριντής. There *a* has duos quadrantes and *s* quadrantes duo. The *vg* has there aera minuta duo as *c f* ff₂ *i l q r*, or duo aera minuta as *e*.

It is the Latins therefore who supply "brass" or "copper" whether in *Luke* or *Mark*, so that the source of *Clement's* χαλκοὺς δύο is very clear. There is no Greek authority for χαλκοὺς, not even *D* nor *W*. The only authority is the χαλκὸν in *Mark* xii. 41, but this is quite different from *Clement's* χαλκοὺς δύο of verse 42, which corresponds exactly to the aera duo of *d c i q* (*k* follows the Greek with minuta duo).

In such a connection observe the occasional and definite agreement between *D* and *Egypt*, as at

Mark

xv. 47. τον τοπον οπου (*pro που*) *D c d* ff₂ *q arm sah*

This is the regular Coptic method which *Sod:n* overlooks by not reporting *sah* in his notes.

Tertullian.

Tertullian's first important and genuine *Marcan* quotation for our purposes occurs at ix. 6 concerning the transfiguration, which runs "nescit quid diceret Petrus." This distinctly shows the two old streams, for *NBC*LD*^{sc} 1 28 33 2^{pe} 604 892 *Paris*⁹⁷ *k boh* and *Orig*^{bls} have ἀποκριθῆ (ἀπεκριθῆ & *Orig*) while *D* and the rest and *aeth syr* have λαλήσῃ or λαλήσει, and *W* graphically λαλεῖ with *sah*, while *Sod*⁷⁵⁰ = ελαλεῖ. The Latin of *d* is loquebatur, but *a c* ff₂ *n q* = loqueretur, while *b* (with *f i l r* τ_2 δ† *gat aur vg*) has the diceret of *Tertullian* (*Tisch* neglects *Tert*). Thus in *Tertullian's* time the diceret of *b* had not been changed to the responderet of *k*, and *sah* shows that the first Egyptian flow of the text was diceret or λαλεῖ and not ἀποκριθῆ. Hence ἀπεκριθῆ of *Origen* and his friends (observe

† δ indeed has diceret right over Δ^{sc} ἀποκριθῆ. Correct *Tisch* Δ to Δ^{sc}. He hardly ever distinguishes, which is most annoying, as Δ in *St. Mark* so constantly goes with the Egyptian group that we must know when δ opposes.

that 33 Paris⁹⁷ are involved in the change) is younger than Tertullian or forms a different recension. *Sod* quotes *Orig* for λαλει, but see *Tisch*.

(The Persian here, if correctly translated, has a very curious way of putting it: "*Et adhuc prae metu concepto ac terrore in sermone erat,*" thus obviating the difficulty of using either λαλησει or αποκριθη, but holding the graphic λαλει by innuendo.)

Mark

- xiv. 13. Tertullian's next important quotation is "Cum ultimum pascha dominus esset acturus missis discipulis ad praeparandum *Invenietis* † inquit *hominem aquam baiulantem*. Now no Greeks Latins nor *syr copt* appear to have anything concerning this man but that "*a man (ανθρωπος)* will meet you (in Luke as in Mark, all *υπαντησει* or *απαντησει* and all *occurret vobis*, or *obviabit d* in Luke), not that "*ye will find a man.*" The only authority for *invenietis* is the *aethiopic*, another link between Carthage and Greek Egypt! Talk of Latin texts in Egypt. Here is as startling an instance as any I have brought forward elsewhere. It is not noticed in Tischendorf nor by Horner, nor by von Soden in his, the latest, critical edition.

Unfortunately there seems nothing else to be gleaned from Tertullian's scanty references to the Marcan Gospel, but if it had been held in that esteem which modern scholars accord to it it is impossible to conceive such neglect of it by the early Church Fathers, for one and all they prefer to cite from St. Matthew and St. Luke.

Justin.

- viii. 31. As to *Justin's* use of *σταυρωθηναι* for *αποκτανθηναι* all seem to be against it except *Iren* and *Clem*, and D has *και αποκτανθηναι* on one line, but *d* omits altogether, thus throwing out of gear the relation of Latin to Greek for no less than eleven lines. They only come together again in ver. 34 where

d has *deneget se ipsum*
et tollat crucem suam } in two short lines

and D, just before turning the page, puts this into one line:
αρησασθω εαυτον και αρατω τον στρν αυτου.†

Thus *d* probably was aware of a textual difference. To show how one matter can illustrate another, a reference to Evan 157 will show another (unique) omission in that ms in this verse of *πολλα παθειν και §*

† So two mss, and the two others *convenietis*.

‡ We have to infer from this that the Greek of D or of the parent of D, although occupying the left-hand page of honour, was copied *after* the latin side *d*.

§ b exceptionally has "*omnia pati et.*"

which seems to show that there was some trouble in an old parent as to the line arrangement of both *d* and 157. In the long lines of D^{sr} *καὶ* begins six consecutive lices in vv. 31/32 so that there was room for trouble.

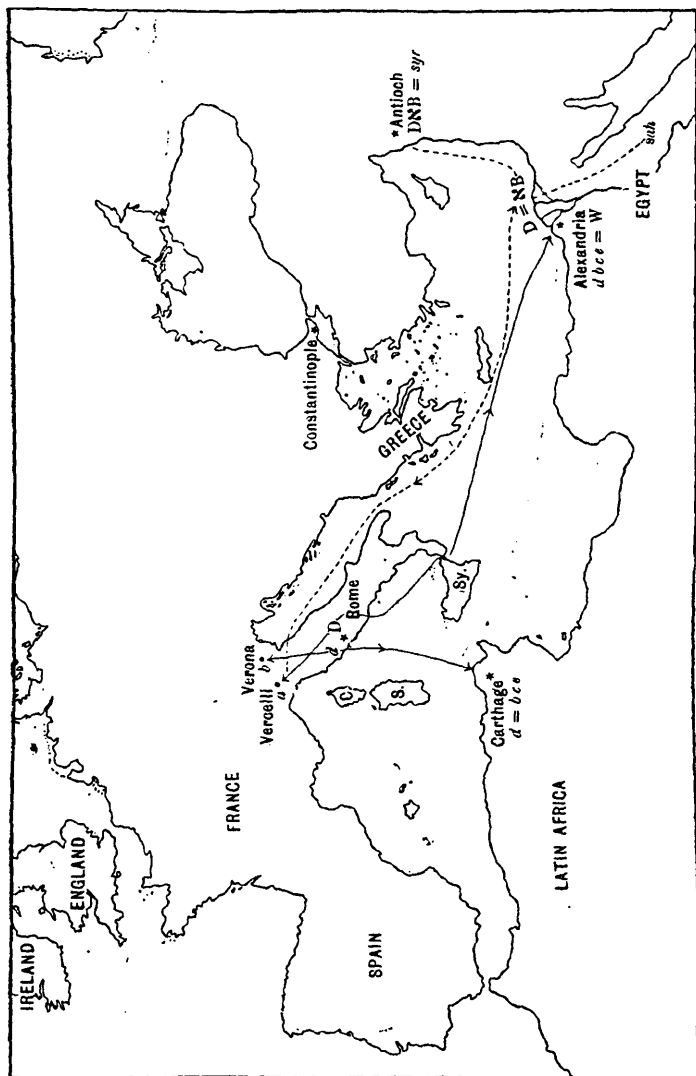
Add to this that in the versions the word for *παθεῖν* and *pati* has been somewhat expanded to include torture, as

pers^{int} multum cruciatum pateretur,

aeth^{int} multum injuriae inferrent,

and it begins to look as if a complicated interraction among early documents had confused *pati*, *crucifigi*, and *occidi*.

POSSIBLE COURSES OF TRANSMISSION OF ST. MARK'S LATIN,
GREEK, AND OR GRAECO-LATIN GOSPEL.



CHAPTER VIII.

B IN ST. LUKE'S GOSPEL.

Example of editing by B.

- ^{Luke} viii. 25. — *καὶ υπακουουσιν αὐτῷ* B 604 and *aeth* (Cf *Marc* iv. 41). Possibly a harmonistic attempt. If the omission be really neutral, why do *W-H* not follow it? [*Soden's* only new witness is 050*? Now 050 throughout *Luke* is close to B, in *Mark* to D as well as B, while in *Matthew* it favours *Σ* as much as B.]

The "longer" text in B.

- xii. 14. We have to choose between

or	κριτην simply	D 28 33 c d syr cu sin Tert ^{marc}
	κριτην η μεριστην	NBL min alig
	δικαστην η μεριστην	AQRWXΓΔΠ unc ¹⁰ al. pl (μερ. η δικ. c ^{scr} <i>aeth</i>) αρχοντα η κριτ. η μερ. Sod ¹¹³² while 157 treats us to αρχοντα και δικαστην (ex <i>Act</i> vii. 27)

Tertullian is very definite for *κριτην* alone. The *sah* is mixed, and *Horner's* text follows the ms which chooses *μεριστην* as a substitute for *κρ. η μερ.*!

I think there can be no doubt here who has the correct text, and that is the small group D 28 33 c d syr cu sin *Tert.* Cf. *Merx* vol. ii. p. 302 "Das jüdische Recht kennt keine besondern Erbtheiler, es war Aufgabe höchstens eines *רַב* = Richters."

157 emphasises the matter of an amplification by its improvisation from *Acts* vii. 27 (= *Exod.* ii. 14).

Then again close by at *Luke* xiii. 27 — *ποθεν εστε* D 56 58 61 291 d (e) *Clem^{rom} Orig Hier*, clearly the "shorter" text, not adopted by B nor by *W-H* nor by *Soden*.

Rough List of Approximate Solecisms.

(For further particulars see Part II. under "Differences between *Σ* and B.")

- ii. 22. — *του (ante καθαρισμου)* B^{sol}
 47. — *οι ακουοντες αυτου* BW (*Orig^{int}*) Ψ?? [*Sod non Lake*]
 48. *ζητουμεν (pro εξητουμεν)* Σ* B 69 (6^{pe}?) followed by *W-H*, but this is *coptic* again! *Sah* has plainly the present *ἐγγινη*. The imperfect would have the prefix *παι* (and the perfect *εταν*). *Boh* two mss express this imperfect *παικω†* against *ἐκω†* by all the rest. But *boh^{p1}* actually write *ζηππε ις πεκιω† πεμ ανοκ παινοι πεμκαρ ηρη† πε ἐκω† ηρωκ*: "Behold thy Father and I we were grieving in heart, we seeking thee."

- iii. 4. *βιβλω* B^{sol}

Luke

- iii. 8. αξιους καρπους (*pro* καρπους αξιους) B *Orig soli* (*contra rell et Orig^{int} bis*)
33. — Αμιναδαβ B^{sol} (owing to confusion as to whether to read Adam or Aminadab; see coptic versions which vary here). Actually omitted by *W-H* on the sole authority of B.
- iv. 23. γενομενα εις την καφαρναουμ (*pro* γεν. εν τη καφ.) NBW (DL *fam* 13 604 892) followed by *W-H txt* without marginal alternative.
- See also
44. και ην κηρυσσων εις τας συναγωγας (*pro* κ. ην κηρ. εν ταις συναγωγαίς) NBDQWΨ *min pauc.*
- v. 3. εκ του πλοιου εδιδασκεν (*pro* εδ. εκ του πλοιου) B^{sol} followed by *W-H*. This change of order is adopted by ND *d e* but εν τω πλοιω εδιδ. is their version.
17. +οι (ante νομοιδιδασκαλοι) } B^{sol} B goes wild here about the +της (ante κωμης) } article. Having οι φαρισαιοι with BS a few *boh* [not *sah*, see D τους φαρ.] but following it και οι νομοδιδασκαλοι (without *boh sah*) οι ησαν εληλυθοτες εκ πασης της κωμης της Γαλ. The latter quite alone and unnecessary.
19. παντων (*pro* του Ιησου) B^{sol} Cf Marc ii. 12 harmonistic omission
- vi. 26. —οι πατερες αυτων B 604 *syr sin sah soli*
31. —και υμεις B 604 Paris⁹⁷ a ff₂ l *W-H*
34. —εστιν B 604 e *aeth* [*W-H*]
37. δικαζετε B Paris⁹⁷
- ibid.* δικασθητε B^{sol}
- vii. 35. δικαιωθη (*pro* εδικαιωθη) B^{sol}
39. ο προφητης BΞ et P^{scr} soli et *W-H*
47. +και (ante ολιγον αγαπυ) B 892 Paris⁹⁷ soli cum *Eust antiq gr-copt* (*post fragm Tr, vide Amélineau, p. 52*)
- viii. 13. αυτοι (*pro* ουτοι) B^{sol} (*Sod^{duo} cf. a c r*)
23. >εις την λιμνην ανεμου B Paris⁹⁷ a soli
25. —και υπακουουσιν αυτω B 604 *aeth* (*Sod⁷⁵⁰*)
27. τις ανηρ B^{sol}
35. —του (ante Ιησου) Instead of accusing B everywhere (I have not referred to the frequent loss of *ο* before Ιησους) of slurring the article in connection with our Lord, we may perhaps connect this also with Latin influence [see just above viii. 29 απο used for agency instead of υπο by BΞ alone = *a* of Latin]. *W-H* actually place του here in viii. 35 in square brackets as if B had done some clever thing. In viii. 41 they are pleased to omit on the strength of N*BPS c^{cr} (N corrector thought differently!). *Soden* reports no other witness for —του at viii. 35.
43. —εις ιατρος προσαναλωσασυ ολον τον βιον B *arm, cf. D sah etc.* Omitted by *W-H*. Noted in 'Genesis,' p. 401.

Like

viii. 45. — και οι μετ αυτου BII 604 *min^s sah (syr)* In Mark there is not countenance for the omission, the phrase being ελεγον αυτω οι μαθηται αυτου. How did the omission arise here then? (followed by *W-H*, no word in margin). Well there are two variations of reading, και οι μετ αυτου EGH *etc* and και οι συν αυτω NACDW *etc* and Ξ so often with B. Such “doublettes” either indicate an original basic omission, or hesitation due to doubt as to which reading to adopt, finally resulting in rejection of both. Here, especially as Ξ deserts B, it is possible that the omission is a mistake.

ix. 18. συννητησαν B^{so1} *cum* 157 245 f.

62. — προς αυτου B^{so1} 604 and *sah* 1/3 or possibly 2/3. Due probably to inversion of order here.

x. 1. — αυτους B 604 Paris⁹⁷ *et Eus^{dem} (Contra Tert^{marc} lib “Hi . . . in civitates mittebantur”).* This does not seem to be a legitimate “shorter” text, although witnessed to by *Eus*.

Cf. ii. 3 εαυτου pro ιδιαν supported by *Eus*.

Cf. Canon Cook's remarks as to *Eus*.

“Now when we once more apply these observations to a text which on other grounds we maintain to be substantially or completely identical with that which was published under the influence of Eusebius, we are driven to the conclusion that such characteristics are to be looked for; and that, so far as they can be shown to exist, they impair, if they do not overthrow, the authority of that text in matters so weighty as those to which we have called attention in this discussion.

“That Eusebius was an enthusiastic admirer, a devoted adherent of Origen no one need be reminded who knows aught of the history of that age, or who has read, however hastily, his history of the early church; that in all questions he would defer absolutely to the authority of Origen, especially in questions of criticism, is almost equally undeniable; nor do I hesitate to state my immovable conviction *that in that influence is to be found the true solution of the principal phenomena which perplex or distress us in considering the readings of NB.*”

But if this be so, why do not *W-H* omit αυτους here, for *Eus* replaces *Orig*?

For an example of Origen's looseness consult Luke x. 19 ιδου δεδωκα (*vel διδωμι*) υμιν την εξουσιαν πατειν (— του) επανω οφ. και σκορπ.

This του with the infinitive is omitted by Origen four times, although he has it twice elsewhere with *Eus* and *Bas*. It is also omitted by *Cyr^{ador. abac}* (against *Cyr^{luc}*), by *Thdt* 2/3, by *Epiph*, by *Caes^{ur}*, by *Macarius*, by *Antioch^{hom}*, by *Athan^{quater}*, by *Just^{try}* (καταπατειν), but against all mss except *W fam* 1 (where 118 does not agree to omit it).

This is a beautiful place to stop at and think this over, because in the very same verse B gives us a reading την δυναμιν την του εχθρου only supported by Origen, but he thus only once out of six times!

Note Luke xii. 42 του διδουαι (or του διαδουαι **N** (e)) of most and *Orig* 1/2 is opposed by this selfsame *Origen* 1/2 with διδουαι and DLQ(W)X + two *Evsst*^a only (and *d* "dare" against *ut det* of the rest).

Luke

- x. 24. "και ακουσαι (+μου) α ακουετε" B alone, not followed by W-H, yet *sah* SUPPORTS! Could anything tie *sah* and B closer together? Add Amélineau's T¹?, another ms from Egypt but Amél. prints του. (see below x. 38).
27. του θεου (pro του θεου σου) (H only supports B*)
- και *prim* B^{ol}
31. -εν Only B 1 [*non fam*] Paris⁹⁷, cf. latt *f i l q* (*sah et boh* variant inter se) *aeth*^{int} "per"
35. εκβαλων εδωκεν δυο δηναρια B alone has this order with *sah*.
38. -εις τον οικον αυτης B. Not followed by W-H, yet *sah* omits! (see above x. 24.)
42. ολιγων δε χρεια εστιν η ενος B^{sol} (cf. **NC**²L 1 33 Paris⁹⁷)
- xi. 9. ΚΑΓΩ ΥΜΙΝ ΛΕΓΩ ΥΜΙΝ ΛΕ ΑΙΤΕΙΤΕ B (pure error not recorded by *Tisch*.)
11. και αυτι (pro μη αυτι) B *Epiph* (and 234 apparently; also Γ μη και αυτι) Not adopted by W-H.
- ibid.* -αρτον μη λιθον επιδωσει αυτω η και B only of Greeks with *ff i l r₂ sah syr sin arm Orig Epiph W-H*.
12. -μη B (and L 892 *sah*). So W-H without a word in the margin; see x. 24 38.

This is a clear case of "improvement," yet I may really rank it here, as L does not strengthen B at all. How W-H can look upon L as an independent document justifying their course passes my comprehension. W-H follow **NBL** alone Mark i. 39, xvi. 4, BL Luke xvii. 12 33, xxiii. 39 42, not **NBL** xi. 27. Verses 11 and 12 offer here an example of extreme condensation by B. It is a "shorter" text, but very wild.

xi. 15. βεζεβουλ **NB** only (as in Matt. x. 25) with Paris⁹⁷ βεζεβουλ *vid.* Followed by W-H against βεελ. or βελ. of others and versions.

xi. 36. εν τη αστραπη B *sah boh*

42. -του θεου B* (as *Tisch* says *suppl³ et vid jam²*)

There is an excuse for this omission, although harmonistic, for του θεου does not occur in the parallel.

In Luke it is...και παρερχσθε την κρισιν και την αγιπην του θεου. ταυτα εδει ποιησαι κακεινα μη παρειναι.

While in Matt. xxiii. 23...και αφηκατε τα βαρυτερα του νομου την κρισιν και το ελεος (or τον ελεον) και την πιστιν ταυτα εδει ποιησαι κακεινα μη αφιεναι (or αφειναι).

There is a very pretty exchange as between St. Matt. and St. Luke of παρερχσθε and αφηκατε, and at the end of παρειναι and αφειναι, but the matter you see does not turn on this at all.

Marcion^{Epiph} is definite about του θεου and so is *Tert*^{marc}, and if B omits because του θεου is not in Matthew so much the worse for B.

That there was consultation of the parallel can now be proved, for B* (again corrected by B² or ³) with N^c if you please (not N*) L 13-346-556 [non 69-124] 604 calmly substitute St. Matthew's *παρειναι* for St. Luke's *αφ*. N* 57 y^{scr} have *αφειναι*, and A compounds and conflates with *παραφειναι*. The rest with B^{cor} *αφειναι*. So NBLA all looked up St. Matthew. The division among the 13 family is here quite instructive. [*Soden's* text tumbles into this trap, having *παρειναι*].

Luke

xii. 22. —αυτου B c e

28. αμφιαζει B

58. —απ' B 892 *Sod*⁸ 371. That is to say *δος εργασιαν απηλλαχθαι αυτου* instead of *απ' αυτου*, a kind of partitive genitive. So also *Clem*^{ex} *Theodot* *Basil* (and *Orig* thus: *επαν μη ευρεθη τις δεδωκως εργασιαν απηλλαχθαι του αντιδικου*).

The Egyptian versions are rather circumlocutory here, *sal*⁸⁹ omitting *απ αυτου*. *W-H* place *απ* in square brackets in the text on the authority of B for omission.

Clem's quotations are, first: *τοῦτο τὸ σαρκίον ἀντιδίκον ὁ σωτὴρ εἶπεν...καὶ ἀπηλλάχθαι αὐτοῦ παραινεί κατὰ τὴν ὁδον*.... (from *Theodotus*),

and, secondly (*Strom*) *Ἦδη δὲ καὶ ὁ σωτὴρ αὐτὸς...τὸ μισεῖν καὶ τὸ λοιδορεῖν κεκώλυκεν καὶ, Μετὰ τοῦ ἀντιδίκου βαδίζων φίλος αὐτοῦ πειράθητι ἀπαλλαγῆναι φησὶν* (exactly as *sal*⁸⁹).

Barnard remarks: "The peculiar form of the quotation in (527) also supports the omission." Clearly it has weight in that direction, but it does not mean that B is *right*. It is more likely a preferential attitude shared by B and *Clem* and *Basil* against the rest.

Cf ii. 37. *αφιστατο του ιερου (-απ)*. N supplies *εκ*.

xxiii. 14. *κατηγορετε αυτου (-κατ')* NALA against B.

xiii. 7. *τον τοπον (pro την γην)* B* and 80 only, not followed by *W-H*.

17. *γενομενοις (pro γινομενοις)* B^{sol} with 440 (N^cAD *γεινομενοις*, N* *λεγομενοις*)

27. *και ερει λεγων υμιν (pro και ερει λεγω υμιν)* BT 892 ONLY. Westcott-Hort actually follow this against the omission of *λεγω* by N 225 *it vg sal boh syr pesh diatess (arm) Lucifer*. Not a sound is to be heard from their margin! Yet all other authorities except those mentioned above have *λεγω*, and *aeth syr cu sin hier* specifically. Not only is *W-H* the standard N.T. in universities and theological colleges, but it has been introduced broadcast into our schools. Imagine the schoolboy when he comes to *και ερει λεγων υμιν ουκ οίδα ποθεν εστε*. He will require an explanation. And the tutor will say "Well, my boy, it is New Testament Greek"—(for which tutors have a profound contempt)—"you must remember it is not classical." And so the boy, not knowing that BT are alone responsible for

Luke

λεγων (and that the *syriac* says definitely "Then He will say to you Amen I say (to you)"), goes away with the idea that St. Luke was a very poor writer.† [*Sod* adds none for λεγων.]

- xiii. 32. I cannot help following the above with this illuminating example. At the end of the verse B (with 56 346 *a a₂ b c e f l m q r r₂ aur vg copt syr cu sin sch pesh arm aeth Orig^{int} bis*) writes *και τη τριτη ημερα τελειουμαι*, supplying *ημερα* against the rest of the Greeks. Westcott and Hort refuse to follow (although adopting the difficult λεγων above). Their text and margin are both silent, and the text is simply *και τη τριτη τελειουμαι*. I do not say that *W-H* are wrong to exclude *ημερα*, but I do say that as an exponent of the shorter text B fails lamentably here to come up to the standard.
- xiv. 1. Again, immediately following B falls into an error (only made by † NK 892 besides) dropping the second των after αρχοντων (duly recalled by *W-H* by placing it in square brackets) and writing *και εγενετο εν τω ελθειν αυτον εις οικον τινος των αρχοντων φαρισαιων* instead of *των αρχοντων των φαρισαιων*.

This is simply an error from APXONTΩNΦΑΡΙCΑΙΩN.

32. εις ειρηνην (-τα) B p^{scr} soli
- xv. 4. εχων . . . απολεση B
10. - των (*ante αγγελων*) B^{sol}
24. εξησεν (*pro ανεξησεν*) B Paris⁹⁷ sah boh (*syr*)
- xvi. 1. οικονομους (*pro οικονομον*) B* sol. Same verse B* drops αρχοντα αυτου after τα υπ'.
15. ενωπιον κυριου (*pro ενωπιον του θεου*) B only, opposing everything else, while του θεου is confirmed by the mass, by the versions and by *Ignatius* and *Const παρα θεω*, = 243 Paris⁹⁷ παρα τω θεω. Observe here how Paris⁹⁷ opposes its friend B but sides with *Ignatius*.
- xvii. 12. - αυτω BL [*male von Soden de 157*] *W-H et Sod txt*
19. - η πιστις σου σεσωκε σε B alone with sah 6/9 [*contra rell et Tert^{marc} dis*]
28. οικοδομουν B^{sol}
34. δυο επι κληνης (-μιας) B [*W-H*] alone with *c gat vg^{CT}* [against sah boh which have it expressly]

† One cannot afford to overlook matters even of a single letter. Thus, in Eustathius' criticism of Origen "De Engastrimutho dissert.," Allatius' translation of *περι δε του Λαζάρου γράφω* reads: "Ad Lazarum accedo," as if Eustathius were speaking, whereas some MSS read *γραφω* which entirely changes the sense and makes the following passage that of Origen, so that "accedo" would be quite wrong, although graphic enough as a free translation of *γράφω*.

† Tisch omits ✠ in ed. viii.

W-H take the trouble to enclose *μίας* in square brackets, but it stood in the text always as *boh* and *sah* witness, for on the slightest provocation they would omit such a thing in accordance with their method of expression.

Even Paris⁹⁷ has it.

- xviii. 12. ἀποδεκατεω **Σ*B** only (not even Paris⁹⁷) seems purely preferential over ἀποδεκατω (= ἀποδεκατω) of all others as well as *Orig Bas Cyr*. Is it conceivable that no trace of ἀποδεκατεω remains in our other documents and that to **Σ*B** alone belongs the honour (against *Orig Basil Cyril*) of preserving the apostolic form of the verb? It is simply inconceivable. *W-H* follow **Σ*B** without marginal alternative. [*Soden* adds no new witness.]

15. -αυτων **B^{sol}** (not adopted by *W-H*)

16. -αυτα *prim* **B^{sol}** (possibly a question of "pairs," *αυτα* following later) *W-H* place it in square brackets.

20. ψευδομαρτυρης **BN** (not adopted by *W-H*)

xix. 25. -κυριε **B^{sol}** (" " " ")

29. -ελλιων **B^{sol}** Not noticed by *Tisch* in *ed* viii.

38. ο ερχομενος ο βασιλευς **B^{sol}**

48. εξεκρεματο **ΣB soli** (*pro εξεκρεματο*) *Contra rell et contra Orig.* (*Tisch*: *forma κρεμομαι pro κρεμαμαι a vulgari usu haud aliena videtur fuisse*) **ΣB** are sedulously followed by *W-H*.

- xx. 13. -τι ποιησω **B*** [*non W-H*] Why do not *W-H* follow? It is a very important omission. It is either right or wrong. Judging from the weight given to **B** in other places why should he be wrong here? He deliberately excides this. (*Cf Matt* xxi. 37, *Marc* xii. 6). The passage is: "ειπεν δε ο κυριος του αμπελωνος· [τι ποιησω;] πεμφω τον υιον μου τον αγαπητον· ισως τουτον (ιδοντες) εντραπησονται." [Omit also *Sod*^{1083 1353}].

[N.B.—There is a serious mistake in the notes on this verse in *Tisch* viii. He records **B** (*sol*) for *τυχον pro ισως*. This should be **D** who reads thus.]

31. απεθυναν **B* sol vid** (*pro απεθανον*) Not followed by *W-H* (although they use *ειπαν* in xx. 2 and elsewhere).

At Luke v. 2 **ΣC*LQX** have *επλυναν* followed by *W-H*, but **BDW** have *επλυνον*, ix. 32 *ειδαν* **ΣLR**, but **B** *rell ειδον*.

xxiv. 21 *ηλπίζαμεν* **B^{sol}** not followed by *W-H*.

(xxiii. 2 *ευραμεν* of **B*LTX fam** 1 *Epiph* 1/3 is followed by *W-H* against **Σ rell Eus Cyr Thdt**).

- xxi. 24. μαχαιρης **B*Δ 124** only followed by *W-H* and *Tisch* (for *μαχαιρας* all else including **Σ** and Paris⁹⁷; **D** *ρομφαιας*) *Cf μαχαιρη* xxii. 49 **ΣB*DLT**.

xxii. 19. -εις **B^{sol}** *Cf copt* ("ad" *q*) *Aliter aeth quando...*

30. Order: *τας δωδεκα φυλας κρινοντες* **BT** and *i* only (*non copt*).

Luke

This is curious, and although not Coptic, must be closely allied to a graeco-copt, for T (graeco-sab) agrees. (Soden's text follows B'T).

It is also against the order in Matt. xix. 28.

This is quite interesting because immediately following (xxii. 31 BLT with *sah boh*, *Bas* 1/2, *syr sin* [*non cu*] only omit the introduction *ειπε δε ο κυριος*, and they alone).

- xxii. 40. *προσευχεςθε μη εις πειρασμον* (— *εισελθειν*) B* *sol.* There may have been hesitation here as to whether to use *εισελθειν*, *ελθειν* (D), *εμπεσειν* (*fam* 13), go into (*sah*) which finally led to exclusion in error.

[In Horner's notes to *sah*, he quotes *boh*^{B*} for this omission. I find nothing in the notes in the *boh* volume to this effect. Is it perhaps a mistake for Greek B?]

- xxiii. 6. — *ο* (*ante ανθρωπος*) B* 604 *al*¹⁰ (*suppl* B²) [in square brackets *W-H*].

7. + *τον* (*ante Ηρωδην*) BT [*non boh sah*] not followed by *W-H*.
 8. *υπο αυτου* (*pro υπ' αυτου*) B^{sol} *cum* 892 [*W*⁸⁷ does not countenance this nor does *W-H* adopt this strange hiatus].
 19. *βληθεις* (*pro βεβλημενος*) BLT 892 Paris⁹⁷ only against all the rest. N* omits. N^a has *βεβλημενος* with W and all the others. If *βληθεις* be original, as *W-H* and *R.V.* and *Soden* intimate, why should all the rest, including DW, have the other? How comes it that KMII, who agree as to textual principles in *ver* 15, and AKΠ in *ver* 17 abandon a *form* of BLT here? For it is a *form* and a *preference* of BLT I am convinced, and not the true text.

[In Mark xv. 7 *βεβλημενος εις την φυλακην* (or *βληθεις εν τη φυλακη*) is replaced by *μετα των στασιαστων 'δεδεμενος.'*]

23. *σταυρωσαι* B^{sol} (*pro σταυρωθηναι*) This looks like a distinct attempt at improvement, but curiously enough B remains alone. Hort (not unhappily) puts B's reading in his margin. (T ceases to be available at xxiii. 20).

[In Matt. it is *σταυρωθητω*, in Mark *σταυρωσων*].

26. *απηγον* (*pro απηγαγον*) B c^{cr} fst (Less happily *W-H* put this in the margin).
 31. *εν* (— *τω*) *υγρω ξυλω* BCT¹ only [not Paris⁹⁷] Very natural but opposed to all and *sah boh*, which are very definite "in the tree which is green."

39. — *λεγων* BL 597 *l* and *W-H* apparently alone

47. *εκατονταρχης* (*pro εκατονταρχος*) N*BT¹Π* *fam* 1

50. *αγαθος δικαιος* (— *και*) B^{sol} *et sah* [*Soden* neglects this].

- xxiv. 15. *αυτους* (*pro και αυτος*) B^{sol} but this *αυτους* comes immediately below the previous *αυτους*. Cf *sah* and *c e*.

28. *ηγγικαν* (*pro ηγγισαν*) B^{ol}

37. *θρονηντες* (*pro πτονηντες*) B^{sol} *Sod*³⁷¹ (dignified by a place in

Hort's margin; but where is *φοβηθεντες* of **N** and **W**? All others (but **B^N** which are opposed to each other) have *πτοηθεντες*.

Notice the *rho* in the coptic (*sah* πτεροσϣτορτρ̄, *boh* εταεϣεορτερ).

θροεω, I beg to observe, is not a Lucan word. It does not occur in the third Gospel nor in Acts.

It is found only in Matt. xxiv. 6 (*θροεισθε*), Mark xiii. 7 (*θροεισθε*). 2 Thess. ii. 2 (*θροεισθαι*). Whereas *πτοεω* has already occurred in Luke xxi. 9 *μη πτοηθητε*† (*πτοησις* is found in 1 Pet. iii. 6) and does not occur elsewhere. Hort's margin here finally reduces the whole science of his textual criticism to absurdity.

θροηθεντες should be labelled "*B prob. ex copt*" or not allowed in his margin at all. Only found by Soden in the *Sinai* ms 260 (his ⁸³⁷). Obs. Soden's new witness is a resident of *Sinai*.

Luke xxiv. 38. *τι* (*pro διατι*) **BA²** *Tert* (quid...quid *contra* *rell* quid...quare). All others incl. *Cyr* seem perfectly distinct for *διατι* in the second place. *Sah* differentiates but hardly *boh* = *χε εθεοτ...οτοζ εθεοτ..* Paris⁹⁷ with all the rest and **NW** have distinctly:

τι τεταραγμενοι εστε και διατι διαλογισμοι.

There is not the slightest doubt that the dropping of *δια* in *διατι* is a mistake from the propinquity of *δια* in *διαλογισμοι*. *Tert* here is contradicted by the Latins and is either quoting loosely or his Greek copy also had *δια* by mistake, but it has not passed over into the Latins; the Old Syriac differentiates slightly, but hardly *sy^{sch} penb*. DL 382‡ *Dial¹⁸⁵⁷* substitute *και ινατι* for *και διατι*. To my astonishment Hort does not follow **B** here! This action makes *θροηθεντες* in marg. just above look all the more ridiculous. There is an excuse for using the double *τι* here if he had wished to, for who knows but that as originally spoken or set down the same word was not used? It would not be abhorrent to a semitic form of speech. And when finally the written Gospel was polished and edited (as certain people are never tired of telling us was the case so very long after the spoken words) this little roughness was removed.

xxiv. 39. *και σαρκα και οστεα* **B^{sol}**

52. — *μεγαλης* **B* sol.** Notice here the bohairic (*aliter sah*) *οτπιϣ† πρϣϣ* the two *ϣ* making it possible for someone to be misled in a closely written ms and overlooking one word.

† **D**, which baulked here and substituted *μη φοβηθετε*, does not vary in xxiv. 37 giving *αυτοι δε πτοηθεντες* and *d ipsi autem pauerunt*, *d* even retaining the alliterative *p*, while the other Old Latin are content with *turbati* and *conturbati* and *a* with *exterriti*.

‡ But 382 with **HΔ** has *λογισμοι* for *διαλογισμοι*!

Hence the **ΚΑΙΔΙΑΤΙΑΔΙΑΛΟΓΙΣΜΟΙ** became

ΚΑΙΔΙΑΤΙΑΟΓΙΣΜΟΙ with **HΔ**

ΚΑΙΙΝΑΤΙΑΟΓΙΣΜΟΙ with 382

As to Latin sympathy consult first :

Luke

vii. 35. και εδικαιωθη η σοφια απο παντων των τεκνων αυτης.

BW *fam* 69 (*om παντων* 13) 157 892 Paris⁹⁷ *syr sin pesh Latt*

και εδικ. η σοφια απο παντων των εργαων αυτης Ν

και εδικαιωθη η σοφια απο των τεκνων αυτης παντων

A rell omni sah boh(- παντων Ν^cDF^wLMXΨ *Sod*⁹⁵⁰ 1 13 28 604 *al*¹⁵ *arm syr cu*)

W-H places the reading of (Ν)B in text with the other order in margin (nothing is said of the omission of παντων), but *Tisch* text had refused to follow this, observing: "παντων ante των cum ΝB 69 124 157 346 *it vg* (AT HOC EST FERRE EX USU LATINORUM) *syr*^{sch}."

The question is whether the omission of παντων outright by Ν^cDF^wLMXΨ 1 13 28 604 *al*¹⁵ *syr cu* and *arm* may not be the "neutral" text.

As both *sah* and *boh* have παντων at the end with the regular Greek order they certainly did not get their reading from ΝB. Either ΝB slipped it in from a marginal comment, or are here following *Latin* order from a Graeco-Latin, where the Latin and Syriac influence had already predominated in the Greek column. (*Soden* follows BW and *Hort.*)

And what of viii. 26 γερασσηνων BD and *Latt*? and iv. 43 δει με BDW 892 *latt*? But consider the rest in proper order.

Luke

i. 25. - το (*ante ουειδος*) ΝB*DLW 1 [*non fam*] 604 Paris⁹⁷[*non al.*] The presence of D is suggestive.26. απο (*pro υπο*) ΝBLW^cWΨ 1-131 [*non* 118-209]*fam* 13 2^{pe} 604 892 Paris⁹⁷ Why not D here?

63. ονομα αυτου (*pro το ονομα αυτου*) B* 2^{pe} *Orig*^{sem}, *sed ονομα αυτω* L 604 Paris⁹⁷ *Orig*^{sem} *ut Tisch aiebat* "atque ex his L *Orig*^{4.56} αυτω *pro αυτου*."

69. - του (*ante παιδος*) ΝBDLW 2^{pe} 892 Paris⁹⁷ *Cyr contra rell et Eus*

74. - των (*ante εχθρων*) ΝBDLW *fam* 1 *fam* 13 33 892 *Orig* [*non* 604, *vide infra* Paris⁹⁷]

[των εχθρων *rell et των εκχθρων* R][παντων των εχθρων K *et* παντων των μισουντων Paris⁹⁷]

The above, as more or less Latinisms (plus other omissions of the article) seem confirmed by :

75. πασαις ταις ημεραις (*omnibus diebus all Latt except a d*) BLW 2^{pe} Paris⁹⁷ only. Origen wavers, but *d Iren omnes dies* and *Orig*^{3.943} as the other Greeks *πασας τας ημερας*.

Followed by :

ii. 2. - η (*ante απογραφη*) ΝBD *Sod*⁹⁵⁰ 131 [*non fam* 1] 2^{ps} p^{scr} 604[*non* Paris⁹⁷] = Latin or error from ΑΥΤΗΝΑΠΟΓΡΑΦΗ*ibid.* κυρειου (*pro κυρηνιου*) B (*κυρινου* W)

Luke

- ii. 12. σημειον (-το) BΞ 130 (= *Cod. gr-lat*) *sah contra*
rell omni et boh et N rell 604 Paris⁹⁷ *Eus.*
W-H tzt om το. Habet marg. (Om sah Tisch)
22. - του (*ante καθαρισμου*) B⁸⁰¹ [*non Paris⁹⁷ non al.*]
44. > αυτον ειναι εν τη συνοδια NBDLW Sod⁸⁵⁰ *fam* 1 [*non* 131]
 33 124 (892) *latt* [*non Paris⁹⁷*]

This seems to be Graeco-Latin, for at once afterwards at :

45. και μη ευροντες (- αυτον) of NBC*DLW *fam* 1 33 124 [*non fam*]
 892 [*non* 604 Paris⁹⁷ *rell*] is borne out by *aeth* ? and the *latt*
c d e ff g_{1,2} l against the rest and against *copt syr goth* and *a b*
f q remaining Latins.

Note also in the same verse :

a ν α ζητουντες (*pro ζητουντες*) N^cBCDLW Sod⁸⁵⁰ Paris⁹⁷ and
latt⁸¹ requirentes (*a b e quaerentes*). Notice N* had *ζητουντες*,
 but N^c referred to other authorities.

- iv. 25. οτι εκλεισθη ο ουρανός (- επι) ετη τρια και μηνας εξ BD min⁵
 [*non* 1 *non* 604 *non Paris⁹⁷*] *lat syr arm aeth*
35. απ (*pro εξ*) NBDLVWΞ min³⁰ *latt Orig.* This is
 followed by :

- (38. απο (*pro εκ*) NBCDLNQWΞ *fam* 1 *fam* 13 22 33 604
 Paris⁹⁷ [*non al.*] *Orig* and *d* ("a" instead of "de" *rell*))

43. > δει με (*pro με δει*) BDW 892 *latt et Tert^{marc}* [*non Paris⁹⁷ rell*]

- v. 3. σιμωνος NBDLW 157 Paris⁹⁷ for του σιμωνος *rell* †
5. ολης νυκτος NABLW 33 131 for ολης της νυκτος *rell*

(On the other hand B carelessly adds alone της before κωμης
 v. 17.)

- vi. 31. - και μεις B 604 Paris⁹⁷ *a ff l Iren^{int} W-H*

- viii. 6. επι πετραν (*pro επι την πετραν*) B alone with boh (*indef. article*)

29. ηλυνετο α πο του δαιμονιου εις τας ερημους (*pro ηλ. υ πο του*
δαιμονιου ε. τ. ερ.) BΞ only against N *rell*.

Consult Matt viii. 24 where B² changes υπο των κυματων to
 α πο των κυματων.

- ix. 12. ηδη (*pro ή δε*) B. So *jam e f l r*. (Note B is alone here
 if we except *Evan* 60 ηδη δε) But that wonderful cursive

† It is perhaps unwise to say anything about the omission of the article before the nominative ("In some few instances the use or omission of the article is also a mark of the distinctive style of the writer." Winer 'Gram.' Eng. edition, p. 146) for in such a place as Luke ix. 20 *πετρος δε αποκριθεις*, which looks like Latin, is supported by *sah boh* as well as N^cBCLΞ *fam* 1.

A curious instance of playing with the articles is to be found at Luke x. 15, where B withholds του from ουρανου and adds it before εδου. Shortly afterwards B writes in Luke x. 19 *και επι πασαν την δυναμιν την του εχθρου*. In this he has support from *Orig* 1/6, which is worthy of careful notice. Elsewhere five times *Orig* omits this second την. Clearly there is a point involved, as B is alone thus but for *Orig* 1/6. *W-H* refuse to accept this "nicety" (see Canon Cook) of *Origen*, although they followed above: *μη εως ουρανου υψωθιση, εως του αδου καταβηση*.

Luke

Paris⁹⁷, the survivor of a similar MS to B, is also found to have $\eta\delta\eta$ plainly without $\delta\epsilon$ [*von Soden* forgets Paris⁹⁷ in his notes].

Had *W-H* known of Paris⁹⁷ I am quite sure they would have admitted $\eta\delta\eta$, for they only need any additional Greek support when B is alone. But this seems to originate from a *Gr-Lat*.

- ix. 49. $\epsilon\nu\ \tau\omega\ \omicron\nu\omicron\mu\alpha\tau\iota$ for $\epsilon\pi\iota\ \tau\omega\ \omicron\nu\omicron\mu\alpha\tau\iota$ So $\aleph\text{BLX}\Delta\Xi\Psi$ 33 604 *min*¹⁰ (not D nor the rest) and Coptic. (In Mark ix. 38 only U reads $\epsilon\pi\iota$, the rest $\epsilon\nu$, or simply $\tau\omega\ \omicron\nu\omicron\mu\alpha\tau\iota$, so that there would have been small excuse for "Antioch" to have substituted $\epsilon\pi\iota$ in Luke.)
52. $\omega\varsigma$ (*pro* $\omega\sigma\tau\epsilon$) B with \aleph only and $a\ b\ e\ l\ q$ followed by *W-H*.
- x. 42. $\alpha\upsilon\tau\eta\varsigma$ (*pro* $\alpha\pi\ \alpha\upsilon\tau\eta\cdot$) $\aleph\text{BD}^{\text{f}}\text{L}$ Paris⁹⁷ Partitive genitive Cf. $a\ b\ e\ f\ f\ i\ l\ q$ [*non d*].
- xi. 11. $-\alpha\rho\tau\omicron\nu,\ \mu\eta\ \lambda\iota\theta\omicron\nu\ \epsilon\pi\iota\delta\omega\sigma\epsilon\iota\ \alpha\upsilon\tau\omega\ ;\ \epsilon\iota\ \kappa\alpha\iota$ B $f\ f\ i\ l$, but also *syr sin* [*non cu*] *sah arm Orig Epiph*.

I rank this here for lack of other Greek support.

Presumably *Orig Epiph syr sin* and even *sah* represent a Graeco-Latin at this place.† Observe that all this testimony is contradicted by the *Dial* and by all other Greek documents, yet *W-H* must needs subserve B and *Orig*.

27. $\tau\iota\varsigma\ \phi\omega\nu\eta\nu\ \gamma\upsilon\nu\eta$ (*pro* $\tau\iota\varsigma\ \gamma\upsilon\nu\eta\ \phi\omega\nu\eta\nu$) This by $\aleph\text{BL}$, a matter of order (*aliter copt*) is largely supported by latin *extollens vocem quaedam mulier b f ff (i) l q*; *levata voce quaedam mulier a*; but in *c* not so, and D *d e go* with coptic otherwise.
34. $\omicron\ \lambda\upsilon\chi\nu\omicron\varsigma\ \tau\omicron\upsilon\ \sigma\omega\mu\alpha\tau\omicron\varsigma\ \epsilon\sigma\tau\iota\nu\ \omicron\ \omicron\phi\theta\alpha\lambda\mu\omicron\varsigma\ +\ \sigma\omicron\upsilon$ $\aleph^*\text{ABCDMW}$ *boh syr pesh latt et txt W-H et Sod*.

I class this here because $\aleph^*\text{EGHKL}\text{SUVX}\Gamma\Delta\Lambda\text{Π}$ *sah syr cu sin arm* would surely seem to be correct, against this handful of Greeks and all latin which have it, in omitting $\sigma\omicron\upsilon$ (as *Tisch* says "deest in Matt. nec add nisi pauci") for $\sigma\omicron\upsilon$ is out of place. $\omicron\phi\theta\alpha\lambda\mu\omicron\varsigma\ \omicron\text{COTAN}$ may have given rise to it originally. It is an early error, but an error all the same.

The division of authorities should have safeguarded *W-H* and *Soden* here. For when *syr pesh* joins $\aleph\text{B}$, and *syr cu sin* and *sah* remain with EGH there is something to be adjusted in our hard and fast critical "rules"!

48. $\mu\alpha\rho\tau\upsilon\rho\epsilon\varsigma\ \epsilon\sigma\tau\epsilon$ $\aleph\text{BL}$ 604 892 (*aeth*) *Orig* (*pro* $\mu\alpha\rho\tau\upsilon\rho\epsilon\iota\tau\epsilon$). So $a\ b\ f\ q\ r\ r_2\ \mu$ (*hiat ff*) *testimonium perhibetis* [against *testificatis* of *d* and the *testificamini* of *vg*]. So *Soden* and *W-H*.
- ibid*. I cite the above, because in this same verse $\alpha\upsilon\tau\omega\nu\ \tau\alpha\ \mu\eta\mu\epsilon\iota\alpha$

† And *Tertullian* seems to pass this over. But his quotation is quite unsatisfactory *ad loc*.

Luke

omitted by NBL is also omitted by D and the latins *a b d e i l* and *syr sin* although not by all *boh* nor the rest of the Latins nor by W.

- xi. 51. -του (*ante αιματος*) *pr.* That is *απο αιματος* Αβελ. This sounds very rough in Greek, although witnessed to by NBCL 1 33 892 Paris⁹⁷. To these add DX, and I think the secret is of a graeco-lat. *Soden* follows *Hort* again here.
-του (*ante αιματος*) *sec.* *The same.*

In both cases Coptic has the article.

- xii. 1. καταπατειν B does not vary from the mass, but there is a suspicious look about the place as if the second tau might have been a gamma originally. We are led to enquire whether something like the *συνπνιγειν* of D may not have stood there.
42. -το (*ante σιτομετριον*) Only BD *fam* 13 † [*non* 124] *latt* and one *boh* ms J. (The other *boh* and *sah* have more definitely still "their food"). *W-H* enclose *το* in square brackets against all other authorities.
54. -την (*ante νεφελην*) NABLNΧΔΨ 33 157 604 *al** *arm latt* and also *sah boh*. Clearly here the combination of uncials (including Δ) shows latin AND *coptic* hanging together, and doubtless *νεφελην* was the Greek reading antedating *coptic*, but also probably from a Graeco-Latin of that age. Observe however D is not in the combination, for it reads *την νεφ.* against *nubem* opposite.
59. *ως* (*pro ως ου*) Only NBL 1 892 *Orig.* Add not even Paris⁹⁷. This is hardly an improvement, and may perhaps come under this head: "donec." In *boh* it is one word *ϣΑΤΕΚ†* and in two *sah* mss, but in the three other *sah* mss it is expressed differently [*Soden's* text has *ως* only].

In all such cases D *d* takes its own line "*ως ου, usque quo,*" alone apparently among Latins, and W Paris⁹⁷ confirm *ως ου*. *W-H* must needs revert to a careless quotation of Origen. This is no careless remark of mine. See *Orig* and B again at Matt. xviii. 34. B alone (Matt. i. 25) suppresses *ου* after *ως* before *ετεκεν υιον*, but lets it (*οτου*) stand in John ix. 18 before *εφωνησαν*, and in Luke xiii. 8, Act xxv. 21 before *σκαψω* and *αναπεμψω*. All omit before *ελθων* in Matt. ii. 9 correctly enough. B seems to be eclectic, for in the parallel at Matt. v. 26, where *ως αν* is used, B does not omit, although 33 does, while L substitutes *ως ου*.

† In any revision by Gregory of Tisch. viii. I hope he will be more definite about *fam* 18. Again and again (as here naming 69 alone) *Tisch* implies that *one* member reads thus, whereas only 124 opposes.

Concerning the N.T. use of εως.

As the Grammarians are unsatisfactory as to the use of εως with and without *αν* or *ου* or *σου*, and as it seems to make very little difference whether the indicative or subjunctive follows, I have drawn up the following list, which I hope may be of some use for reference. The suppression of *ου* and *αν* where it is properly required, and in which B stands out as rather the chief culprit (and D in different places), may have been caused by the very frequent use of εως otherwise alone, especially with the genitive. Apart from over fifty cases of this use: εως του αιματος, εως της συντελειας, εως εσχατου της γης, εως του θερισμου,† εως της ημερας,‡ εως αιωνος (*aliq*; *al.* εις τον αιωνα), εως (+του FG only) τριτου ουρανου *etc.*, there are besides many cases with indeclinable nouns, with particles, with participial substantives *etc.*, as εως Δαυειδ, εως των επτα, εως βηθλεεμ, εως της σημερον,§ εως επτακις, εως Σαμουηλ (τцу) προφητου.

Even εως ημισυ LΔ (Mark vi. 23) where others have εως ημισους (or ημισου or even ημισεως [και το ημισυ D b c ff]), and such uses as εως θανατου (Matt. xxvi. 38, Mark xiv. 34), εως αυτου (Luke iv. 42), εως τουτου (Luke xxii. 51), ουκ εστιν εως ενος Rom. iii. 12 all and *Orig^{int} Amb^{rst}* (except B 67** (*sy^r*) — ουκ εστιν), εως μεγαλου λεγοντες (Act viii. 10), διελθειν εως ημων (Act ix. 38), εως Αθηνων (Act xvii. 15), εως μεγαλου (αυτων) (Heb. viii. 11) besides εως εσω (*om* εσω D *al.*), εις την αυλην (Mark xiv. 54), εως του νυν (Matt. xxiv. 21, Mark xiii. 19), εως προς βηθανιαν (NBC*(D)L 1 33 a [*e* quasi], εως εις *al.*, εως 237 *latt*), εως εξω της πολεως (Act xxi. 5) [— εως only N 68 d], εως επι την θαλασσαν (Act xvii. 14) NABE *min lat copt sy^r* (ως HLP *al. arm Chr*), εως ποτε (Matt. xvii. 17, Mark ix. 19, Luke ix. 41, Jo. x. 24, Rev. vi. 10), εως αρτι (Matt. xi. 12, Jo. ii. 10 [all except Γ εως του νυν], εως ωδε (Luke xxiii. 5), εως κατω (Matt. xxvii. 51, Mark xv. 38), εως ανω (Jo. ii. 7).

Once with infinitive: εως του ελθειν (Act viii. 40), once with aorist: εως ηλθεν (Matt. xxiv. 39), once with present participle: εως ελθων (Matt. ii. 9) [see below Matt. xxvi. 36], or with participial noun εως της παρουσιας Jas. v. 7 (εως αν ABKL *Oec*); separated from the verb: 2 Thess. ii. 7, εως εκ μεσου γενηται (εως αν FG only); εως το φως εχετε (Jo. xii. 36), others ως το φως εχετε, and *Cyr hier* 1/2 εως ου.

In a great variety of ways εως is used in the N.T., and this may have led to carelessness.

† εως του θερισμου (Matt. xiii. 30) BD *Eulog*; but *μεχρι plur.* and *αχρι N*L*, while *Chrys* MSS give all three, *αχρι, μεχρι, εως*!

‡ εως της ημερας εκεινης οταν αυτο πινω (Matt. xxvi. 29), but *μεχρις αν πω αυτο Ciesi*; απο του νυν εως αυτο πω *Orig*; ου μην πω αυτον εως αν πω *Eius*.

§ Or even εως την σημερον G *min⁵* (Matt. xxvii. 8); εως της σημερον ημερας Rom. xi. 8 (without variation); and εως σημερον (2 Cor. iii. 15).

There are nearly half a dozen cases of *εως ου* or *εως αν* with the *indicative* (the rest are all subjunctive). Observe the situation :—

- Matt.**
 i. 25. *εως ου ετεκεν* *Om ου B^{so1}*
 v. 25. *εως ουτου ει μετ εμου* all (except D* *om εως*)
- Mark**
 vi. 45. *εως αυτος απολυει* (all, except D^{sr} *Sod*⁷⁵⁰ 2^{pe} *b* = *αυτος δε; εως ιδειν αυτον Δ; απολυσει E*KΓ, απολυση al., but απολυει NBL*)
- Luke**
 xiii. 8. *εως ουτου σκαψω* all
 xvii. 8. *εως φαγω και πιω* (indic. or subj.) *εως alone text rec. and NBDΓΔΔ unc⁷; εως αν AKLMXΠ; εως ου min pauc.*
 xix. 13. *εως ερχομαι* *ΓΔΔ unc⁸; εως αν min pauc (ερχομαι S); but εν ω ερχ, NABDKLRΠ Orig*
- Jo.**
 ix. 4. *εως ημερα εστιν* all (except C*L 33 *Orig?* *b d* = *ως*)
 18. *εως ουτου εφωνησαν* all (except DX *εως ου*)
 xii. 35. *εως το φως εχετε* *NΓΔΔ unc⁷ verss; ως το φως εχετε ABDKLXΠ 1 33 42 108 w^{scr} Cyr*
 36. *εως το φως εχετε* *XΓΔΔΠ³ unc⁸ verss; ως το φως εχετε NABDLΠ* 33 42 108 o^{scr} w^{scr} aeth Did Ath^{codd}*
 xxi. 22. *εως ερχομαι* all (*ερχομαι Γ min⁶*)
 23. *εως ερχομαι* all
- Act**
 xxv. 21. *εως ου αναπεμφω* all
- 1 Tim.**
 iv. 13. *εως ερχομαι* all
-
- Matt.**
 ii. 13. *εως αν ειπω* all
 v. 18. *εως αν παρελθη prim loco* all
ibid. *εως αν παντα γενηται sec loco* *Om αν B^{so1}*
 26. *εως αν αποδωσ* all except L *min¹⁰ εως ου, and - αν 33 [non B]*
 x. 11. *εως αν εξελθητε* all
 23. *εως αν ελθη* *Om αν NBX (εως ου N^c)*
 xii. 20. *εως αν εκβαλη* *Om αν LX*
 xiii. 33. *εως ου εξυμωθη* all (as in Luke)
 xiv. 22. *εως ου απολυση* all (but *απολυσει KΓ*)
 xvi. 28. *εως αν ιδωσιν* all (as in Luke ix 27)
 xvii. 9. *εως ου ο υιος του ανθρωπου εκ νεκρων ηγερθη* all
 xviii. 30. *εως ου αποδω* *Om ου NBCL* }
 34. *εως ου αποδω* *Om ου B Orig* }
 xxii. 44. *εως αν θω* *Om αν F^{so1} (see below Mark ix. 1 as to F, and xii. 36 as to D)*

Matt.

- xxiii. 39. *εως αν ειπητε* all
 xxiv. 34. *εως αν παντα ταυτα γενηται* — *αν* **N**, *εως ου* 157 (see Luke xxi. 32).
 xxvi. 36. *εως ου απελθων εκει προσευξωμαι* *B et plur*; *εως αν* **DKLM²ΓΔ**;
εως ου αν **A**; *εως* **NCM^{*} min**? (*εως προσευξ.* in *Marco*)

Mark

- ix. 1. *εως αν ιδωσιν* *Om αν* **F^{sol}** (see above Matt. xxii. 44)
 xii. 36. *εως αν θω* *Om αν* **D^{sol}**, *sed* **D^{*} θωσω**, **D² θησω**
 xiv. 32. *εως προσευξωμαι* + *αν* **U**, + *ου min aliq*; (*προσευξομαι* **DHXI**)

Luke

- ix. 27. *εως αν ιδωσιν* all (as in Matt. xvi. 28).
 xii. 50. *εως ου τελεσθη* **EG^{sup}HSVXΓΔΔ** *Orig* 1/4; *εως ου* του **ΝΑΒDKLMRTUΠ** *Orig* 3/4 **Dion^{alex}**
 59. *εως ου και το εσχ. λεπτον αποδως* *εως ου* (**A**) **DXΓΔΔΠ** *unc⁸*;
εως αν **T**; *εως* **NBL** 1 *Orig*

(In the parallel (Matt) 33 omits but not **NBL**)

- xiii. 21. *εως ου εξυμωθη* all (as in Matt)
 (35. I omit as being too complicated.)
 xv. 4. *εως ευρη* *εως ου* **ΝΑΜΥΔΔ** *al.*; *εως ου* του 254
 8. *εως ου ευρη* *Plur*; *εως ου* **NB** (*εως σου* **LX**); *om*
ου **D** 69.
 xx. 43. *εως αν θω* — *αν, et τιθω* **D^{sol}**
 xxi. 32. *εως αν παντα γενηται* — *αν* **ND** 33 (see Matt xxiv. 34)
 xxii. 16. *εως ου πληρωθη* all (except *fam* 1 *εως ου*)
 34. *εως τρις απαρνηση* **NBLT** *fam* 13 157 (*εως ου* **KMXΠ**;
εως ου **D**; *πριν η* **ϚΑΓΔ^{sr} Λ** *unc⁸*)
 18. *εως ου η βασ. του θεου ελθη* (*εως ου. ∴* **NBC²FL**)
 xxiv. 49. *εως ου ενδυσησθε* (*εως ου* **D** 1 157; *εως αν* *Chr Thdt*
Cyr^{hier} 1/2 [*εως ου* 1/2])

John

- xiii. 38. *εως ου αρνηση* (*εως αν* *Orig*; — *ου* **X**)

Acts

- ii. 35. *εως αν θω* (*om αν* **D^{*}**) *vide infra* *Heb* i. 13
 xxi. 26. *εως ου προσηνεχθη* (*οπως* **D^{sr}**; — *ου* 100)
 xxiii. 12. *εως ου αποκτεινωσιν* all
 14. *εως ου αποκτεινωμεν* (*εως αν* 105; — *ου* 13)
 21. *εως ου ανειλωσιν* all

1 Cor.

- iv. 5. *εως αν ελθη* all

2 Thess.

- ii. 7. *εως εκ μεσου γενηται* (*εως αν* **FG**)

Heb.

- i. 13. *εως αν θω* (*om αν* **D^{*}E^{*}**) *vide supra* *Act* ii. 35
 x. 13. *εως τεθωσιν* all

2 Pet.

- i. 19. *εως ου ημερα διαυγαση* all

(εως ου min aliq)

(αχρι ΑΒ αλ.)

xiii. 30. *μεχρις ου ταυτα παντα γηνηται* *Plur (sed μεχρις ουτου B ;*
μεχρι N ; εως ου D, εως αν 1 13 28, εως W Sod¹⁵⁰ 2^{pe})

αχρη (-ου) „

ἀρχὴς οὐ ἀνεστῆ

xi. 25. *αχρις ου το πληρωμα των εθνων εισελθη* *Omni (et B* αχρι ου...)*

αχρὶς οὐ ἐλθῇ

αχρὶς οὐ ἀνελθῇ

xv. 25. *αχρι ου θη*

αχρὶς οὐ θῆ

αχρις ου αν θη

αχρὶς ἀν θη

iii. 19. *αχρις ου ελθη*

αχρὶς οὐ ἀνέλθῃ

iv. 19. *αχρις ου μορφωθη*

μέχρις ου μορφωθῇ

iii. 13. *αχρις ου το σημερον καλειται* *Omn (praeter M αχρι ου)*

ii. 25. *αχρι ου αν ηξω*

αχρὶς οὐ ἀν ἡξῶ

ΕΩΣ ΑΝ ΗΞΩ

αγρις ου ηξω

αγρις ου ανοιξω

αγρις ου ελθω

αγρις ου αν ελθω

vii. 3. *αχρι σφραγισωμεν* ACP 1 12 *al. παυε Oriq*^{b1}

αγρις σφραγισωμεν N 67

αγρις ου σφραγ. B (= Q) al.

αγρις αν σφραγ.

κν. 8. αγρι τελεσθωσιν

αχρὶς οὐ τελεσθῶσιν C

Apo.

xvii. 17. *αχρι τελεσθησονται* **NA**P etc. Hipp*αχρι τελεσθωσιν* B (=Q) etc.*αχρι τελεσθη* Text recept sol.xx. 3. *αχρι τελ.* *Omn*

From the above the first thing which attracts notice is the lack of sympathy between **N** and B; the second is the eclecticism and looseness of *Origen*. In the last part of the table I have added the Patristic testimony which Tischendorf gives, and here again, especially in 1 Cor. xi. 26, xv. 25, can be seen wide difference of opinion.

The net result, as regards B, seems rather definitely to go far to prove a personal element predominating in his choice of expressions in the different places involved.

Latin sympathy (continued).

Luke

xiv. 5. *εν ημερα του σαββατου* instead of *εν τη ημερα του σαββατου* only **N***B (*min pauc Tisch* but not specified, = 131 157 al ?). This following *πεσειται* (*ceciderit* or *cadet*) so closely in the verse against *εμπεσειται* looks like Latin influence "*die sabbati*."

31. *βουλευσεται* (*pro βουλευεται*) Only **N**B *W-H Sod* and *latt* (except *c d*). Not even Paris⁹⁷ comes to join **N**B here. *Sod* adds ^{050 8 371 1353}.

Similarly:

32. *αποστειλας ερωτα εις ειρηνην* B (*προς ειρηνην* **X***Γ) sympathises with the Old Latin *pacem*, dropping *τα*, which the later Latin vulgates have with *f* as *ea quae pacis sunt*. *d* has *quae ad pacem* without *sunt* and D *τα προς ειρηνην* with the mass.

W-H for some reason prefer *προς ειρηνην* in their text to the *εις ειρηνην* of B.

xv. 4. *απολεση* **B*** and D *Method* and *Latin* only and (*syr*). No other Greeks and not W nor Paris⁹⁷. But observe B has *εχων...απολεση*, while D has *οσ εξει...απολεση*.

This BD conjunction here is emphasised in the same verse by the order *εξ αυτων εν* (for *εν εξ αυτων*) by **N**B and D⁸⁷ parts of *fam* 1 and *fam* 13 157, to which add W and Paris⁹⁷, and *e* only (against *d* and the Latins). Cf xxii. 50 *εξ αυτων του αρχιερεως τον δουλον* (*pro εξ αυτων τον δουλον του αρχ.*) **NBLT** *fam* 13 [*non* 124] *non* W *non* 157 *non* Paris⁹⁷ *hoc loco*.

xv. 10. *γινεται χαρα ενωπιον αγγελων* (-των) B^{soi} (cf. *lat*)

22. *+ταχυ* **NBLX**(D) 892 Paris⁹⁷ *goth copt arm aeth^{dis}* and *Latt*.

This seems to be an accretion. The other Greeks witness to

Luke

the shorter text. W also opposes D here. (+ταχως D 13 157).

- xv. 23. φερετε (pro ενεγκαντες) **NBLRX** Paris⁹⁷ latt syrr copt aeth (D *Dam ενεγκατε*) This looks like a strong combination. But it is doubtful. WΨ and the rest oppose including 892.
- xvi. 26. εν (pro επι) **NBL** and all latins (but *a e m*) boh [not sah] This runs against the mass and *Dial Chr Ephr*. As to *sah* and *syr Aphraat* they express it differently.
- ibid.* -οι sec. **N*BD** and latt which does not express it. *Sod* adds nothing.
- xvii. 33. περιποιησασθαι (pro σωσαι) **BL** Paris⁹⁷ only *W-H Sod* [not **N** = σωσαι with fifteen uncials and all min. *gat e ff δ*] *Cf* liberare *b c i q*, and saluum facere *a f l r vg*; *d* with D goes on a separate course with *bivicare* and *ζωογονησαι*.
- xix. 8. -τοις (ante πτωχοις) **B** 71 248 and lat [*W-H*]
17. ευγε (pro εν) **BD** 56 58 61 892 *Orig latt*
- xx. 10. και καιρω (-εν) **NBL** min *perpauc* and D latt [*non e f g₂ l copt*]. See Tischendorf's illuminating remark about the presence of **EN** in *syr cu sin* where it seems to be confounded with *έν*. At any rate it was present in their Greek. [**N** = και εν τω χρονω.]
11. ετερον πεμφαι δουλον } **NABLUΨ** }
12. τριτον πεμφαι } **NBLΨ** min *pc* } *cf lat (contra copt)*.
36. -του (ante θεου) **NABDL** (157 latt *quos vide*)
42. -ο (ante κυριος) **BD** only
- xxi. 3. αυτη η πτωχη **NBDLQ** latt *pl*.
34. αι καρδιαι υμων **ABXW** only and latt *syr* (against the coptic method)
37. Order: διδασκων εν τω ιερω **BK** only and latt (except *a*) *syr* (against **N** and the rest) Paris⁹⁷ does not support B here.
- xxii. 17. εις εαυτους (pro εαυτοις) **N*BCLM** latt *syr*
- xxiii. 42. -τω (ante ιησου) **N*BC*L** (latt). The coptic is very mixed here some *sah* and *boh* saying *χε ic* = *Jesu*! others *ἡς ic χε τω ιησου*. Already *Orig* and *Orig*^{int} 2/3 have made it *Domine Jesu memento* in this place.
- ibid.* εις την βασιλειαν (pro εν τη βασιλεια) **BL** *c e f ff l r vg* *Orig*^{int} *pluries W-H* [*non Paris*⁹⁷. *Soden* adds no cursives.]
54. ημερα ην παρασκευης (pro ημ. ην παρασκευη) **NBC*L** lat
- xxiv. 19. ναζαρηνου (pro ναζωραιου) **NBILT**¹ *Orig*? latt, opposed by the others, by Paris⁹⁷ and distinctly by *sah*
- I say "Latin: *a c e l² vg*" because it is a Latin form. *Sah* was evidently made from the Greek (παραζωραιος) and the Latins *b d ff l** similarly from a Greek. (The *boh* turns it *παραζωραιου*). *r* has *nazoreno* which is composite, but at some time clearly **NBIL** felt the latin influence.

Tisch adds here: "*Luc iv. 34* $\bar{\omega}$ *ναζαρηνε non fluct,*" but *D** reads here *ναζορ*. *D*² *Evst* 47 *ναζωρ*. *e l** *q nazorene*. Follows a quotation from *Tert (q.v.)*. *Tisch* continues "*xviii. 37* $\bar{\omega}$ *ο ναζωραιος habetur quae forma etiam septies in Actis legitur. Praeterea Joh ter ναζωραιος, Mc ter ναζαρηνος.*"

Anyhow, whether Latin or merely preferential, **NBIL** carve the usual special line here.

Coptic.

Luke

- ii. 9. εφοβηθησαν σφοδρα *B*^{ol} *Cf W and boh only, as to this.*
 iii. 20. προσεθηκεν και τουτο επι πασιν (— και) κατεκλεισεν τον Ιω. εν (τη) φυλακη. The absence of the second *και* is *Coptic* confirmed only by **N*BDΞ** *b d e Eus*, against rest and *syr*.

How is it that on so many of these occasions **NB** desert *syr* for *copt* if *copt* did not influence them? **N** corrector supplies *και*. *L* seems to be on the side of **N**² here. As regards *L* note that in Matthew i. 4 it writes *Νασσων* for *ναασσων* with *sah* 1/3 *boh*^{pl}.

26. Σεμειν (pro Σεμει) **NBL** (892) *b e copt*
 28. Ελμαδαμ (pro Ελμωδαμ) **NBL** (*a b c e*) *boh (sah)*
 30. Ιωναμ (pro Ιωαν) **NBΓ** 604 *al*¹³ *c e copt*
 31. Μεννα (pro Μαιναν) **NBLX** 33 157 892 *c copt*

† (*ibid.* Μετταθα *B*^{ol} is not *copt*, both versions having *Ματτ*. but it could occur from graeco-copt where *Μελεα*, *Μεννα*, *Ματτ*. are set one below the other.)

- ibid.* Ναθαμ **N*B** *Sod*³⁵¹ *sol. c e sah [non boh] W-H*
 32. Σαλα (pro Σαλμων) **N*B** *sah boh*^{21, M} *syr sin (et syr cu sin in Matt [non copt])* (To *Tisch* only *aeth* was known. Add *sah* and *boh*^{duo}.)

33. Αδμειν (pro Αμιναδαβ) *Sah* and some, *boh*^{pl} **ⲁⲃⲉⲓⲛ**. But *sah boh* do not omit *αμιναδαβ* outright as *B* does alone; *sah* substitutes **ⲁⲃⲁⲃⲉ** as **N*** which please note. *Aeth* *Adam Aminadab*. *Boh* has *Aninadab*. *W-H* follow *sah*.

36. Καιναμ **NBL*** *Sod*⁹⁵⁰ *sah boh aeth W-H*

37. Ιαρετ **NB*** *a l q aur sah [non boh] W-H*

- iv. 4. — αλλ επι παντι ρηματι θεου **NBLW** *sah boh aliq [non omni habent multi]* only.

16. Ναζαρα **NB*Ξ** 33 [*non Paris*⁹⁷] *e Orig sah [non boh] (A*^{sr} *ναζαφατ)*

43. οτι επι τουτο απεσταλ. (pro οτι εις τουτο απεσταλ.) **NBLW** *fam* 13 67 (604) *Paris*⁹⁷ only (*a latt [non d e f q]*) but compare

† *Cf* Matt. i. 12 σελαθηλ *B k (syr)*.

the form of *sah* $\chi\epsilon \pi\tau\alpha\tau\tau\bar{\eta}\pi\pi\sigma\sigma\tau\tau \nu\alpha\rho$ $\epsilon\pi\epsilon\iota\rho\omega\delta$,
and the manner of *boh*: $\chi\epsilon\sigma\tau\eta\iota \epsilon\tau\alpha\tau\tau\alpha\delta\sigma\tau\circ\iota \epsilon\theta\epsilon\phi\epsilon\lambda\iota$.

iv. 44. $\tau\eta\varsigma \text{Ιουδαιας}$ (*pro* $\tau\eta\varsigma \text{Γαλιλαιας}$) $\aleph\text{BCLQR}$ 157 892 Paris⁹⁷

sah boh syr sin των ιουδαιων W

v. 1. $\kappa\alpha\iota \alpha\kappa\upsilon\epsilon\iota\nu$ (*pro* $\tau\omicron\upsilon \alpha\kappa\upsilon\epsilon\iota\nu$) $\aleph\text{ABLWX}$ *fam* 1 213 892

Paris⁹⁷ *c copt aeth arm*

2. Order: $\pi\lambda\omicron\iota\alpha \delta\upsilon\omicron$ BW 22 892 Paris⁹⁷ *a e sah boh syr*
contra rell. Om duo \aleph^* *W-H* follow B in text.

5. $-\alpha\upsilon\tau\omega$ $\aleph\text{B}$ 604 Sod^{1260} *e boh* [*non sah*] *W-H*

17. $\kappa\alpha\iota \delta\upsilon\nu\alpha\mu\iota\varsigma \kappa\upsilon\rho\iota\omicron\upsilon \eta\nu \epsilon\iota\varsigma \tau\omicron \text{ιασθαι αυτους}$ Most, but $\aleph\text{BL}\Xi$
and W Paris^{97} Cyr^{bls} change the last word to $\alpha\upsilon\tau\omicron\nu$ altering the
sense and construction. This is not found in *boh*, but is in
sah: "that the power of the Lord was being (there) for
him to cure." No others change (except Sod^{337}).

I may say here that if *sah* or *boh* had been following $\aleph\text{B}$
we would find a different state of things in these versions at
v. 5, v. 17. But if $\aleph\text{B}$ consulted *both* versions (as seems
abundantly illustrated in these notes) then we have the only
good reason for the wavering agreement of $\aleph\text{B}$ together now
with *boh* now with *sah*, and of the agreement of \aleph or B now
with one version and then with another against each other.

Again, in v. 20 we have another $-\alpha\upsilon\tau\omega$ (following $\epsilon\iota\pi\epsilon\nu$),
[as at v. 5 (also following $\epsilon\iota\pi\epsilon\nu$)], omitted by $\aleph\text{BL}\Xi$ 33 130 604
ff g₂ vg sah, but *boh* which omitted at v. 5 does not do so
here. In fact *boh* adds "to the paralysed." Had *boh* been
following $\aleph\text{B}$ text it would have omitted here as well as in
v. 5, and had *sah* been following $\aleph\text{B}$ text it would have
omitted in v. 5 as well as here in v. 20. See below at vi. 18.

vi. 17. $+\pi\omicron\lambda\upsilon\varsigma$ (*post* $\omicron\chi\lambda\omicron\varsigma$) $\aleph\text{BLW}$ *fam* 1 892 Paris⁹⁷ *syr sch pesh*
sah [*non boh*]

18. $\epsilon\nu\omicron\chi\lambda\omicron\upsilon\mu\epsilon\nu\omicron\iota$ (*pro* $\omicron\chi\lambda\omicron\upsilon\mu\epsilon\nu\omicron\iota$) $\aleph\text{ABL}$ 1 [*non* 118-209] 157 273
Paris⁹⁷. See *boh*. In connection with what I wrote just above,
this is quite interesting, for first of all A (Alexandrian) joins the
group. Then upon turning up *boh* we find $\epsilon\pi\alpha\tau\tau\epsilon\epsilon\lambda\epsilon\kappa\omicron$
is the word used! (*sah* different $\pi\epsilon\tau\epsilon\lambda\epsilon\kappa\omicron\tilde{\epsilon}$ $\epsilon\delta\omicron\lambda$ = also
Acts v. 16 Balestri edition).

Note that at Acts v. 16 $\omicron\chi\lambda\omicron\upsilon\mu\epsilon\nu\omicron\varsigma$ is read by all Greek mss.
Turning up *boh* there, we find quite a different expression
 $\pi\epsilon\epsilon\lambda \pi\eta \epsilon\tau\epsilon\eta\omega \pi\tau\epsilon\pi \eta\eta\pi\bar{\alpha} \bar{\pi}\alpha\kappa\kappa\alpha\rho\tau\omicron\pi$.

Can we now doubt that $\epsilon\nu\omicron\chi\lambda\omicron\upsilon\mu\epsilon\nu\omicron\iota$ came from
 $\epsilon\pi\alpha\tau\tau\epsilon\epsilon\lambda\epsilon\kappa\omicron$ and not vice-versa?†

† A still more subtle borrowing from *sah* is done by \aleph alone in Luc xviii. 5 where \aleph
substitutes $\pi\alpha\rho\epsilon\nu\omicron\chi\lambda\epsilon\iota\nu$ for $\pi\alpha\rho\epsilon\chi\epsilon\iota\nu$ of B and all the rest. Consult Horner's note in *sah*
as to $\text{CO}\tau\epsilon\epsilon\tilde{\epsilon}\text{ICE}$ meaning "addeth trouble."

Forms of *οχλεω* are nowhere else used. It is thoroughly Lucan, and a *ὑπαξ λεγ.* of his in the Gospel once, and in Acts once.

Both *οχλεω* and *ενοχλεω* are used in the classics, and the dictionary gives away another secret, for under *οχλεω* we find "More usual in its compounds."

Hence a change from *οχλ.* to *ενοχλ.* is far more likely than the accusation tacitly levelled against poor long-suffering "Antioch" of changing *ενοχλ.* "of the best mss" to *οχλ.* St. Luke gives this the lie direct in Acts.

The Latin in Luke is *vexabantur*, and in Acts *vexatos*, with *vexabantur* by *d p gig Lucifer*.

The Coptic of Acts *ΕΤΘΗΥ* = *cruciatus, vexatus* (Peyron p. 373)

ΤΘΕΛΛΟ *afflictio, cruciatus, poena* (Peyron p. 259).

Note that *και* before *εθεραπευοντο* omitted by *ΣΑΒΔΛQ* is also the coptic manner here (*boh* and *sah*).

- Luc vii. 15. *εκαθισεν (pro ανεκ)* B Sod¹³⁴¹ *solī = e Iren^{int} (sedit)*. Cf. *sah boh*
 viii. 5. *α μεν (pro ο μεν)* BW *sah [non boh]*
αυτα (pro αυτο) B 16 21 273 *sah [non boh]*
 6. *επι πετραν (-την)* B Paris⁹⁷ *boh* (indef. article)
 19. *παρεγενετο (pro παρεγενοντο)* BDX d 50 71 273 Paris⁹⁷ *boh*
 (definitely 3rd pers fem sing) (*sah*)
 43. *-ιατροις προσαναλωσασα τον βιον* BD *sah syr sin [non cu]*
hier^{BC}
 x. 24. *ακουσαι μου ᾶ* BT¹ (? *Habet του*) *sah solī*
 35. *>εκβαλων εδωκεν δυο δηναρια* B *sah solī*
 38. *-εις τον οικον* B *sah solī*

Besides many illuminating passages (such as Luc ii. 48/vi. 26, viii. 45, ix. 62, xi. 11 12, xvii. 19, xxiii. 50, some under another head, "Solecisms") note

- xi. 36. *+εν (ante τη αστραπη)...* B Paris⁹⁷ *sah boh*
 37. *-τις* NBLT¹ *fam 1 fam 13 157 604*

Paris⁹⁷ against all the rest *syr lat* and *arm*. This is one of those square divisions where D d abandon all sympathy with the Alexandrine group. This omission is no more "neutral" or "pre-syrian" than I am a centaur. The Greek group above is *one* and stands out in all its loneliness. What has become of the coptic then? Well, it seems to me that the lack of *τις* is simply due to the coptic which generally says *a pharisee* to express such a thing. *Sah* here is *ⲁⲉⲧⲉⲣⲓⲥⲁⲓⲟⲥ* and *boh* *ⲡⲭⲉⲟⲩⲫⲁⲣⲓⲥⲉⲟⲥ* [Horner has no remarks on *-τις* in the above Greek mss] and this caught the eye of the parent of *ΣΒΛ* Paris⁹⁷ etc, and led to its being dropped in copying. There is no sense in conjecturing an addition here, *εν δε τω λαλησαι ερωτα αυτον φαρισαιος* being

quite sufficient. *τις* is therefore part of the text, and it is **NBL** who drop it *per incuriam*, and there is no "pre-syrian" text about it at all. *Soden* follows Egypt with omission.

It looks very pretty and "neutral" I admit: verse 37 *φαρισαιοι* followed by *ver* 38 *ὁ δὲ φαρισαιος*, that is indefinite followed by definite, but *copt* has an indefinite and Greek has not. And *τις* therefore is not out of place in verse 37.

- xi. 53. Here occurs a very serious difference. For the ordinary *λεγοντος δε αυτου ταυτα προς αυτους* **NBCL** 33 Paris⁹⁷ substitute *κακειθεν εξελθοντος αυτου*. This is against all Syriacs and all Latins and all the rest of the Greeks. It is apparently shared with or derived from the Coptic only.

There is no exact parallel, but after the close of some of the parallels in Matt. xxiii., chapter xxiv. opens *και εξελθων ο ιησους επορευετο απο του ιερου και προσηλθον οι μαθ. αυτου επιδειξαι αυτω τας οικοδομας του ιερου* (= Mark xiii. 1 *και εκπορευομενου αυτου εκ του ιερου...*).

Is it possible that **NBCL** 33 Paris⁹⁷ *copt* are right and all the rest wrong? The six authorities cited are rightly but *one*. What about the other sympathising cursives *fam* 1 *fam* 13 28 157 604 892? Have they *all* been corrupted by this abominable Antiochian or Constantinopolitan recension, while shaking themselves free from it on so many occasions? Is it humanly possible to conceive this? Or do not **NBCL** 33 Paris⁹⁷ merely represent some untoward effort of Hesychius or another to bemuddle Dr. Hort?† (*Soden* follows *Hort*.)

For observe the same process in verse 54:

54. — *και ζητουντας* **NBL** *fam* 1 239 Paris⁹⁷ *copt aeth*
— *να κατηγορησωσιν αυτου* **NBL** 892 Paris⁹⁷ *copt aeth syr sin*.

It is quite of one recension. But really, are we to believe that all other copies have parted with sanity and conspired to down the truth?

- xii. 25. *πηχυν* (— *ενα*) **N*BD** *i d ff₂ l sah boh* (οὐτελλε more *copt*) but opposed by all else including **WΨ** Paris⁹⁷ 892 604 and all *minn latt rell syr omn arm aeth Eus*^{luc}.

47. I cannot rank this even under attempted "improvement," so I place it here.

B (with **NT**^{vol} **Ψ** 33 348 892 Paris⁹⁷ only) wishes to read *εκεινος δε ο*

† A study of the *Diatessaron arab* is worth while in this connection. Section **xli** opens with Matt. xxiii. 34/39, interposes John xii. 42/50, then proceeds with Luke xi. 53/xii. 3. The language here of Luke xi. 53 is *λεγ. δε αυτου ταυτα προς αυτους* and not *κακειθεν εξελθοντος αυτου*. But after continuing with Jo. xii. 36/41, it proceeds with Matt xxiv. 1 "AND WHEN JESUS WENT OUT OF THE TEMPLE." A diatessaron in Greek so constructed might account for a scribal error here, the wrong place being taken up in copying. It seems the only clue.

δουλος ο γνους το θελημα του κυριου αυτου και μη ετοιμασας η ποιησας το θελημα αυτου.

This η for *μηδε* finds its counterpart in *sah* :

πρ^αεξελ δε επταρεισε εποτω επερχοει^ς επ^εκο^βτεν επε^ερειρε... *Boh* opposes with οτοζ (one MS οταε) before "prepared not" and οτοζ for *μηδε*.

I believe NBTΨ 33 348 892 Paris⁹⁷ *sah* to be utterly wrong, and if we want the "shorter" text we have to go to LW 13 8^{ve} *latt syr Cypr* which give us *και μη ετοιμασας*, omitting *μηδε* or *η ποιησας*; or to *g₂* which omits the whole! Consulting W for control we find that that new MS goes with L for the "shorter" text and again opposes B, while Paris⁹⁷ again supports B.

But *και μη ετοιμασας η ποιησας* strikes me as opposed to the usual N.T. sequences, and *και μη ετοιμασας μηδε ποιησας* of the mass should be right.

Luke

xiii. 9. *εισ το μελλον ει δε μηγε*. Matter of order by NBLT 33 (69 *non fam*) 892 Paris⁹⁷ with *sah boh*, against the rest of Greeks, and against *Latins* and *Syriacs* and *arm*.

14. +οτι (*ante εξ*) after the Coptic manner (*sah boh*) with only NBL Paris⁹⁷ 892 and two Latin *vg* against the rest.

This is mentioned here as it follows xiii. 9 so closely. Doubtless the coptic reacted here on NBL and not NBL on the coptic.

xv. 12. ο δε διειλεν αυτοις τον βιον (*pro και διειλεν αυτοις τον βιον*) N^cABL Paris⁹⁷ 892 *boh sah*. This is a place which bears out my contention that *coptic* influenced NBL and not that *sah* or *boh* felt the influence of NB. For observe N^c feels the influence, not N*, and is joined by A, as well as BL. All others are against this except Paris⁹⁷ which here follows, but W opposes with the other versions and all *latt*. Here is a clear example of *W-H* (no syllable in their margin!) following an *Egyptian* recension, and nothing to do with "pre-syrian" at all.

(xv. 21. BL = *copt order*. See under "Order.")

The point which I make above (at xv. 12) happens to be illustrated further and immediately after at:—

xvi. 1. where B* alone writes *οικονομους* for *οικονομον*. Did not his eye wander to the coptic where the accusative *ον* does not show? The termination is *oc*, the word being transliterated from the Greek and appearing *πρωτοικοκολλος* both in *sah* and *boh*.

I can offer further immediate corroboration of the assumption:—

3. *σκαπτειν ουκ ισχυω και επαιτειν αισχυνομαι*. This *και* is

unknown to the Greeks except to B [not followed by *W-H*! who divined something wrong here] but is definitely read by *boh* and *sah* and *aeth*, but not by the Latins. The Syriac here +*diatess* opposes the Latins however joining B (again a square division between *syr* and *lat*). Syriac influence might here be attributed to B, but I think the previous context will bear me out in attributing it to Coptic. I have never seen this pointed out before, and submit that it goes a long way to show Coptic influence on B, which if the proofs offered are considered sufficient, destroys B as a "neutral" type, especially when the apparent Latinisms are taken into consideration at the same time (see *ante*).

Another commentary offers in this chapter:

- xvi. 15. B writes alone *οτι το εν ανθρωπω υψηλον* (for *οτι το εν ανθρωποις υψηλον*). The point we have not yet got is whether *sah* or *boh* is influencing B. Well here all *sah* (known to Horner) have *ανθρωποις*, but Horner's *boh* text, following the *boh* AC¹*ΓHS, has "in the man" *ετλει πιρωει*, not *πιρωει*. That is the only support for B^{sr}. The *syr* has plural, and the old *syr* "sons of men" or "sons of man." *W-H* do not follow B. *Soden* adds no other witness.

A further commentary is offered immediately after at:—

17. *κεραιαν μιαν* a change of order by B only *sah* (*οτ ψωλζ ποτωτ*) *syr*, while *boh* omits *μιαν* (= *οτκερεα* most, *οτψωλζ* some). The omission in *boh* led to the change of order perhaps, while B consulted *sah*.

26. Again a commentary offers here. In the important sentence *και επι πασι τουτοις μεταξυ ημων και υμων χασμα μεγα εστηρικται* NBL Paris⁹⁷ substitute *εν* (for *επι*) with *boh* and *latt*^{pl}, while *sah* expresses differently: "But after all these there is a great gulf fixed," and *syr* "And with all these same things a great gulf is set."

- xvii. 1. Order: *τα σκανδαλα μη ελθειν* So NBLX Paris⁹⁷ 892 *e* (*sah*) only, and I claim that this is more likely due to *sah* on NBLX than the converse, for all others oppose with *μη ελθειν τα σκανδαλα* including *it* and *Origen Chr Dam*, so that here with *W-H* following NBLX *e* we have not even restored the text of *Origen*.

Same verse *πλην ουαι* for *ουαι δε* by NBDL *it* (except *fl vg*) = also coptic (*boh* and *sah*).

- xvii. 19. — *η πιστις σου σεσωκε σε* B^{so1} *cum sah* 6/9.

These and these alone. Comment is unnecessary.

23. order: *ιδου εκει η ιδου ωδε* B³ Paris⁹⁷ *boh*

ιδου εκει και ιδου ωδε N *syr cu sin*

ιδου εκει ιδου ωδε L

*boh*⁹ had been following B^{sr} in *ver* 9, they might have adopted a different expression. I say this to guard against the retort that the *boh* mss⁹ reported above were perhaps following B^{sr}. [*Aliter expr. aeth: et moram fecit venire.*]

Luke

xx. 40. γαρ (*pro δε*) NBL^Ψ 33 36 57 108 213 Paris⁹⁷ *boh sah*.
(The rest vary and *a nec amplius*).

42. αὐτος γαρ (*pro και αὐτος*) NBLR(Q) *min pauc et* 157 892
Paris⁹⁷ *l boh sah Cyr* against all others.

xxi. 36. κατισχυσητε (*pro καταξιωθητε*) NBL(W)XY *fam* 1 33 36
57 157 213 892 Paris⁹⁷ *sah boh aeth syr hier*, against all others
and against *syr lat* and *Tert*³³¹.

As *Orig* is not extant here, I prefer to attribute this to *coptic* influence, and should certainly follow *Tert* who is extant here, not to speak of the body of Latins and *e* representing *Cyprian*, and not to speak of *syr cu sin pesh* which oppose *syr hier*.

It will be noticed that the former group known to *Tisch* and *Hort* has been added to by W (*κατισχυσατε*) Ψ and Paris⁹⁷, but they are rather birds of a feather. Yet I would give the additional testimony all the weight desired, and still say that the strength of the position remains with the *Latt* and *Syrr* who are completely agreed except for *syr hier* whose defection rather emphasises this as an unnecessary "improvement." In any case a change from *καταξιωθητε* to *κατισχυσητε* is far more probable than an attempted emendation of *κατισχυσητε* to *καταξιωθητε* (the Latins express in two words).

xxii. 7. ἐν η̄δεῖ θνεσθαι το πασχα Most, but BCL and D 892 [but not N *rell*] omit *εν*. Not so *latt*, so the omission is ruled out from Latin sympathy. The *εν* is desirable here. Upon reference to the *coptic* we find *εν* present but transferred quite to the end of the verse (it so appears in *Horner's* translation of *sah* but does not do so in his translation of *boh* although the expressions employed are identical in both versions). The *coptic* says "this which"—as if reading *η̄*—"is numbered to slaughter the passover *in*."

19. -εις (*ante την ε̄μην*) B¹⁰¹ *Cf sah boh*.

20. Order: και το ποτηριον ωσαντως NBL Paris⁹⁷ *boh sah syr hier (non al.) W-II Sod txt*

22. οτι (*pro και*) NBD^{sr}LT 157 z^{scr}sem Paris⁹⁷ *boh sah* (against all others incl. W and *syr hier*). *a d Orig om.*

31 *init.* -ειπε δε ο κυριος BLT Sod³⁷¹ *sah boh Bas 1/2 syr sin*
[*contra syr cu et rell omn et contra WΨ 892 Paris⁹⁷*]

36. δε (*pro ουν*) NBLTD Sod¹⁰⁵⁰ Paris⁹⁷ Laura^{A 104} *e d sah boh*

- Luke
 xxii. 37. το (pro τα) **NBDLQ**TW *Sod*⁷⁵⁰ (B & G) 1 157 b d *sah boh* (*syr*)
 39. — και (ante οι μαθηται) **B*V** Paris⁹⁷ *Sod*^{allq} *sah aeth* (*boh*^{res})
 57. Order: ουκ οίδα αυτον γυναι (pro γυναι ουκ οίδα αυτου)
NBLTXΨ 213 *Sod*³⁵¹ [*non al. minn*] *sah boh arm* only,
 against the rest of Greeks, all Latins, and *syr*. (—γυναι
 D et T^l).
 68. — μοι η απολυσητε **NBLT** *Sod*⁷⁵⁰ *boh Cyr* (*fam* 1 157
 Paris⁹⁷ *sah habent μοι*)
 xxiii. 6. — γαλιλαιαν (post ακουσας) Only **NBLTT**¹ *boh* (against *sah syr*
lat and the rest) *Sah* is very definite **ΛΕ ΤΤΑΛΙΛΑΙΑ**, and
 892 Paris⁹⁷ do not omit nor WΨ. If **NBLT** managed to
 influence *boh*, how was it they did not influence any others?
 Not even Paris⁹⁷ which has been running very close to them
 for many verses past. Surely it was *boh* which influenced
NBLT. If **NBLT** influenced *boh* how was it they (or their
 common ancestor, for they have indeed a common ancestor)
 did not influence *sah*? *W-H* follow this small combination
 for omission. I would not dare go against the beautifully
 emphatic character of the phrase in *sah* and *syr cu sin*. *Soden*
 adduces only one new witness, δ 371, yet excludes.
 15. ανεπεμψεν γαρ αυτον προς ημας **NBKLM**ΤΠ *minn pauc f*
 130^{lat} 892, Paris⁹⁷ (—γαρ), *sah boh*
ανεπεμψα γαρ υμας προς αυτον Rell et it aeth; syr arm
(αυτον προς αυτον)
 This is rather an interesting commentary on the previous
 reference. The change of sense is so complete here, but
 witnessed to most carefully by both coptics. In fact *sah* says
 “But Herod also found nothing against him; for he sent him
 to us...” while *boh* follows the *Greek* method: “But neither
 Herod also; for he sent him to us...” Observe that *aeth*
 opposes *sah boh*.
 17. *Om vers* **ABKLTT**¹Π (A here replaces **N**) 892 *Sod*³⁷¹ a *vg*^f
sah boh [*non omni*] D d *syr cu sin aeth* place the verse after
 verse 19.
 Six *boh* mss and the correctors of four others have it.
 29. +αι (ante κοιλαι) **NBCNT**¹X 892 *min*¹⁵ [*non* Paris⁹⁷] and
 so *sah boh* [*non W*^{sr}]
 32. κακουργοι δυο **NB** *W-H* only as it would appear. The
 sentence runs a little more smoothly thus: ηγοντο δε και ετεροι
 κακουργοι δυο, instead of: ηγοντο δε και ετεροι δυο κακουργοι,
 but *sah boh* support **NB**. [*Soden* adds nothing new].
 36. προσερχομενοι οξος προσφεροντες αυτω **NABC**^{*}L Paris⁹⁷ only.
 This involves the omission of και before οξος and is supported
 by a r and *boh* (*sah* also αυτω μετ’ οξου, minus προσφεροντες
 αυτω). The absence of και between the two participles

seems a little rough and contrary to N.T. usage. The inference is coptic influence. Observe A joins the group.

This is immediately followed by :

- xxiii. 38. — γεγραμμενη NBLT¹ Sod⁸³⁷¹ sah boh (contra mundum)
ibid. — γραμμασιν Ελλ. και Ρωμ. και Εβρ. N^{ca} [Habet N] BC*L
 Paris⁹⁷ sah boh [non omi] to which add a *syr cu sin*, but against all else and *Cyr*.
40. επιτιμων αυτω εφη (pro επιτιμα αυτω λεγων) NBC*LX
 213 Paris⁹⁷ 892 boh^{pl} [non sah] (*syr και εφη*)
43. — ο ιησους NBLT¹ Evst 26 e* sah boh contra rell et contra
Chr: ("οι μανιχαιοι—επιλαβομενοι του χωριου τουτου φασιν"—
 ειπεν ο χς· αμην αμην. . .)
44. και ην ηδη ωσει ωρα εκτη (pro ην δε ωσει ωρα εκτη) BC*LT¹
 597† 892 boh [non sah]. On the other hand ND some latins
 and Orig^{int} have και but not +ηδη. This plus ηδη is found
 however in boh οτοϷ πε φηλτ Ϸηλη παχπε πε,
 (while sah is πε πηλτ δε παχπε πε [sah has δε, correct
Tisch]) and nowhere else. All the others oppose. Here is
 the "longer" text then once more in BL [not N]. It is not
 from the parallels in Matt. and Mark, and must be an old error
 from ΚΑΙΗΝΔΕΩCΕΙ, the δε having remained after και was
 introduced, and being copied as και ην ηδη. If this be dis-
 allowed, there is no alternative but a *bohairic* influence on BL,
 because boh could not get it very well from the Greek as he
 must have looked well at the place, for Ϸηλη is introduced in
 a different order, viz. between ωρα and εκτη, the ωσει being
 apparently dropped (as in sah^{int} aeth and 157 yst vg*), but there
 is room for a great muddle here, because the word for ωσει
 (= πελ or πελτ) is very like the word for ωρα.† BL boh here
 are a unit against the rest. How it occurred must be thought
 of in connection with the other coptic sympathy, which
 fluctuates between boh and sah. As N does not share the
 addition here the place will bear more study (*Cf* +ηδη at
 xxiv. 29).
45. The passage του ηλιου εκλιποντος of NBL would follow
 naturally here, but so much has already been written about it
 that I forbear. Nor have I touched at all on Luke i. 28, ii. 14,
 33, vi. 1 48, xxii. 43/44, xxiii. 34, xxiv. 42, as these passages
 have been discussed before, and ii. 9 I merely record above.
49. και αι γυναικες B Paris⁹⁷ sah [Soden adds nothing]
50. αγαθος δικαιος B et sah soli [Soden forgets this]

† This 597 (Venice Marc i. 59) in Gregory's *Emendanda* is not to be confused with 579 (Paris⁹⁷).

† Hence φηλτ, πελτ, the moment or the hour.

Luke

xxiv. 32. *ως ελαλει ημιν εν τη οδω (- και) ως διηνοιγεν ημιν τας γραφας.* This is often the Coptic method. The omission of the copula is observed in **NBDL** 33 *syr hier* and *boh sah* only (*copt* omits the second *ως* as well). The passage is not without interest for **B** maintains the two clauses (although without copula, = *copt*) while *Origen* ELEVEN TIMES, with *a b c e l Amb Aug syr cu sin*, omits the first *ως ελαλει*.

44. *εν τω νομω μουσεως και τοις προφηταις και ψαλμοις.* So **B** and *Paris*⁹⁷. *εν τοις προφηταις* says **N**, *και εν τοις προφηταις* **L**, and these three groups agree in one, but, proving certainly that it was not sincere copying, they disagree in detail, while the supporting authority, namely *sah-boh*, has it yet differently thus: *εν (τω) νομω μουσεως και (lit. μετα) τοις προφηταις και (lit. μετα) τοις ψαλμοις*.

Only the coptic adds *τοις* before *ψαλμοις*.

W-H manage out of this slight difference to slip in the reading of **B** alone! They say nothing in the margin, and they have just rejected **B**'s single readings (*απαντα* in this verse, + *και* in verse 39, *τι* for *διατι* verse 38, *ηγγικαν* verse 28, *αυτους* for *και αυτος* verse 15), and behold it is not **B** at all as a whole which we are getting in *W-H* here, but pure *W-H* intuition which is the "neutral" text!

47. *και κηρυχθηναι επι τω ονοματι αυτου μετανοιαν εις (pro και) αφεσιν αμαρτιων εις παντα τα εθνη* **NB** *sah boh*, to which add *syr^{sch} pesh* [*against the Old Syriac*]. So that *W-H*† text is satisfied to follow **NB** *copt* alone with "*syr vg*" [*cu* not extant, *sin* not known to *W-H*]. *Soden* has no new witness.

This is in a different class from others placed under "Improvement," for here **NB** have two cases of *εις* following each other, and to them on this occasion it is not apparently abhorrent nor to *W-H* nor to *Tisch* who follow. It is possible that *all* the other authorities, including *syr vet*, revised here to avoid this repetition; but it is also possible that the coptic is responsible, for *Paris*⁹⁷ does NOT follow **NB** here, nor does our new witness **W** agree with them, nor **Ψ**.

Tisch justly remarks that in St. Luke can be found both expressions *βαπτισμα μετανοιας εις αφεσιν* (iii. 3) and *δουναι μετανοιαν τω ισρ. και αφεσιν* (Act v. 31), the former supported by Mark i. 4.

The only thing to be said here about Coptic is that **NB** are agreed with **C*LN** 33 213 and the coptic, against the rest, in following this in the same verse with *αρχαμενοι* for *αρχαμενον*, again against *Paris*⁹⁷ and **W**,

† *W-H* text *εις*, marg. *και*. Souter reverses this; *και* text, *εις* alternative reading at foot. *Soden* retains *και* in his text. Yet if **NB** *sah boh* are wrong here, why does *Soden* think them right at xxiii. 6, 38, 48, xxiv. 32?

and in the next verse (48) δε is omitted by *sah boh* with \aleph BC*L, while εστε omitted only by BD Sod^{no} d Aug (*aeth boh*) is more striking.

Latin (and Coptic).

There are a good many of these combinations with the small group containing B, but they need not be dealt with specially. Some places appear however clearly to have influenced B. For instance:

Luke

xvii. 24. —εν τη ημερα αυτου BD 220 *solī inter gr cum a b d e i r₂ et sah (aeth) W-H.* Cf. Merx vol. II. p. 348.

xviii. 4. μετα ταυτα δε BLQT* 892 Paris⁹⁷. This against all other Greeks including \aleph and D μετα δε ταυτα, but the Latin is post haec autem a f i q vg, postea autem e (while b c d ff₂ l omit autem) and both coptics say ϩϩϩϩϩϩ ϩⲓ ϩⲉ. As Tisch points out, in Luke x. 1 μετα δε ταυτα there is no change among the Greeks. We have to go to Matt. xxvi. 73 for μετα μικρον δε. Westcott and Hort religiously follow BLQ.

This I believe however to be very ancient Latin influence from a Graeco-Latin, because in the same verse the tendency is strongly Latin against Coptic, for \aleph BLX Hipp 157 Paris⁹⁷ 892 with a b c e f ff i l μ vg say ουδε ανθρωπον instead of και ανθρωπον ουκ of the rest of the Greeks Bas Chr Dam. And the coptics both turn the phrase without expressing an ουδε [a few boh do 7/24].

I may further point out why I think the Latin is old enough to have influenced the BLQ text here. Three verses beyond, at:

7. BLQ, this time joined by \aleph Ψ 892 Paris⁹⁷ and (e), write των εκλεκτων αυτου των βωωντων αυτω ημερας και νυκτος, whereas a b ff i l q r simply omit αυτω (or the "προσ αυτον" of the other Greeks Mac Bas Chr Antioch Dam c d f Iren^{int} Tert^{marc}). As a matter of fact, if we want to choose between προς αυτον and αυτω I should strongly incline to follow Tert and Iren^{int} who are strengthened by Basil Chrys Damasus etc and the other fifteen Greek uncials and all the cursives [D^{sr} = βωωντων αυτων, d qui clamant ad eum. Tisch omits to notice d for ad eum]. But the omission may be the more basic (syr does not omit, and sah has ⲉⲧⲱⲱⲩ ⲉⲃⲣⲁⲓ ⲉⲣⲟⲩⲥ).

9. εξουθενουντες (pro εξουθενουντας) B 115 259** d^{scr} g^{scr} al². No other Gk uncials. In connection with what I wrote above, note that, against the imperfect of most Latins (but e contemnunt, d spernent) a has spernentes. Possibly therefore B got this from such a Gk-Latin. W-H do not follow. It is found in Tregelles' margin.

Luke

- xviii. 10. But it seems very difficult to separate Latin and Coptic sympathy. For here B with (D)RX 71 213 says εἰς (-ὁ) φαρισαῖος καὶ ὁ ἕτερος τελωνῆς, which corresponds exactly to sah οὐα οὐφαιριαιος πε πκεοῦα οὐτελωνης πε, whereas boh πιουαδι πεοῦφαιριεος πε πικεοῦαδι πεοῦτελωνης πε.

Unus..unus, unus..alius, unus..alter of the Latins of course does not help us without articles, but the conflict between *boh* and *sah*, where *ℵ* and the mass follow *boh*, and B with only DRX agree with *sah* in suppressing the first article, is really noteworthy in view of what has gone before. These little places it will readily be seen are quite interesting and worth attention. *W-H* have εἰς in text, and ὁ in margin.

11. Another conflict between *ℵ* and B follows.

B with L only and *ℵ*^ψ *fam* 1 213 892 Paris⁹⁷ (*Sod* adds ⁶⁵⁰) *e vg arm Orig Cypr* reads of the Pharisee: σταθεῖς ταῦτα πρὸς εαυτὸν προσηυχ.† instead of A(D) *etc*: σταθεῖς πρὸς εαυτὸν ταῦτα προσηυχ. and thus also *a goth syrr Bas Antioch*.

ℵ^{*} with *b c f ff i l q r* and *sah aeth* OMIT πρὸς εαυτὸν. This omission might be taken for the "neutral" text if you will, but, would you believe it, *W-H* follow B *Orig* and *Cypr* in their text (with πρὸς εαυτὸν ταῦτα in their margin), and not a word about omission! Now the conjunction of *e* and *Cypr* with B *sah* and *Orig* is clearly Egyptian, Africa and Greek-Egypt combined, while *Basil* with the mass oppose, and the bulk of the Latins omit. *D d* = καθεαυτὸν and *seorsum*. Therefore *W-H* produce an Egyptian text again once more and not a "neutral" one. And there is nothing "pre-syrian" about it, since the old syriac goes with the mass against B.

- xxii. 10. εἰς ἣν (*pro οὐ*) *ℵBCLΨ* *Z*^{scr sem} Paris⁹⁷ (*X ev η*) *latt sah boh*, but against *ου* of fifteen uncials including *D* and *d* "ubi"; (157 distinctly *οπου*), *ου εαν* five remaining uncials (perhaps from Mark *οπου εαν*).

48. *ιησους δε* (*pro ο δε ιησους*) *ℵBLTX* 157 892 *Cf latt* Jesus autem, and *boh* *ⲓⲛⲥ ⲁⲉ ⲡⲉⲭⲁϭⲓ* (*sah*^{pl} *ⲡⲉⲭⲉ ⲓⲥ*; *sah*^{unus} *ⲡⲉⲭⲉ ⲁⲉ ⲓⲥ*). (Paris⁹⁷ omits copula with *sah* and *syrr*.)

That the conjunction with Coptic and Latin is not fortuitous, consult:—

49. [*κυριε*] — *αυτω* *ℵBLTX* [*non R, male Soden*] again Paris⁹⁷ 71 213 892 *sah boh l q*

(*τω κυριω D et domino d*; *Dñō Jesu aeth*)

64. — *ετυπτον αυτου το προσωπον και* *ℵBKLMTH* *copt* and

† *W* shows Egyptian preference for *ευχεται* and Paris⁹⁷ *ηυχετο* (for *προσηυχετο*).

Luke

some Latins. I enter it, as *ευπτον* was apparently known to *Marcion* here as well as to the rest of the opposition. †

Add iv. 5. — ο διαβολος εις ορος υψηλον NBL lat mult sah (boh) Cyr
contra rell et syr

Traces of Syriac.

Luke

- ii. 19. παντα συνετηρει τα ρηματα (—ταυτα) B 77 129 225 a^{scr} (cf
syr sin) Soden does not bother to add the cursives.
51. παντα τα ρηματα (—ταυτα) N*BDMW a e (cf syr sin sch
pesh arm)
iii. 33. Εσρων B y^{scr}? [male Sod i^{scr}] b (d) vg syr W-H
v. 18. +αυτον (post θειναι) BLΞ 157 syrr sah boh aeth [W-H]
29. μετ αυτου (pro μετ αυτων) B fam 1 22 Paris⁹⁷ diatess (hiant
syr cu sin), κατ' αυτον 69 [non fam]
vi. 26. — οι πατερες αυτων B 604 syr sin sah [non boh nec rell verss]
ix. 2. — τους ασθενεις B syr cu syr sin Dial W-H
x. 42. μαριαμ B 1 Paris⁹⁷ l syr W-H
xi. 46. και αυτοι + υμεις B alone among Greeks with Paris⁹⁷ Sod³⁵¹.

Latt all apparently *et ipsi*, although a Latin may exist with *et vos ipsi*. But this *υμεις* practically replaces *αυτοι* in the syriac (ܐܘܬܐ). W-H do not add.

Cf boh (aliter expr sah).

- xvi. 3. σκαπτειν ουκ ισχυω ΚΑΙ επατειν αισχυνομαι. All syrr and diatess (no latins) and B alone of Greeks. But B is supported by both *coptics* and *aeth* (see under Coptic influence) and I am inclined to attribute this *και* to coptic influence on B, the *coptics* having previously imbibed it from a Graeco-syriac.

Notice both *coptic* and *syr* say *οταν μετασταθω ΕΚ της οικονομιας* in the very next verse (xvi. 4) with NBD *min aliq* (απο LX 892), while the majority of Greeks are content with the partitive genitive. W-H have *εκ*, but ignore + *και* of B.

† These things must be weighed carefully. Take for instance soon after, at xxiii. 2 it is a difficult question whether *ημων* belongs after *εθνος* ("ευρομεν διαστρεφοντα το εθνος [ημων]"). It is added by NBDHKLMRTΠΥ *min*⁹⁰ *it vg sah boh syrr arm aeth*, but withheld by AEGSUVWXΓΔΛ *min plur Marcion* Epiph bls *Eus Cyr Thdt*. Here *Marcion* adds *και καταλυοντα τον νομον και τους προφητας*. Observe however not *τον νομον ημων* even here. (This addition is followed by a good many Latins, most of whom say "*legem nostram*," but in *Marcion* *ημων* is absent in both places).

Notice that W does not have *ημων*, so that the omission now goes back in our Greek documents to iv century. Notice that 157 Cyr (l q) have *τον λαον ημων* for *το εθνος ημων*, possibly from xxiii. 14, which is an interesting control reference because *ημων* is absent there. Vv 13/14 run: *πειλατος δε συγκαλεσαμενος τους αρχιερεις και τους αρχοντας και τον λαον ειπεν προς αυτους προσηνεγκατε μοι τον ανθρωπον τουτον ως αποστρεφοντα τον λαον και ιδου εγω...*

Lake

- xxiii. 5. διδασκων καθ ολης της Ιουδαιας και αρξαμενος... **NBLTT**¹ Paris⁹⁷ only with *syrr*, *vg codd omni* [*praeter W*] add *και*, against the rest of Greeks, all *Old Latin* [*praeter aur*] and *sah boh*.

This is a very peculiar place.

Right on the heels of it comes xxiii. 6 (see under *Coptic*) where **NBLTT**¹ and *boh* only omit *γαλιλαιαν* after *ακουσας*. *Sah* **ΧΕ ΤΤΑΛΙΛΑΙΑ** does not, nor *syrr*, nor *latin*, nor the rest.

- xxiv. 13. Order: *εν αυτη τη ημερα ησαν πορευομενοι* **NB** *syrr Eus W-H*.

NB *Syr Latin against Coptic.*

- iii. 14. *τι ποιησωμεν και ημεις* (*pro και ημεις τι ποι.*) **NBC* LWΞ** 1 [*non fam*] *fam* 13 892 Paris⁹⁷ *b c e f ff g₁ l q syrr sah* (*om D d Eust 7*) *contra boh et rell*

Add perhaps

- iv. 40. *εθεραπευεν pro εθεραπευσεν* **BDWΨ** [*Sod non Lake*] 21
^{v^{scr}**} *Sod*¹²⁴⁶ *latt syrr W-H^{txt} Sod^{txt} Orig?*

- xxiii. 2. *+ και* (*post διδοναι*) **NBLT** 106 892 Paris⁹⁷ *Sod*^{050 178 351} only, plus *it* [except *a c*] *syrr arm W-H* and *Sod txt* against *rell* with *sah boh*.

Syr Latin and Coptic.

- xxiii. 39. *ουχι συ ει* (*pro ει συ ει*) **NC*BL** (*BL* omit *λεγων*, **NC*** *do* not), *a b ff r* (*nonne*), *sah boh* (**ΧΕ ΕΚ ΠΘΟΚ ΔΠ ΠΕ ΠΧ**) *syrr cu sin hier* [*non sch pesh*] *arm aeth W-H et Sod txt* *contra rell omni Sod^{omni} et Paris⁹⁷ et Orig^{int}*.

Om ει συ ει usque ad fin vers D d e.

- xxiv. 24. *- και tert.* **BD** [*non min*] *latt syrr^{omni} sah 1/2 boh^{tres} W-H* [*nil mg*]
 38. *εν τη καρδια* (*pro εν ταις καρδιαις*) **BD** *a b c d e ff l gat vg^{EX}*
[hiat r₂] sah aeth W-H (*Dial eis την καρδιαν*) (*Tert^{mare} in corda*)

I group this here, although the *syrr* are all pointed for the plural to-day, because it could so easily be basic in an ancient unpointed copy.

A single letter also in *boh* of similar shape **π** for **η** makes the plural (all *boh* mss) against the singular of *sah*. The Latin evidence is so large, it is strange to see all *syrr* (*g c s j h* as Horner has it) marked for plural. The Latin evidence for the singular must go back very far.

The history of the text is thus deeply involved at a tremendously early date. See full exhibition of evidence in Part II. and note *syrr sin* (Lewis ed. 1910).

Syr Coptic against Latin.

Luke

- vi. 26. — οι πατερες αυτων B 604 sah syr sin (— οι πατ. Sod³⁷⁰)
Habent & *rell et latt boh syr pesh arm aeth.*
- xvi. 3. σκαπτειν ουκ ισχυω και επαιτειν αισχυνομαι So B alone of
 Greeks with sah boh aeth and syr (sch pesh cu sin [non exstat
 hier]) W-H refuse this reading.
17. κεραιαν μιαν B sah syrr (om μιαν boh) W-H^{ms} [Negl Sod
 sah syr]
 μιαν κεραιαν & *rell et latt.*

Examples of Synonyms.

- i. 6. εναντιον NBC*XY 73 239 892 Paris⁹⁷ [non Sod^{minn} vid; om.
 Sod³⁷⁰] Cyr W-H & Sod txt against *rell* and Orig.
76. ενωπιον (pro προ προσωπον) NBW Sod³⁴ Orig 1/2 [non minn]
 W-H [non Sod].
- ii. 3. εαυτου (pro ιδιαν) N^cBDLWΞΨ 2^{pe} Paris⁹⁷ Eus W-H Sod txt.
 Cf Matt xiii. 24 εν τω αγρω αυτου Plur (εαυτου B) but εν τω
 ιδιω αγρω D Eus^{bis}.
 57 εν τη ιδια πατριδι NZ 892 minn^{al.} perpauc. et
 Sod^{txt} [non W-H^{txt}] (pro εν τη πατριδι αυτου *rell*).

Homoioteleuton.

Consult xiv. 1 — των (post αρχοντων) NBK 892 [non al.] [W-H].

Form.

Luke

- xii. 28. αμφιαζει B^{rol} et W-H txt [nil in mg]
- See xviii. 12. αποδεκατευω NB et W-H [nil mg sed non minn.], and other
 passages referred to elsewhere but not separated in this Gospel.

GRAMMATICAL CHANGES.

Change of Voice.

- xv. 17. “εις εαυτον δε ελθων εφη (vel ειπεν) ποσοι μισθιοι του πατρος
 μου περισσεουσιν αρτων.”
 περισσεουνται BAP† fam 1 [non 131] 94 Paris⁹⁷ Evst 2.
 Sod^{1253 1443}. Tisch adds “cat^{OX} 118 schol²⁵⁴ et alior.”
- περισσεουσιν & all the rest including W.

This is clearly an “improvement” confirmed by the “fidus
 Achates” Paris⁹⁷, but disclaimed by the other “good” cursives
 and rejected by 131 of the 1 family. (Evst 2 occasionally has

† P and also A are found in this neighbourhood largely with B in some questionable
 places.

curious and untrustworthy readings.) Such an occasion could not be missed of emphasising a knowledge of the proper voice to employ here.

The Latins add nothing, but the *syr* emphasises by "*quibus copiosus est panis.*"

I cannot conceive it possible that an "Antiochian" revision has been so complete as to displace an original *περισσευνονται* from all our Greek mss except the handful named above, for there would be no reason for the change; whereas the change from *περισσεουσιν* to *περισσευνονται* is a "nicety" which is quite in line with the sense. From what I have observed from continuous study of the characteristics of what are known as our important cursives, others besides those named above would surely have preserved *περισσευνονται*. Neither \aleph nor W nor 604 nor 892 agree to change *περισσεουσιν*. W-H follow BAP, but not Soden here.

Change of Mood.

- Luke vii. 7. *ιαθητω* (*pro* *ιαθησεται*) BL *Sod*⁸³⁷¹ and these ALONE of all our authorities, but followed not only by *Hort*, but also by *Tisch*; and not only by *Tisch* and *Hort* but now also by *von Soden* in his text! Thus does the Egyptian reading (for it is Egyptian) commend itself with this slight support to the moderns, and for the self-same reasons. *Soden* only adds "bo?" and neglects *sah*. *Boh*^{duo} go with BL and so do all the *sah* codices. See *Horner* in *Sah*, p. 120.

Imperative.

- viii. 50. *πιστευσον* (*pro* *πιστευε*) BL Ξ [*non minn vid*] W-H. As to this being a real preference, consult viii. 20 29 in this chapter where B Ξ are alone together, once for a change of order, again for a change of preposition.

Infinitive.

As to *ωστε* and *εις το*.

- iv. 29. *ωστε κατακρημνισαι αυτον* \aleph BDLW Paris⁹⁷ *fam* 1 13-69-556 [*non* 124] 22 33 604 892 237^{schol} 259^{schol} *Sod*^{7050 178 1260} *copt Orig* W-H *Sod*

εις το κατακρημνισαι αυτον *Rell et Ψ* (*om.* 346)

(*Soden's* ¹⁴⁹³ omits *ωστε*, and his critical *fam*^{da} has *προς το*.)

Note that the infinitive follows, which, while not unusual after *ωστε*,† looks as if *Orig* were improving *εις το* rather than

† Cf all mss at Matt xiii. 32 *ωστε ελθειν τα πετεινα*.

Antioch changing an original *ωστε* to *εις το*. More suspicious because in coptic the Greek word *ωστε* is transliterated. It looks as if *εις το* had been translated *ϡωϣτε* in coptic and had then reacted on *℣BL*, but as *D* joins, the matter can be left undecided. Note however that Winer (Eng. edition p. 400) says "In the *Byzantine* writers the use of *ωστε* with the infinitive instead of the simple infinitive is peculiarly common." Winer then refers (pp. 400 and 743) to the use of *ως ετοιμασαι* in Luke ix. 52 by *℣B* (alone with *a b e l q*) for *ωστε ετοιμασαι* of practically all (*sah* omits *ωστε* and *ως*: simply *εκοβτε sah*, while *boh 7 mss* has *ϡωϣτε*, 12 *mss* *ϡωϣδε*, 2 *mss* *ϡωϣ* with *℣B*). Tischendorf does not admit *ως* into his text but leaves *ωστε*, remarking "*at ως nimis emendationem prodit.*"

For *εις το* in the Gospels generally, observe the remaining cases Matt. xx. 19 *εις το εμπαιξαι*, Matt. xxvi. 2 *εις το σταυρωθηναι*, xxvii. 31 *εις το σταυρωσαι*, Mark xiv. 55 *εις το θανατωσαι*, Luke v. 17 *εις το ιασθαι*, Luke xx. 20 *εις το παραδουναι*, in no case changed by any except in Mark xiv. 55 where *D* (and 2^{pe}) substitute *να θανατωσουσιν* as the *latin*, and in Luke xx. 20 *εις το παραδουναι* is changed to *ωστε παραδ.* by *℣BCDL y^{scr}* [not by the other *min* which acted so in iv. 29].

Εις το is not found in *St. John's Gospel*, but is to be observed in *Clement's 1st Epistle*.

I submit that *ωστε* is a correction by Alexandria for *εις το*, and not that *ωστε* is original in Luke iv. 29, xx. 20.

As regards *εις το* outside the Gospels, note:

- Acta*
 iii. 19. *εις το εξαλειφθηναι* Changed by *℣B* only, to *προς το εξαλ.*
 xiii. 42. *εις το μεταξυ σαββατον λαληθηναι*
- Rom.*
 i. 11. *εις το στηριχθηναι*
 20, iii. 26, iv. 11, iv. 16, viii. 29, xv. 16, Eph. i. 12, James i. 18.
εις το ειναι; cf. *εις το μη ειναι* 1 Cor. x. 6 *infra*.
 iv. 11. *εις το λογισθηναι*
 18. *εις το γενεσθαι* also vii. 4; also Phil. iii. 21, but some omit.
 vi. 12. *εις το υπακουειν*
 vii. 5. *εις το καρποφορησαι*
 xi. 11. *εις το παραζηλωσαι*
 xii. 2. Phil i. 10 *εις το δοκιμαζειν*
 xv. 8. *εις το βεβαιωσαι*
 13. *εις το περισσευειν* all and *Orig* except *B 57 Sod^{trss}* which omit.
- 1 Cor.*
 viii. 10. *εις το εσθιειν*
 xi. 22. *εις το εσθιειν και πινειν*
 33. *εις το φαγειν*

- 2 Cor. i. 4. *εις το δυνασθαι ημας* changed to *ινα το* by FG only (*cf. lat*)
 vii. 3. *εις το συναποθανειν*
 viii. 6. *εις το παρακαλεσαι ημας* „ „ *ωστε* by 3 35 115 d^{scr} *al. pauc.*
- Gal. iii. 17. *εις το καταργησαι*
- Eph. i. 18. *εις το ειδεναι* changed to *ινα οιδατε* by FG only (*cf. lat*)
- Phil. i. 23. *εις το αναλυσαι* Most and Clem (—εις DEFG; —εις to Antioch)
- 1 Thess. ii. 16. *εις το αναπληρωσαι*
 iii. 2, 13. *εις το στηριξαι*
 5. *εις το γνωναι*
 10. *εις το ιδειν* (*εις το ειδεναι*, 17 only)
- 2 Thess. i. 5. *εις το καταξιωθηναι*
 ii. 6. *εις το αποκαλυφθηναι*
 10. *εις το σωθηναι*
 11. *εις το πιστευσαι*
- Heb. ii. 17. *εις το ιλασκεσθαι*
 vii. 25. *εις το εντυγχανειν*
 viii. 3. *εις το προσφερειν*
 ix. 14. *εις το λατρευειν*
 28. *εις το πολλων ανευεγκειν αμαρτιας*
 xii. 10. *εις το μεταλαβειν*
 xiii. 21. *εις το ποιησαι*
- Jas. (i. 19. *εις το ακουσαι. . .εις το λαλησαι*)
- And with negatives:
- Acts vii. 19. *εις το μη ζωογονεισθαι*
- 1 Cor. ix. 18. *εις το μη καταχρησασθαι*
 x. 6. *εις το μη ειναι*
- 2 Cor. iv. 4. *εις το μη αυγασαι*
- 2 Thess. ii. 2. *εις το μη ταχως σαλευθηναι*
- Heb. xi. 3. *εις το μη εκ φαινομενων το βλεπομενον γεγονεναι*
- 1 Pet. iii. 7. *εις το μη ενκοπτεσθαι*
 iv. 2. *εις το μηκετι ανθρωπων επιθυμiais*

Here are over fifty cases of *εις το* with almost no variation among MSS. I think it is a significant fact that NB change *εις το* to *ωστε* once only and that is at Acts iii. 19 THE FIRST OCCURRENCE AFTER THE GOSPELS END. After that they seem to accept the fact that *εις το* is Lucan as well as Pauline and Petrine, for at Acts vii. 19 they do not change, nor afterwards on over fifty occasions. We should ponder this. It seems to me to be a most illuminating study and I think the observation is new: as are also the inferences conveyed in the following

sections.† The scribes of $\aleph B$ in their N.T. copying seem also to have been influenced by some O.T. phraseology which lingered in their minds. Observe *τα θελήματα* once by \aleph (Matt. vii. 21), once by B (Mark iii. 35).

Change of Case.

Genitive absolute.

As to St. Luke we have no cases to report throughout the whole Gospel of a single change from dative to genitive absolute, and this for the simple reason that St. Luke does not use the dative absolute [if we except two passages, ii. 5 *οὐση εγκυω*, and viii. 27 *εξελθοντι δε αυτω*, which are not, properly speaking, absolutes]. This is quite illuminating as to the action of the $\aleph B$ group in St. Matt. and St. Mark. Had "Antioch" been guilty of changing their genitives there to datives, surely we would see the same thing in St. Luke. I have not found one single instance! And it is not for lack of material. For although St. Luke is not partial to the genitive absolute, it is used on at least forty-five occasions in his Gospel.

Luke is rather partial to nominative absolutes (viii. 33, xiv. 21, xvi. 14 *etc. etc.*), occasionally an accusative absolute (xiii. 16), and avoids genitives by using *ην διδασκων* as at v. 17, where D substitutes (with *d c e*) *αυτου διδασκουτος*, or as at v. 29, where for *οι ησαν μετ αυτων κατακειμενοι*, D (*d e*) have *οι ησαν μετ αυτων κατακειμενων*. Again, at vi. 17 for *Ιερουσαλημ etc.* D substitutes *και αλλων πολεων εληλυθωτων*. Very frequently the Lucan expression is *και εγενετο...* as at:

Luke

- xiv. 1. *και εγενετο εν τω ελθειν αυτου*
- xvi. 22. *εγενετο δε αποθανειν τον πτωχον και απενεχθηναι αυτον*
- xvii. 11. *και εγενετο εν τω πορευεσθαι*
 14. *και εγενετο εν τω υπαγειν αυτους*
- xviii. 35. *εγενετο δε εν τω εγγιζειν αυτον*
 Cf Matt xx. 29 και εκπορευομενων αυτων
 Marc x. 46 και ερχονται εις Ιεριχω και εκπορευομενου αυτου
 απο Ιερ.
- xix. 15. *και εγενετο εν τω επανελθειν αυτον*
 29. *και εγενετο ως ηγγισεν εις βηθφαγη και βηθανιαν*
 Cf Matt xxi. 10 και εισελθοντος αυτου εις Ιεροσ.
 Marc xi. 1 και οτε εγγιζουσιν εις Ιεροσ.
- xxii. 66. *και ως εγενετο ημερα*

† Hans von Soden, in a recent unflattering review of my '*Concerning the Genesis of the Versions*,' pretends that I am bringing coals to Newcastle or iron to Essen, and that all I have brought forward is already well known to the savants. If so they keep very silent about it!

Luke

- xxiv. 15. και εγενετο εν τω ομιλειν αυτους
 30. και εγενετο εν τω κατακλιθηναι αυτον
 51. και εγενετο εν τω ευλογειν αυτον αυτους,
 holding this to the very end.

Note xvi. 9 *ινα οταν εκλειπη*; also vi. 20 *και αυτος επαρας τους οφθαλμους αυτου...ελεγεν*, where the Latins say *elevatis oculis*; also viii. 50 *ο δε Ιησους ακουσας*. Most *it* = *audivit hoc verbo*.

Yet of genitive absolute we can observe the following:

Luke

- ii. 2. *ηγεμονευοντος της Συριας Κυρηνιου*
 42. *αναβαινουτων αυτων* (all except D *d e ανεβησαν οι γονεις αυτου εχοντες αυτον. ανεβησαν Sod¹¹³²*)
- iii. 1. *ηγεμονευοντος ποντιου πιλατου της ιουδαιας* (D *Eus επιτροπευοντος...*) followed by *τετραρχουντος...φιλιππου δε... Λυσανιου*.
15. *προσδοκωντος δε του λαου και διαλογιζομενων παντων*
 21. *και Ιησου βαπτισθεντος και προσευχομενου*
- iv. 2. *συντελεσθεισων αυτων*
 40. *δυνοντος δε του ηλιου*
 42. *γενομενης δε ημερας* (Cf Marc i. 35 *και πρωι εννυχα λιαν*)
- vi. 48. *πλημμυρης δε γενομενης*
- vii. 6. *ηδη δε αυτου ου μακραν απεχοντος της οικιας*
 24. *απελθοντων δε των αγγελων*
 42. *μη εχοντων αυτων αποδουναι*
- viii. 4. *συνιοντος δε οχλου πολλου*
 23. *πλεοντων δε αυτων*
 45. *αρνουμενων δε παντων*
 49. *ετι αυτου λαλουντος*
- ix. 34. *ταυτα δε αυτου λεγοντος*
 37. *κατελθοντων αυτων* (all except D *κατελθοντα αυτον* and *d descendente eo*; *ομι. αυτων Paris⁹⁷ Sod¹⁴⁹³*; *κατελθοντι τω ιω c^{scr} x^{scr} Sod¹⁴⁴³*)
 42. *ετι δε προσερχομενου αυτου*
 43. *παντων δε θαυμαζοντων*
 57. *και πορευομενων αυτων*
- xi. 14. *του δαιμονιου εξελθοντος* (add D *ταυτα δε ειποντος αυτου...*)
 29. *των δε οχλων απαθροιζομενων*
 53. *λεγοντος δε αυτου* by most
κακειθεν εξελθοντος αυτου NBCL 33 Paris⁹⁷ W-H^{int} Sod *txl* }
- (xii. 36. *ινα ελθοντος και κρουσαντος (+ αυτου A 251 Sod¹⁴⁴⁸ & 371)*
 Only *Meth* = *ινα ελθοντι και κρουσαντι αυτω*)
- xiii. 17. *ταυτα λεγοντος αυτου* (D *d e omit*)
- xiv. 29. *θεντος αυτου*, and *ισχυοντος + αυτου* some
 32. *ετι αυτου πορρωντος*
- xv. 14. *διαπανησαντος δε αυτου*
 20. *ετι δε αυτου μακραν απεχοντος*

Luke

- xvii. 12. και εισερχομενου αυτου
 xix. 11. ακουοντων δε αυτων
 33. λυνοντων δε αυτων
 36. πορευομενου δε αυτου
 37. εγγιζοντος δε αυτου (D d syr cu sin εγγιζοντων δε αυτων)
 xx. 1. διδασκοντος αυτου... και ευαγγελιζομενου (+ αυτου Γ c)
 45. ακουοντος δε παντος του λαου
 xxii. 10. εισελθοντων υμων
 47. ετι αυτου λαλουντος
 53. οντος μου
 55. (περι)αψαντων δε (+ αυτων some) . . . και συνκαθισαντων
 (+ αυτων some)
 60. ετι λαλουντος αυτου
 xxiii. 45. (του ηλιου εκλιποντος)
 xxiv. 5. εμφοβων δε γενομενων αυτων... (D ευφοβοι δε γενομεναι...)
 31. λαβοντων δε αυτων τον αρτον απ αυτου D c d e Orig See
 ordinary text)
 41. ετι δε απιστουντων αυτων

In all these cases, except where marked, there is no variation among mss and no substitution of dative for genitive.† May we not fairly claim then to have caught our hare? If an Antioch revision had changed genitive absolutes in Matt. and Mark to dative absolutes as inferentially claimed by the Hort school, they would surely have done the same in St. Luke. But there is no trace of it here. As for Egypt, there was no room for change to genitive absolute in St. Luke for he does not use the dative absolute. [See later again as to St. John in this connection.]

Simple for Compound Verbs.

Here we have a check as to NB from the language of St. Luke. (Cf. Hobart, 'Medical Language of St. Luke,' *passim*. See also Blass, 'Philology of the Gospels,' London, 1898, p. 117.)

v. 2. Of the washing off of the nets.

For απεπλυναν of most, επλυναν is used by NC*LQX 239 299 372 Paris⁹⁷ W-H^{ms} and επλυνον by BDW 91 892 W-H^{ms}, but this seems to be an "improvement" or reflection of *lavabant* of the Latins, for St. Luke's diction calls for απεπλυναν (So Sod^{xt}). Cf. απομασσειν x. 11, εκμασσειν vii. 38 44, απολουειν Acts xxii. 16. απεπλυναν is peculiar to Luke, and NBD and the few offend by removing the απο. Observe that 91-299 revise. They are part of the 1 family; but 1 and the rest hold απεπλυναν. απομασσειν is also peculiar to St. Luke.

- xii. 20. αιτουσιν (pro απαιτουσιν) BLQT 33 Paris⁹⁷ d W-H, against the rest with N, D^{sr} and W and 892, the latter doubtless holding

† Methodius is the only one to do so at xii. 36.

Luke

the true base, since *απαιτω* is *Lucan*, being used^f only by Luke here, and in vi. 30 in a different connection: *και απο του αιροντος τα σα μη απαιτει* (St. Matthew's language, v. 42, is different). Cf. further *απελπίζοντες* in Luke vi. 35 peculiar to St. Luke and medical (*Galen^{sexies}*). *Soden* wavers printing [απ]αιτουσιν.

- xxiv. 33. *ηθροισμενους* (*pro συνηθροισμενους*) NBD 33 *W-H Sod* [*non W rell*, *non* 892 Paris⁹⁷] but the compounded word is peculiar to Luke (Acts xii. 12, xix. 25). *Soden* goes over to the minority. (Cf. also *συναλιζεσθαι* Acts i. 4.)

N.B. This matter of uncompounded verbs cannot be satisfactorily checked in the other Gospels, but here in St. Luke's Gospel we have for control the Acts as well. Observe *Soden's* utter lack of consistency.

Change of Number.

Luke

- xii. 6. *πωλουνται* (*pro πωλειται*) concerning the *πέντε στρουθία*. Only NBY *Sod*^{750 al. tres} *fam* 13 [*non* 124] 892 (*πωλουνται*) *W-H Sod* against the rest (*Epi^{ph}marcion* has both, *πωλουνται*³¹⁴ *πωλειται*³³³; *Tert^{marc}* omits to comment on this verse). I cannot sufficiently emphasise that such grammatical changes do not show signs of a continuous "neutral" text, but of grammatical eclecticism, because, while *fam* 13 here supports, *fam* 13 is not with the changes at Luke xii. 1, xi. 53/54 elsewhere referred to in these notes.

(N.B. *πωλειται* is used by all [except D] in *Matt* x. 29. Why did not NB *fam* 13 change there? No doubt because *Matt* and *Luke* represent as regards NB *fam* 13 recensions "reviewed" at different times and in divers manners. So *Boes* in *Matt* by NB, as the coptic, in *Matthew*, made much of by *Burkitt*, is not found by NB in *Luke*.)

30. *επιζητουσιν* (*pro επιζητει*) NBLT^{wo1X} *fam* 13 33 213 Paris⁹⁷ *Sod*¹¹³² (*latt copt*) [*non Ψ*] *W-H Sod*. All the rest *επιζητει*, emphasised by D and *Clem* with *ζητει*. The Greek verb follows *παντα τα εθνη*, while the latin plural follows *gentes*, well indicated by *d* with *quaerunt*, against D opposite *ζητει* after *εθνη* [so that we apply this example here and exclude it from Latin influence]. Paris⁹⁷ supports *επιζητουσιν*, but W *επιζητει*. I cannot bring forward enough the admirable support of W in many such passages as a balancing factor of the ivth century in Egypt. Besides *Clem* and D seem decisive for an original singular.
53. *διαμερισθουσιν* (*pro διαμερισθησεται*) followed by "πατερ εφ (or επι) υιω και υιος επι πατρι μητηρ επι θυγατρι (or θυγατερα) και θυγατηρ επι μητρι (or μητερα or την μητερα)."

The plural is read by NBLTU [*non Ψ*] 59 157 892 Paris⁹⁷

Luke

- * Laura^{A 104} *Evst*^{quinque} *W-H* *Sod latt* (against *Tert*^{maro} *dividetur*!!) but opposed by the rest of the witnesses. I consider this emphasises the character of other changes of number by the B tribe when we find TERTULLIAN is definitely opposing his own latin mss and accuses Hort and Soden of following Alexandrine grammatical commutations instead of having discovered the true text.

While Paris⁹⁷ joins B and the few Egyptian Greeks (the five *Evst*^a show their graeco-latin provenance by the plural) it is noteworthy that W maintains *διαμερισθησεται* with *sah* and *boh*^{dao}. *Sah* is noteworthy and perfectly definite, witnessing with *Tert* at the same period of time, for, instead of beginning the verse with *διαμερισθησονται πατηρ...* it says *πατηρ διαμερισθησεται μετα του υιου αυτου, υιος μετα του πατρος αυτου...*

- xxi. 25. *εσονται σημεια* NBD *Sod*¹²⁴⁶ *latt copt W-H* (*pro εσται rell*) The presence of D in the combination here is insignificant as the latins all use *erunt*. Possibly B was influenced by the *εσονται* added in verse 24 (see under "Order"), but it looks as if this were a grammatical preference by NB and the coptic here clearly agrees with them. (*Soden* refuses *εσονται* here).

NB are sometimes divided as to this (showing that our contention for "improvement" is justified). See:

- iv. 41. *εξηρχοντο δε και δαιμονια* NCX *Sod*^{1050 al. octo} 1 33 267 *Orig et Sod*^{xt}

but *εξηρχετο* here ABDW and the rest. Notice on which side *Origen* is found. *W-H* are in a difficulty and place *εξηρχετο* in the text, but *εξηρχοντο* in the margin.

Note for other examples that in coptic after *οχλος* and such plural nouns in the singular the *verb* is in the *plural* number (*Tisch.* p. 127 on Matt. xx. 29 *ex Schw.* "in lingua Copt. numerus sing. vocis *multitudo, turba*, *construitur cum num. plur. verbi*).")

That the singular verb after neuter plurals is the regular New Testament usage, and not any classical revision at Antioch, may perhaps be illustrated from Luke xviii. 27: *τα αδυνατα παρα ανθρωποις δυνατα παρα τω θεω εστιν*, where all Greeks agree—against the Versions—and where the second century witness, *Theophilus* of Antioch, is extant and confirms *εστιν*.

Change of Gender.

Luke

- xv. 14. *λιμος ισχυρα* NABDL 1 33 131 213 892 Paris⁹⁷ *W-H et Sod*^{xt}.

λιμος ισχυρος *Rel omn et fam* 13 (*vide infra*)

Both genders being found in classical writers.

Note. At Luke iv. 25 λιμος μεγας stands in all [as to W see below] (except *fam* 13 and that is divided, 13-69-556 giving μεγαλη and 124-346 retaining μεγας) so that if any argument can be based at all it clearly accuses NABDL of changing in xv. 14, for there *fam* 13 remain constant against them for ισχυρος. (In Schmidtke's edition of Paris⁹⁷ he gives μεγας in square brackets, which generally indicates an omission. So *e l*.)

In the third place at Act xi. 28 λιμον μεγαλην is found by NABD² some *minn* (see *Sod*^{not}) against λιμον μεγαν of D*EHL^P *al. Chr Chron*, so that NAB are between two stools, leaving μεγας in Luke iv. 25, having μεγαλην in Act xi. 28, and ισχυρα in xv. 14. In other words they change twice out of three while the other authorities give the masculine thrice.

If we use W for control here we discover something, viz., that while that MS leaves ισχυρος alone at Luke xv. 14, it actually remembers to give μεγαλη for μεγας at iv. 25, where NB do not change, so that circa 375 A.D. in Egypt the feminine was preferred.

xix. 37. περι πασων ων ειδον δυναμεων All Greeks but B and Paris⁹⁷ *Meth*? who have παντων [D has παντων but substitutes γεινομενων for δυναμεων]

If B is correct, we are to infer that Luke considered δυναμις to be masculine, and all the others corrected the gender for him, except B and Paris⁹⁷, who reproduce the "neutral" "pre-syrian" original, before it had been revised in Antioch! But *W-H* refuse to follow B here. They admit therefore that B does not speak for the inspired writer at this place. And if not here, how much less so in many another place.

Note. The shorter text (which perhaps B was aiming at) is found in *syr cu sin* which eliminate the γινομενων of D (conflated by *Sod*¹⁰⁰ *fam* 13 to γινομενων δυναμεων, allowing πασων to stand) and have nothing but παντων, "everything," discarding masculine and feminine and employing a real *neutral* expression.

Note also, next verse 38, B seated alone in solitary grandeur with a unique ο ερχομενος ο βασιλευς in the very centre of a beautiful conflation [for Paris⁹⁷ goes with D], the halves of which are given to us by NH *e l* and Origen (ο βασιλευς), and by DWA* some latins ten Greek minuscules including Paris⁹⁷, *aeth Method Tit Eulog* (ο ερχομενος).

Exchange of Prepositions.

Luke

- | | | |
|-----------------------|----------------------|---------------------------------|
| viii. 29. απο pro υπο | BΞ W-H ¹¹ | } (<i>Soden</i> adds nothing). |
| 43. απ pro υπ | BARΞ W-H | |
- xii. 54. επι δυσμων (for απο δυσμων) Only NBL 64 *Sod*^{448 & 371}. *Tisch* adds "al. ? neglexer. conlatores," but this does not appear to be so, and even Paris⁹⁷ and 892 have απο (*εκ Sod*¹⁰⁹⁴). So has W. Add for επι sah with ερραι ρι, and *aeth*

Luke

"towards." So that *ἐπι* is clearly Egyptian and not "neutral." Yet *Sod* follows *Hort* here.

See also i. 26 *απο* (*pro υπο*) under "Latin," iv. 35 *απ'* (*pro εξ*), iv. 38 *απο* (*pro εκ*).

- ii. 39. *ἐπεστρεψαν* (*pro υπεστρεψαν*) (N*) B^Ξ only with W Paris⁹⁷ W-H (*non Sod*) [In ii. 45 *υπεστρεψαν* remains constant by all]
vi. 28. *περι* (*pro υπερ*) of praying for those who persecute us by NBLW^Ξ 604 Paris⁹⁷ only [not 892 nor any other cursives]. Not by coptic (both versions *ἐχεν*) and opposed by *Justin*^{apoc} *Dial Clem*^{bis} *Orig*† *Eus*^{bis}, yet calmly adopted by *Hort* and *Soden* in their texts, without marginal alternative. It is scarcely credible, but it is so. †

Clement's two quotations are clearly Lucan, and so are *Eus*^{bis} (besides one *ex Matt*). *υπερ* is Matthaean says *Tisch* ("*υπερ in Mt non fluct*") and he adds "*Apud Lc περι et Act viii. 15. Paulus utrumque saepius sed Col i. 3 περι a permu in υπερ mutatum, non item i. 9 υπερ in περι.*"

Let us examine a little closer.

The syriac is circumlocutory as usual, and will not help us. The same preposition is used in Matthew and in Luke, and in these two places only does *προσευχω* occur in the Gospels as to praying for persons. (In St. John *προσευχομαι* does not occur at all; and *ευχομαι* does not occur in the Gospels.)

In Acts we find only one instance:—

- viii. 15. *οιτινες καταβαντες προσηξατο περι αυτων* (all MSS)

The other places are only concerned with "praying."

- x. 9. *προσευξασθαι περι ωραν εκτην* of course does not enter into consideration.

Turning to the Epistles, we find (the list is exhaustive):

Col.

- i. 3. *παντοτε περι υμων προσευχομενοι* NACD^cE^cKLP

" υπερ " BD^{*}E^{*}FG

9. *ου πανομεθα υπερ υμων προσευχομενοι και αιτουμενοι* all

- iv. 3. *προσευχομενοι αμα και περι ημων* all

1 Thess.

- v. 25. *Αδελφοι προσευχεσθε περι ημων* (FGP υπερ)

2 Thess.

- i. 11. *Εἰς ο και προσευχομεθα παντοτε περι υμων* (all; περ' FG)

- iii. 1. *Το λοιπον προσευχεσθε αδελφοι περι ημων* all

Heb.

- xiii. 18. *προσευχεσθε περι ημων* all

† *Orig* seems to prefer *υπερ*. Consult Matt. xxvi. 28 *τουτο γαρ εστιν το αιμα μου της καινης διαθηκης το υπερ πολλων...* D *Orig* and *Cyr* against the rest for *περι*.

† *Von Soden* also falls into this trap, and he absolutely ignores the Patristic testimony for *υπερ* in his notes.

James

v. 14. *και προσευξασθωσιν επ' αυτου* (επ' all; some επ' αυτους)16. *και ευχεσθε υπερ αλληλων* all

3 John

2. *Αγαπητε περι παντων ευχομαι* all

(Eph vi. 18 hardly applies: *δια πασης προσευχης και δεησεως προσευχομενοι εν παντι καιρω εν πνευματι και εις αυτο αγρυπνουντες εν παση προσκαρτερησει και δεησει περι παντων των αγιων.* Here *περι* is the reading of most, but *υπερ* is read by D*E*FG.)

We find then that in the Epistles of St. Paul he used as *Tisch* says *υπερ* and *περι*, and the mss are not able to confuse the issue. But we may note two things, first that *περι* is the more frequent Pauline expression, and second that in Col. i. 3 \aleph and B disagree. From the solitary example afforded in St. John's third Epistle we may take it that *περι* is Johannine.† On the other hand *υπερ* and *επ'* are clearly St. James's preference, and the mss agree.

Thus we establish *υπερ* of St. Matthew and St. James by preference, *περι* of St. John, and St. Paul on both sides (with *περι* predominating), while St. Luke on the one occasion in Acts has *περι* (all mss).

We now return to St. Luke vi. 28 and the reason for *περι* of \aleph BLW Ξ Paris⁹⁷ ‡ appears more clear, for *περι* to them was—numerically speaking as to the passages involved—more familiar to the ear and perhaps appealed to their desire for grammatical uniformity more than *υπερ*. (The Latins do not vary from *pro*.) I believe in a preference here by these mss, for we see \aleph B not only in conflict at Col i. 3 over this matter, but there *we actually find* D*E* corrected by D²E² from *υπερ* to *περι*. It is to be noted that \aleph B abandoned the coptic *εχεν* and that both coptic versions support *υπερ* in St. Luke. The alternative which caused Hort to favour *περι* is that *υπερ* is "Matthaeae" and therefore a revision by the mass in St. Luke. This is a doubtful conclusion. I would prefer to allow the same latitude to St. Luke which has been kindly allowed to St. Paul of using either expression when he saw fit.

We shall never agree on a passage like this where we have only one quotation in Luke and one in Acts by which to steer, until we establish definitely the *character* of our witnesses. I therefore arraign \aleph BL Ξ here for wilful change on account of their other bad record in such matters.

And I proceed to fortify my case by asking why, in a delicate

† Yet at John xi. 50, xviii. 14 we note *ανθρ. αποθανη υπερ του λαου*.

‡ I take this occasion to observe that on such occasions the presence of Paris⁹⁷ does not strengthen the case for \aleph BL Ξ at all. It is a ms clearly descended along the same lines, and its presence *only emphasises immensely the absence of other important minuscules*.

passage like this,† where our scales call for additional weights on one side or the other, we are to neglect *Justin*, ‡ *Dial. Clement of Alexandria*, § *Origen*, and *Eusebius*. Origen and Eusebius and NB are very sympathetic on most occasions, yet here they go apart. And Clement is exceedingly definite as to the quotation being Lucan, for he uses (both in *Strom* and *Paed*) *υπερ των επηρεαζοντων* and not *διωκοντων* as Matthew. Yet we calmly disregard these Fathers because NBLWΞ 604 Paris⁹⁷ wish it otherwise. This is absolutely unscientific. It presupposes that Clement was not as wise as Hort; I mean it presupposes that Clement did not stop to consider, like Hort, that *υπερ* was “Matthaeian” and therefore he must not use it in Luke! It presupposes that Clement forgot St. Luke used *περι* in Acts viii. 15, and that *περι* was therefore Lucan. Clement breaks free from these trammels and he tells us as clearly as can be that *υπερ* is correct in St. Luke. When Clement is backed by *Eus* and *Origen*, I think we may safely say that we can really venture to disagree with Dr. Hort and Tischendorf in this place and request that *υπερ* be restored, and *περι* kindly consigned to the margin, for the Hortian margin has nothing today opposite the place.

The arraignment is not quite ended. I am going to show that NB, like Dr. Hort, turned up *St. Matt* v. 44 for instruction and “control” as to *υπερ* being “Matthaeian” and therefore wrong in Luke.

They must have turned to St. Matthew, because in Luke vi. 33 (parallel Matthew v. 46) they give us a reading which can only have come from Matthew.

In Luke vi. 33 *init.*, instead of *και εαν αγαθοποιητε τους αγαθοποιουντας υμας...* NB—(corrected in, or refused by Paris⁹⁷)—alone say *και γαρ εαν...* *They have no support*. Neither coptic version does it. Not one single *boh* or *sah* MS has this. The Syriacs do not do it. The Latins do not do it. The Gothic does not do it. It comes simply and plainly from *Matt* v. 46. *εαν γαρ αγαπησητε τους αγαπωντας υμας...*

NB retain the Lucan *και* and add the Matthaeian *γαρ*.

† *περι* and *υπερ* were early interchanged, for Polycarp^{ad} Phil vi. cites *Romans* xiv. 12 as: *και εκαστον υπερ εαυτου λογον δουναι* instead of *περι* of our mss. At *John* xvii. 20 W and Paris⁹⁷ are to be observed substituting *υπερ* for *περι* *secund* in the phrase: *ου περι τουντων δε ερωτω μονον, αλλα και υπερ των πιστευοντων δια του λογου αυτων εις εμε*.

‡ *εγω δε υμιν λεγω ευχεσθε υπερ των εχθρων υμων και αγαπατε τους μισ. υμας και ευλογειτε τους καταρωμενους υμιν και ευχεσθε υπερ των επηρεαζοντων υμας*. *Justin*^{apd}.

§ Hort himself (‘Notes on Select Rdgs.’ p. 131 col. 2) is not above considering Clement’s text to be the best. Let us hear what he says. He is commenting on *Heb.* xi. 4 “*μαρτυρουντες επι τοις δωροις αυτου του θεου*” *μαρτ. επι τοις δ. αυτου τω “θεω* N*AD₂* 17? *aeth Euthal cod** *μαρτ. επι τοις δ. αυτω του θεου Clem.* ...

“The reading of the best mss is apparently a primitive error, due to mechanical “permutation, the true reading being that which Clem alone has preserved. The common “text, an easy corruption of either of the other readings, gives substantially the true “sense.”

Observe further that L does not do it, nor W nor Ψ nor D nor *fam* 1 *fam* 13 28 33 157 and the rest,† and I think the case is complete. If the reader is not convinced then we have idolatry gone mad over **NB**. **N**² corrects, but not so Hort, who prints *καὶ [γαρ] εἰν...*

The case goes to the jury. Will the next Oxford editions persist in *περι* and *γαρ*? ‡

[As to *λαβεῖν* (*pro απολαβεῖν*) in the next verse (Luke vi. 34) the case is quite different. Here **LΞ**, missing in vi. 33, join **NB** reinforced by W (157) 237 Paris⁹⁷ *Sod*³³⁹⁸ and *Justin*. (*Soden* quotes *Just* for *απολ.*) Thus must we differentiate between the textually probable as here, and the impossible as at vi. 33].

Change of Order.

Luke

- i. 21. *εν τω χρονιζειν εν τω ναω αυτον* (*pro εν τω χρ. αυτον εν τω ναω*)
BLΞWΨ 2^{pe} Paris⁹⁷ *W-H* [*non Sod!*] (*contra rell et N*)
 (— *εν τω ναω* 108 142 604 *al*³)
 - iii. 16. *απεκ. λεγων πασιν ο ιωαννης* (*pro απεκ. ο ιωαννης απασι λεγων*)
 (**N**)**B(L)** 892 *e Orig W-H et Sod* (*contra rell qui variant, et*
D επιγινους τα νοηματα αυτων ειπεν, et syr vet ειπεν αυτοις,
Eus απεκρινατο ο ιω. tantum)
 - iv. 29. *ωκοδομητο αυτων* (*pro αυτων ωκοδ.*) **NBDLW** *fam* 13 33 892
 Paris⁹⁷ [*non Sod*⁹³⁰] *a c d e W-H et Sod txt contra rell et Orig.*
 - v. 2. *απ αυτων αποβαντες* (*pro αποβ. απ αυτων*) · (**N**)**BCDLW** 33
 892 Paris⁹⁷ *Sod*¹²⁶⁰ *a W-H Sod* against the mass and *coptic syriac*.
 But **R** *Sod*¹⁴⁹³ *b ff g₁ l q r vg* omit *απ αυτων*, and *e* omits
αποβαντες απ αυτων.
- Query. Is not —*απ αυτων* the “neutral” text here as —*εν τω ναω* in i. 21 above?
- vi. 42. *εκβαλειν* transferred to the end of the verse by **BW** *fam* 13 604
 892 Paris⁹⁷, just this group alone with *W-H Sod*, against **N** and
 all the versions.
 - viii. 23. *εις την λιμνην ανεμου* **B** Paris⁹⁷ *a W-H*^{ms}. (*Om. εις τ. λιμ. ith*).
 - ix. 13. *η αρτοι πεντε* **N*B** Paris⁹⁷ alone with *W-H*^{txt} for *η πεντε αρτοι*.
 In Mark (vi. 38) it is *και γινοντες λεγουσιν · πεντε και δυο*
ιχθυας (without *αρτοι*). In Matt. (xiv. 17) it is *ουκ εχομεν ωδε*
ει μη πεντε αρτους...

But here we are helped as to the idiosyncrasy of **NB** in Luke, for again in Matthew **N*** makes a change, writing

† *Von Soden* does not accept *γαρ* in his text, but gives the evidence in his notes as “H⁸¹—2* I² 133” = **BN*** 604. But he has misreported my 604 (*Greg.* 700) for 604 does not add *γαρ* nor did I say so. I reported —*γαρ*, that is —*γαρ* before *αμαρτωλοι*.

‡ See also Postscript on page 483.

αρθους ει μη πεντε. Clearly then it was a *nicety* of order that NB were after in Luke ix. 13 (duly recorded by W-H in their text [ἄρτοι πέντε] and margin πέντε ἄρτοι) but unsupported by Greek or Latin mss or by Coptic or Syriac. The secret is very simple and abundantly justifies Canon Cook's remarks about the danger of following Origen in niceties, as here NB. The reason for this change of order, where they outdo the coptic, is that the *και δυο ιχθυες* is changed by coptic to *και ιχθυες δυο*, as also most uncials (not DLRΞ) and *a* of Latin. It is a matter here of tasteful harmonising of the two orders,

η αρτοι πεντε και ιχθυες δυο

instead of η πεντε αρτοι και ιχθυες δυο which I believe to be the true text, if not η πεντε αρτοι και δυο ιχθυες.

xi. 11. αιτησει τον πατερα B 254† W-H^{ms} of sah.

xii. 1. προσεχετε εαυτοις απο της ζυμης ητις εστιν υποκρισις των φαρισαιων (instead of της ζυμης των φαρισαιων ητις εστιν υποκρισις) by BL Sod^{s 371} e sah against all others including Paris⁹⁷ 892 boh Epiph Tert^{marc} and Lucifer. Apart from the unlikelihood of this order, which reads most peculiarly, της ζυμης...υποκρισις without article before υποκρισις, it has not enough ms support to justify W-H and Soden in placing it squarely in their texts. Not a word about an alternative reading in their margin. Imagine such extraordinary critical methods! Nothing in 'Selected Readings' in Hort.

It is true that sah supports this, but sah sees the weakness of the Greek in this order and says "the leaven, *which is this*, the hypocrisy of the Pharisees," supplying the article to hypocrisy of which we feel the need in Greek here.

Clearly then BL Sod^{s 371} (Sinai 260) † e represent this Egyptian recension, and this order has nothing to do with "the true text" or a "neutral" text. The other Greeks, Latins, and the Syriacs are dead against it, and boh emphasises "which is *their* hypocrisy."

25. τις δε εξ υμων μεριμνων δυναται επι την ηλικιαν αυτου προσθειναι pro τ. δ. ε. υμ. μ. δ. προσθειναι επι την ηλικιαν αυτου. Only B and Paris⁹⁷ against the order of Matthew (vi. 27 all mss) as well as against Luke. Here again Paris⁹⁷ is the only new authority supporting [contradicted by W]. W-H get the order of B into their text, but

† Von Soden forgets Matthaei's 254, but adduces one new witness δ 871 (Sinai 260).

‡ Here is another case where the addition of this codex weakens the case of BL.

Luke

have the grace to place the alternative order in their margin. *Souter's* edition goes back to the old order as does *Soden*.

- xv. 7. οὕτως χάρα ἐν τῷ οὐρανῷ ἐστὶ (for οὕτως χάρα ἐστὶ ἐν τῷ οὐρανῷ) Apparently only a preferential order by **NBL** Ψ 33 157 892 *Sod*¹³⁵³ (Paris⁹⁷) *W-H Sod* as opposed to all others and versions including *copt*. Add for the change Ψ and Paris⁹⁷, but not W. (*Om. ἐν τῷ οὐρανῷ* Laura^{A 104}).
- xv. 21. εἶπεν δὲ ὁ υἱὸς αὐτῷ (αὐτοῦ 209 Paris⁹⁷) **BL** *fam* 1 157 Paris⁹⁷ *Sod*¹⁴⁹³ only of Greeks with (b d) *sah* and *boh* *W-H Sod*; against εἶπεν δὲ αὐτῷ ὁ υἱὸς **N** and all other Greeks with *latt* and *syrr*. (*Cf.* D d).
- xvi. 9. αὐτοῖς ποιήσατε (pro ποιήσατε αὐτοῖς) If **N*BLR** *W-H Sod* (alone) are right, how comes it that not only the other uncials and cursives oppose but also *Clem Bas Thdt*; and *Clem Chr^{quater}* it *vg arm aeth copt syrr Iren^{int} Orig^{int bis} Tert* with the alternative ποιήσατε ὑμῖν? Yet *Soden* religiously follows *Hort* against them all.
- xvii. 2. τῶν μικρῶν τούτων ἐνα (for ἐνα τῶν μικ. τούτων) **N*BL** Ψ. No other authority except 892 Paris⁹⁷ and Westcott and Hort and *Soden*.

There is no excuse for following **NBL** here; it is simply idolatry. It presupposes that every other document and all the versions have changed the order. No reason can be given for the change. **οὕ** for one (a) and **οὕ** in **ΠΑΙΚΟΥΧΙ** might mislead an eye in closely written *coptic* script (*sah* is **ΠΟΤΑ** **ΠΗΝΙΚΟΥΧΙ**; *boh* **ΠΟΤΑΙ ΠΠΑΙΚΟΥΧΙ**) but it is most probably hiatus which offended **NBL**, viz. the collision of vowels in *σκανδαλιση ἐνα*. Perhaps *Sod*¹²⁵⁰ (— τῶν μικρῶν), a Sinai codex, has the secret and was derived from the parents of **NB**.

See xv. 4, xxii. 50 under "Genitive before the noun."

- xix. 11. ἐγγὺς εἶναι Ἱερουσαλὴμ αὐτοῦ (for ἐγγὺς αὐτοῦ εἶναι Ἱερουσαλὴμ) Only **NBL** *W-H Sod* and against *coptic*. This would seem to be an effort at improvement. Observe MQ 157 *fam* 1 and D which fluctuate here.
18. λεγὼν ἡ μὲν σου κυριε (for λεγὼν κυριε ἡ μὲν σου) Apparently an improvement by **NBL** 892 Paris⁹⁷ *W-H Sod* only against all others (except *Sod*^{1448 & 371} *ff arm* which omit *κυριε*). Possibly *κυριε* stood in margin of an ancient exemplar and **NBL** put it in the wrong place. Mrs. Lewis has correctly observed that many corrections in the old papyri (things which no doubt the διορθωτής corrected) were misinterpreted by the ancients (hence what *Merx* calls "*Wandericörte*"). Observe xix. 25 — *κυριε* B* *sol*. Often in St. John **N** omits *κυριε*.
- xx. 2. καὶ εἶπαν λεγοντες πρὸς αὐτὸν (for καὶ εἶπαν πρὸς αὐτὸν λεγοντες) **NBL** *fam* 1 Paris⁹⁷ *Sod*³⁵¹ c *ff i l vg W-H Sod*

against most, but CD 63 64 *d e f q sah boh arm syr aeth* OMIT and *fam* 1 omits *και ειπαν*. Hence the "shorter" text is with them, not with NBL, which *W-H* follow. I would like to know by what *name* the critics would call this reading of NBL. (*Von Soden* adduces a new witness δ 371 [Sinai 260] with *ελεγον αυτω*).

- xx. 10. *οι δε γεωργοι εξαπεστειλαν αυτον δειραντες κενον* So only NBL, against all others and versions: *οι δε γεωργοι δειραντες αυτον εξαπ. κενον*. I can see nothing favourable to this reading of NBL, which *W-H* and *Sod* adopt; indeed there is a collision between *δειραντες* and *κενον* which seems intolerable. Being thus by far the "harder" reading it might be thought that there was revision in others, but none of the versions indulge in this. Some of them repeat *αυτον* twice, but always "beat" before they "send away." Indeed we cannot follow NBL in such things. If they *really* represented a basic, neutral, original text, we might even follow here. But I think enough has been said already to quiet this ghost and put it aside for ever. Nothing could be clearer than the parallel in Mark xii. 3 *και λαβοντες αυτον εδειραν και απεστειλαν κενον*. *Hort* and *Soden* fly in the face of this. *Souter* is fortunately more intelligent here, but what of the other places where NBL combine? Are they to be followed there too? [*Von Soden* adduces nothing new beyond Paris⁹⁷.]

19. The previous passage is followed here by a conflict between N and B.

N and most with *latt syr sah* having *οι αρχιερεις και οι γραμματεις* while B with A(C)KLMNUWII *e goth arm* and *boh aeth* has *οι γραμματεις και οι αρχιερεις*. (Notice *latt sah* with N, and *boh e* with B.) If we want a *primaeval* "neutral" text we should perhaps follow *sah*⁹⁰ and *Marcion* who omit altogether! *W-H Sod* however follow B and *boh* here.

- 32 *fin.* *και η γυνη απεθανεν* NBDL *min pauc* [*non verss*] *W-H Sod*. Does not agree with *Matt.*, but agrees with NBCDLΔ *min pauc* and *a b (c) ff i sah* 1/6 in *Mark*.

- 33 *init.* *η γυνη ουν εν τη αναστασει* Only BL 892 Paris⁹⁷ *W-H* and *Sod*, thus *supplying* *η γυνη*. This comes simply from the change of order at the end of the previous verse "*και η γυνη απεθανεν η γυνη ουν*," the necessary correction not having been made by BL. The other cursives avoid this.

- xxi. 1. *βαλλοντας εις το γαζοφυλακιον τα δωρα αυτων* NBDLXV *fam* 1 *fam* 13 33 157 213 248 Paris⁹⁷ *Sod*¹³⁵³ *d e syr^{ch} pesh hier* *Orig W-H Sod* against all the rest, against *syr cu sin*, against both *coptics arm* and *aeth* and against *Basil*, and against all

Luke

other Latins. *Origen* is here very precise, and we undoubtedly have his order. But is it right?

I only mention this here as it is so strongly against coptic because we flop over to them (without *D d e*) at:

- xxi. 4. - του θεου **NBLX** *fam* 1 213 Paris⁹⁷ *syr cu sin hier sah boh* [*non aeth* = του κυριου] *W-H* against all the rest, and against Latin *syr^{ch} pes^h* and *Orig Cypr Basil*. Here *Soden* holds του Θεου.

Now *both* places in **NB** can hardly be right. In the one *W-H* follow *Origen*, in the next they oppose him, strengthened as he is by *Cypr. Basil* both times goes with the mass and Latin. In the first they oppose the coptic, in the second they go with it. In the first they oppose *syr cu sin* in favour of *syr^{ch} pes^h*. In the second they favour *syr cu sin* and oppose *syr^{ch} pes^h*. This does not seem to be scientific.

11. και κατα τοπους (*pro* κατα τοπους και) **NBL** 33 Paris⁹⁷ Laura^{A 104} [- και 892 *Sod*^{1122 & 371}]. This change of order rather changes the sense. **NBL** would read:

σεισμοι τε μεγαλοι και κατα τοπους λ. και λ. instead of
σεισμοι τε μεγαλοι κατα τοπους, και λ. και λ. of the
mass.

The latter is supported by all other Greeks, Latins, and Syriacs.† *Tisch* cites "cop" in support of **NBL**. It is true of *boh*, but *sah* opposes with "Great earthquakes with famines in places and pestilences." *W-H Sod* follow **NBL boh**, and no doubt wrongfully, for in the same versè, showing they were editing:

- ibid.* φοβηθρα τε και απ ουρανου σημεια μεγ. writes B alone‡ with
1 [*non fam*] and *W-H text*.

φοβηθρα τε και σημεια μεγαλα απ ουρανου write **NL** *fam* 13 892
Paris⁹⁷ Laura^{A 104} *Sod*^{94 351 1216 1317} *vid (sah) (boh)*
W-H marg Sod txt.

φοβηθρα τε απ ουρανου και σημεια μεγ. write *D d it syr cu*
Orig. (syr.)

φοβηθρα (φοβηθρα W) τε και σημεια απ ουρανου μεγ. write the
mass of Greeks.

The order is extremely contradictory, so much so that poor *aeth* leaves out απ ουρανου, and B and **NL** are not agreed, while *Origen* goes with the "Western" text!

W-H calmly follow B in their text, with the reading of **NL** *copt* in their margin, and ignore *Origen*. In 'Notes on Select

† *Syr sin* conflates (against *syr cu*) "and there will be great earthquakes in various places and pestilences in various places."

‡ See Luke xv. 4, xxii. 50, under "Genitive before the noun."

Readings ' they cite this verse, but only for a disquisition on the addition at the end of [*? και χειμῶνες*] which does not exist in the Greek, but is found in some *latt* and *syr cu* [against *sin*] and *Orig*^{int}.

- xxi. 24. *και αιχμαλωτισθησονται εις τα εθνη παντα* (for *και αιχ. εις παντα τα εθνη*). Only *NBLRΨ* 124 [*non fam*] 892 Paris⁹⁷ Laura^{A 104} *sah boh* and so both *W-H* and *Soden*.

Is it conceivable that in all such places *sah boh* followed *NBLRΨ* (*LRΨ* not then in being) or is it not far more likely that the definite coptic order, with *τηροϋ* last, influenced these mss? They are all thoroughly "Egyptian" as shown elsewhere, especially *R*. Now observe what happens at the end of the same verse. It is an addition and does not properly belong here, but we will place it here for illustration:

- 24 *fin.* Instead of *πληρωθωσιν καιροι εθνων* (as practically all and *Eus bis*) *B* alone says *πληρωθωσιν και εσονται καιροι εθνων*; closely followed by *L* 892 *Sod*^{s 371} *πληρωθωσιν καιροι και εσονται καιροι εθνων*. There is no other support but *boh* [*non sah*] which agrees with the form of *L*.

W-H place the *B* reading in their text in square brackets. *Sod* adopts that of *L* in square brackets. [*D d omit καιροι εθνων.*]

Why should all other authorities but *boh* drop *και εσονται*??

I submit that it comes from *boh* (seeing the influence of coptic order earlier in the verse) and that it definitely fixes the date of *bohairic* behind *B*.

(In this connection note xxi. 25 *init* *εσονται* of *NBD Sod*¹²⁴⁶ *W-H* [for *εσται* *rell et Sod txt*] for *boh* uses the same form *εϵεϱωπι* just used previously in 24 for the addition common to *BL* and *boh* in verse 24. From ver 25 this *εσονται* probably crept back, but curiously enough *L* uses *εσται* in verse 25 *contra* *NB*.)

- xxii. 42. *τουτο το ποτηριον (pro το ποτηριον τουτο)* *N* (*N* τουτο το ποτηριον τουτο*) *BDLQT Sod*⁷⁵⁰ 157 892 *Sod*^{1121 1250} (both at Sinai) *Eust* 48 49 *z^{scr}* *H^{scr}* *f ff d aeth sah (boh)* against all others and Paris⁹⁷ and against *Orig Tert Dion Bas Dam*, yet followed by *W-H* and *Sod*. (*Tisch* forgets to put *sah boh* with *NB etc.*) Paris⁹⁷ forsakes *B* here. *Sod* misquotes ^{s 459} (*w^{scr}*).

45. *ευρεν κοιμωμενους αυτους (pro ευρεν αυτους κοιμ.)* *NBDLTΨ min perpauc* [*non nov. Soden, non W Paris*⁹⁷] *W-H Sod* and *d* "dormientes eos" against all the rest.

This is a kind of accusative absolute (not referred to by Winer or Blass). Hence, I take it, this change of order as in the genitive absolute *εξελθοντος αυτου*. The change here seems interesting and merits attention.

Luke

In Matt. xxvi. 40 the expression is *ευρεν αυτους καθευδοντας*, xxvi. 43 *παλιν ευρεν αυτ. καθ.*, Mark xiv. 37 *ευρισκει αυτους καθευδοντας*, xiv. 40 *ευρεν αυτους παλιν καθευδοντας*. Observe that in Matt. xxvi. 40 L (only) changes the order to *καθευδοντας αυτους*. This seems very significant.

- xxii. 71. *τι επι εχομεν μαρτυριας χρειαυ (pro τι επι χρειαυ εχομεν μαρτυριας)* BLT (252 Paris⁹⁷) *W-H* and *Sod txt* against *N* and all others.
- xxiii. 8. *εξ ικανων χρονων θελων (pro θελων εξ ικανου)* *NBTT¹X fam 13* (157 Laura¹⁰⁴) Paris⁹⁷ 892 *Sod*⁹⁵⁰ *c W-H* (*εξ ικανου του χρονου* 597 'Emendanda' Greg) (*εξ ικανου χρονου W*). The order here in some others is rather confused, but we oppose *sah boh* and most. It seems again a preference like the genitive before the noun [see beyond]. (*εξ ικανου θελων Ψ teste Lake*, and *Sod*^{txt} without knowing it; see note as to δ 6.)
38. *ο βασιλευς των Ιουδαιων ουτος* *NBLT¹ Paris⁹⁷ a W-H Sod* (D 124 *d e ff* + *εστιν*) *contra rell et contra Orig.*
43. *αμην σοι λεγω (pro αμην λεγω σοι)* *BC*LT¹ [non min]* *pers arm W-H Sod txt (contra N, contra rell omn, et Patres permultos)*
Cf B alone at John x. 1, x. 7, and xiii. 21 υμιν λεγω. Cf W 174 (Sod¹⁰⁹) alone at Matt. xviii. 19 υμιν λεγω, and note υμιν λεγω at Matt. xxi. 27 by MWΔΠΔ fam 13 71 al. pauc. Erst 48 b c e ff_{1,2} h q vg^{xz} and Origen^{bis}. This appears to be the PERSIAN method. Soden does not follow in Matthew but does in Luke.
- xxiv. 1. *επι το μνημα ηλθον (pro ηλθ. επι το μνημα)* Only *NBLT¹ 124 Dion Eus 2/3 W-H* and *Sod txt* against all others and *Tert allud.* and *latin* and *syrr* and *coptics*, and Paris⁹⁷.

I may say here that in such cases (see also particularly xxiv. 7), if *sah* or *boh* had been founded on *NBL* [instead of *sah boh* influencing *NBL*] some trace of such orders would probably be found. Not only is this not the case, but at the end of this verse there is an addition in *sah* of *ελογιζοντο δε εν εανταις τις αρα αποκυλισει τον λιθον* found only in *DT¹ d* and *c* (see Mark xvi. 3).

Further than this, the omission of *και τινες συν αυταις* of *NBC*L 33 124* lat boh Dion Eus* does not occur in *sah* which has the clause with Paris⁹⁷ and the rest.

7. *τον υιον του ανθρωπου οτι δει (pro οτι δει τον υιον του ανθρωπου)* *N*BC*LT¹ a* only with *W-H Sod*, against *N²C²* and all the rest and *Marcion* (apparently quite certainly) and *Tertullian* and *coptics* (both; Horner's English order in *boh* is misleading) and *syrr*.
13. *εν αυτη τη ημερα ησαν πορευομενοι* *NB syr aeth Eus W-H [non Sod]* against all others.

Luke

xxiv. 49 *fin.* ἐξ υφους δυναμιν (*pro* δυναμιν ἐξ υφους) Only **NBC*** L 33
 Paris⁹⁷ *Eus* Cyr^{hier} 1/2 *W-H* and *Sod* *txt.*

This looks like a "nicety" of *Eus* opposed by all others, all *Latins*, *sah boh aeth*, all *syriacs* *arm* Cyr^{hier} 1/2 *Chr Thdt* etc. See *ante* about such changes of order.

I would like to notice that Paris⁹⁷ while agreeing here, absolutely disagrees with the changes of *B* in verses 47 and 48.

NOTE. I ask particular attention to the *omissions* of *Soden's* codices at Mount Sinai, where **NB** vary the order. These younger codices probably represent the old exemplar with additions in the margin incorporated by **NB** in the wrong places.

Imperfects (taking the place of aorists or historic presents).

Luke

iv. 40. ἐθεραπευεν (*pro* ἐθεραπευσεν) **BDWΨ?** (*Sod*) 21 **v^{ect}**** *Sod*¹²⁴⁶
latt syr (*Orig prob*) *W-H* and *Soden*^{txt} who refuses the two following examples.

v. 28. The imperfect ηκολουθει (following καταλιπων) of **BDLWE** 69 (*contra fam*) 604 892 [*non* Paris⁹⁷] a *W-H* perhaps comes under this head. There is at any rate a noticeable preference at times in Alexandria for the imperfect over the aorist. The other authorities including **N** write ηκολουθησεν, and I regard *B's* imperfect as an attempted improvement. I do not believe the others would have changed ηκολουθει if it had stood here originally. *Sod*⁷⁵⁰ has ηκολουθησεν with the majority.

ix. 34. ἐπεσκιαζεν (*pro* ἐπεσκιασεν). also comes under this head. It is read by **NBL** 157 Paris⁹⁷ [*non* 892] *Eust* 47 **x^{ect}** *Sod*³⁷¹ *W-H*, and again *a* comes to join us of the *Latins* (see elsewhere as to *a* and *B*⁹⁷).

(As to choice of expressions hereabouts cf. ix. 35 εκλεγμενος for αγαπητος.)

49. εκωλυομεν (*pro* εκωλυσαμεν) **NBLΞ** 157 Paris⁹⁷ *a b e l*
W-H Sod (*etiam NBD⁹⁷ LΔ Mc* ix. 38).

xiv. 16. εποιει (*pro* εποιησεν) Only **NBR** *fam* 1 [*non* 118** 131] †
W-H Sod against the rest and *Clem Orig Eus^{ter} Bas Tert* and *Latins*. Surely *W-H* might have spared us this graphic touch! (They have no marginal note at all.) The phrase is ανθρωπος τις εποιει δειπνον μεγα(ν), and εποιει would hardly have been removed if original. Remember the preference given by Alexandria so often to the imperfect. (*εποιεισεν Sod*⁷⁵⁰).

† *Von Soden* adduces no new witnesses for εποιει, yet he places it in his text, for the imperfect appeals to him (see elsewhere) and he is merely falling a victim to the Alexandrian "use" as others have before him. Yet he only selects 5 out of 8 of the above.

Luke

(Matt. xxii. 2 *εποιησεν* is the reading of all, but the others were not accommodating to Matthew at all for it is clearly seen elsewhere that in St. Luke **NB** and the Egyptian group are under the influence of a special recension.)

- xx. 27. *επηρωτων* (*pro επηρωτησαν*) **B** (*fam* 13) 157 Paris⁹⁷ Laura^A 104 only with *a* again and *W-H*^{ms}.
- xxiii. 18. *ανεκραγον* (*pro ανεκραξαν*) **NBLT** et **T**¹ 4 124 [*non fam*] 157 892 Paris⁹⁷ *Sod*¹¹³² (no others) *a Cyr W-H Sod txt* against all the rest.
47. *εδοξαζε* (*pro εδοξασε*) **NBDLRV** [*non Sod*⁹⁵⁰] 892 Paris⁹⁷ *Sod*¹³⁵⁴ *c d q (e ff l) Cyr W-H Sod txt* [*Soden* wrongly excepts Paris⁹⁷ and cites *Q* (*ε 4*)].
[Once xxiii. 36 **NBLT**¹ *Sod*⁸ 371 *W-H* (alone) change *ενεπαιζον* to *ενεπαιξαν* and this is discovered to have the support of *sah*. *Soden* baulks at this.]

As to

- x. 19. *δεδωκα* (*pro διδωμι*) **NBC*LX** *min pauc it*^{pl} *Orig etc.* *διδωμι* is supported by *Justin Iren*^{int} *Eus c d* and *syrr* who confirm the Greeks headed by *D*, and I suspect **NB** of "improvement" in a contrary direction here with their *δεδωκα*.

Observe *Tert*^{marc} *lib*: "Quis nunc dabit potestatem calcandi super colubros et scorpions."

[In St. Luke there is a noticeable absence of the use of the Historic Present (see Sir John Hawkins, *Horae Syn.* p. 24: "only in vii. 40, viii. 49, xi. 37, 45, xxiv. 12? 36? in contrast with Matthew 78, Mark 151") so that we are prepared for but moderate revision by the Alexandrine school; and here we see that the critics contented themselves with the substitution of some imperfects for the aorists.]

Genitive before the Noun.

In two cases to be noticed in St. Luke **NB** come in twice (*T* is wanting in the first place) and *L* only the second time.

Luke

- xv. 4. *τις ανθρωπος εξ υμων† εχων εκατον προβατα και απολεσας εξ αυτων εν* (*pro εν εξ αυτων*) **NBD**^{rw} (*fam* 1 *fam* 13) 157 Paris⁹⁷ *e W-H Sod* only [opposed by *L* all others *Sod*⁹⁵⁰ and *Method Bas*¹⁵¹]
- xxii. 50. *και επαταξεν εις τις εξ αυτων του αρχιερεως τον δουλων* (*pro τον δουλων του αρχιερεως*) **NBLT** *fam* 13 [*non* 124] 892 *W-H et Sod* (*non W non* 157 *non* Paris⁹⁷ *hoc loco, non latt*)

Now this is quite an unusual position for the genitive in the

† 892 actually has *τις εξ υμων ανθρωπος*, while retaining (*e sil Harris*) *εν εξ αυτων*. This is a further commentary on such preferences.

N.T.† Consult Winer, Eng. ed. p. 193 and 239. On p. 240 he says: "That this position of the genitive may belong to the peculiarities of a writer's style (Gersdorf p. 296 sqq) is not in itself impossible (since particular writers use even emphatic combinations with a weakened force) but at all events cannot be made probable." This is said at the end of a paragraph on the proper *emphatic* use of the genitive preceding the noun. But Winer neglects our two examples and they do not belong to the emphatic class (such as 1 Cor. iii. 9 *θεου γαρ εσμεν συνεργοι, θεου γεωργιον, θεου οικοδομη εστε*). But these are generally followed by a nominative (Matt. xxvii. 33 *κρανιου τοπος*, Eph. ii. 10 *αυτου γαρ εσμεν ποιημα*, Ja. i. 26 *τουτου ματαιος η θρησκεια*, Rom. xi. 13 *εθνων αποστολος*, Acts iii. 7 *αυτου αι βασεις και τα σφυρα text rec*, where NABC *Bas Sev Lucif* oppose the order; see also Rom. ix. 5) and therefore are to be considered as a classical usage. Cf *Herod* vi. 2 *την Ιωνων την ηγεμονην του προς Δαρειον πολεμου*, *Thucyd* iii. 12 *την εκεινων μελλησιν των εις ημας δεινων*, *Plato Legg* 3.690 b *την του νομου εκοντων αρχην*.

But the genitive before the noun is thoroughly *Aristotelian* throughout. See, for the nearest parallel to Luke xxii. 20, *των πατριων των αρχοντα* (Pol 3.20). Also *των πλουσιων τους αγρους* (Pol 2.8) etc etc.

Blass (Thackeray p. 99) is not very full. He refers also to Phil. ii. 30 and adds one other, Matt. xiii. 33 *εις αλευρου σατα τρια*, but there is no article there, and he says "in the same way that a word in any case without an article usually, though not always, precedes the genitive which it governs."

Blass does not refer to our examples either as far as I can see, and I can only regard them as exemplifying still further the independent position taken by the mss in question and as partaking of a kind of unnecessary revision. I certainly do not believe that *all* the other mss changed the order. And it is to be observed that, whereas the 13 family are involved in both cases, D⁸⁷W 157 Paris⁹⁷ and L act in an eclectic manner and disagree on the second example. We should have to assume if *ἐξ αυτων εν* were original that L changed it to *εν ἐξ αυτων* while retaining *του αρχιερεως τον δουλον*, and that if *του αρχιερεως τον δουλον* were original, W 157 Paris⁹⁷ changed it while being content with *ἐξ αυτων εν*. No, I consider both to be changes made on the original text to conform to some idea of classical usage.‡

The truth about this seems to be that the most proper occasions on which to employ this order are when the noun or its equivalent is

† Matt. Mc. *τον δ. του αρχ.*; Jo. *τον του αρχ. δουλον* a kind of halfway but classical house as 1 Pet. iii. 20 *η του θεου μακροθυμια*, Heb. xii. 2 *τον της πιστεως αρχηγον*. Cf Phil. ii. 180 *το υμων υστερημα της λειτουργιας*. *Plato Rep.* *τας των οικειων προπηλακισεις του γηρας*.

‡ The situation in Luke xxii. 50 is a little complicated. First NBLT invite us to read *επαταξεν εις τις εξ αυτων του αρχιερεως τον δουλον*, bringing two genitives together; secondly they reverse this in the next clause, and would read *και αφειλεν το ουσ αυτου το δεξιον*, instead of *και αφ. αυτου το ουσ το δεξιον* as the rest.

followed by a relative. as *Thucyd* i. 51 αἱ εἴκοσι νῆες αἱ ἀπὸ τῶν Ἀθηνῶν αὐται, ὧν ἦρχε Γλαύκων τε ὁ Λεάργου καὶ Ἀνδοκίδης ὁ Λεωγόρου.

See also in a heading to Dionysius^{alex} letter to Germanus, δηλώσουσιν αἱ αὐτοῦ φωναί, ἃς πρὸς Γερμανὸν.... where αὐτοῦ following αἱ is apparently not abhorrent, so that ἃς may follow φωναί.

Observe also in this writer at the close of the letter to Germanus a long list of genitives before the noun, followed by a résumé of οἷα to introduce the next sentence:

ὅσας ἀριθμῆσαι δύναται περὶ ἡμῶν ἀποφάσεις, δημεύσεις, προγραφάς, ὑπαρχόντων ἀρπαγάς,† ἀξιωματῶν ἀποθέσεις, δόξης κοσμικῆς ὀλιγωρίας, ἐπαίνων ἡγεμονικῶν καὶ βουλευτικῶν καταφρονήσεις καὶ τῶν ἐναντίων ἀπειλῶν, καὶ καταβοήσεων καὶ κινδύνων‡ καὶ διωγμῶν‡ καὶ πλάνης καὶ στενοχωρίας καὶ ποικίλης θλίψεως ὑπομονήν, οἷα τὰ ἐπὶ Δεκίου καὶ Σαβίνου συμβάντα μοι, οἷα μέχρι νῦν Ἀιμιλιανοῦ;

Observe the position of ὑπομονήν.

I think we may say then that in the writings of Dionysius the Great (fl. 200–270) we have a very good example of Alexandrian style about A.D. 235 [he was raised to the headship of the Catechetical School in 231] and that the precedence given to the genitive is considerable. Note further in the letter to Fabian “τῶν πρεσβυτέρων μοι τινα κάλεσον.” Again: “ἐν νόσω δὲ γενόμενος τριῶν ἐξῆς ἡμερῶν ἄφωνος καὶ ἀναίσθητος διετέλεσε.”

“μηκέτι βασάνων πείραν λαβοῦσαι· τὰς γὰρ ὑπὲρ πασῶν ἡ πρόμαχος...”
“πρὶν τινας αὐτῶν ἄλλους λαβέσθαι.”

Further, in “Χαιρήμων ἦν ὑπέργνηρος τῆς Νείλου καλουμένης ἐπίσκοπος πόλεως” some MSS have πόλεως ἐπίσκοπος, showing a distinct conflict as to the best method.

Widely separated by the genitives sometimes are the component parts of his sentences, e.g.—

“καὶ τῆς ἰσχυρᾶς ἐν ἑαυτοῖς πίστεως ἀξίαν καὶ ἀνάλογον δύναμιν καὶ καρτερίαν λαβόντες, θαυμαστοὶ γεγόνασιν αὐτοῦ τῆς βασιλείας μάρτυρες.”

or

“δὲ ἡ τῆς βασιλείας ἐκείνης τῆς εὐμενεστεράς ἡμῖν μεταβολὴ διήγγελται, καὶ πολὺς ὁ τῆς ἐφ’ ἡμᾶς ἀπειλῆς φόβος ἀνετείνετο.”

or

“οἱ νῦν τοῦ χριστοῦ πάρεδροι καὶ τῆς βασιλείας αὐτοῦ κοινωνοί, καὶ μέτοχοι τῆς κρίσεως αὐτοῦ,” § continuing “καὶ συνδικάζοντες αὐτῷ τῶν παραπεπτωκότων ἀδελφῶν τινὰς ὑπευθύνους τοῖς τῶν θυσιῶν ἐγκλήμασι γενομένους προσελάβοντο.”

† Heb. x. 34.

‡ Copying St. Paul's style 2 Cor. xi. 26, 2 Cor. xii. 10. The reading of St. Paul's letters is assigned as the cause of Dionysius' conversion to Christianity.

§ This is perhaps a fair commentary on the method pursued by MBLT in Luke xxii. 50, where they prefer in a sentence of “pairs” the genitive before the noun first, and in second place the genitive following the noun.

or

“κατὰ τὸν τοῦ διωγμοῦ καιρὸν ἀνακινῶν λόγον.”

Finally (p. 33 Feltoe's edition) note the sentence:

“ὕστερον δὲ τινες οὐκ ὀλίγοι τῶν ἐθνῶν τὰ εἰδῶλα καταλιπόντες ἐπέστρεψαν ἐπὶ τὸν θεόν.”

τὰ εἰδῶλα does not refer directly to ἐθνῶν, but the words are made to follow this genitive, whereas καταλιπόντες τὰ εἰδῶλα would be clearer to an English mind.

It seems worth while to consider this at some length, because we must get into the atmosphere of Alexandria in the first part of the IIIrd century if we are to judge of possible idiosyncracies of the fore-runners of **NB** and **T** in “papyrus book form.”†

[Observe the use in **N** alone of το λεχθέν in Luke ii. 21 for τὸ κληθέν, and note that it follows immediately after καὶ ἐκλήθη τὸ ὄνομα αὐτοῦ Ἰησοῦς.

So in *Dionysius* may be observed the use of λεχθέντων immediately following καλουμένην. The sentence is: ἐπὶ τούτοις ἐκέλευσεν ἡμᾶς ἀπελθεῖν εἰς κώμην πλησίον τῆς ἐρήμου καλουμένην κεφρώ. αὐτῶν δὲ ἐπακούσατε τῶν ὑπ’ ἀμφοτέρων λεχθέντων ὡς ὑπεμνηματίσθη.

(But Justin Martyr supplies us with the closest parallel: ἅμα τῷ ἀναβῆναι αὐτὸν ἀπὸ τοῦ ποταμοῦ τοῦ ἰορδάνου τῆς φωνῆς αὐτῷ λεχθείσης. ὁὓς μου εἶ συ, ἔγω σήμερον γεγέννηκα. *Just^{try} 103.*)]

But perhaps a good counterpart of this use of the genitive may be observed in *Thucyd* i. 56 τῶν γὰρ Κορινθίων πρᾶσσόντων ὅπως τιμωρήσονται αὐτούς, ὑποτοπήσαντες τὴν ἔχθραν αὐτῶν οἱ Ἀθηναῖοι Ποτιδαίτας, οἱ οἰκοῦσιν ἐπὶ τῷ ἰσθμῷ τῆς Παλλήνης, Κορινθίων ἀποίκους, ἐαυτῶν δὲ ξυμμάχους φόρου ὑποτελεῖς, ἐκέλευον τὸ ἐς Παλλήνην τεῖχος καθελεῖν καὶ ὁμήρους δοῦναι, τοὺς τε ἐπιδημιουργοὺς ἐκπεμπειν καὶ τὸ λοιπὸν μὴ δέχεσθαι οὐδὲ κατὰ ἔτος ἕκαστον Κορίνθιοι ἐμπεπον, δέισαντες μὴ ἀποστῶσιν ὑπὸ τε Περδίκκου πειθόμενοι καὶ Κορινθίων, τοὺς τε ἄλλους τοὺς ἐπὶ θράκης ξυναποστήσωσι ξυμμίχους.

Note, close afterwards, Luke xxii. 53, the preference for αὕτη ἐστιν νῦμων ἢ ὡρα over ἡ ὡρα νῦμων.‡

† In this connection observe a place in Mark xiv. 8: τὸ σῶμα μου say **NBDLM²W** with Latin order, and I consider, as explained elsewhere, from Latin sympathies, against μου τὸ σῶμα of the rest headed by **A** and closed by **ΔW** *k δ* with coptic and *Sod^{txt}*. Tischendorf remarks here “*Mc adamat genitivos ejusmodi substantivo praeponere.*” This is an interesting observation, for it brings up the possible double Greek recension in Mark of which I have spoken, and does not necessarily apply to the Greek of St. Mark himself.

‡ This is adopted by a good many: **NBDGKLMRTXIV** α (but **N^{*}** omits νῦμων) against **AESUVΓΔΔ**, etc, but does not seem for the best, as it brings ἡ ὡρα and ἡ ἐξουσία του σκοτους together, spoiling the pair of nominatives which are distinct. Thus
 ἀλλ αὕτη ἐστιν νῦμων ἡ ὡρα καὶ ἡ ἐξουσία του σκοτους, instead of
 ἀλλ αὕτη ἐστιν ἡ ὡρα νῦμων καὶ ἡ ἐξουσία του σκοτους.

For this preference on the part of B in the N.T. see *ante* at xxi. 11 where B 1 [*non fam*] alone have *και απ ουρανου σημεια*.

Also note under "Order" xvii. 2 των μικρων τουτων ενα *N^{*}BL^Ψ* 892 Paris⁹⁷ only (for ενα των μικρων τουτων).

See also xxiii. 8 εξ ικανων χρονων θελων bringing the participle into this position *N^{*}BTT^X*. Observe both Egyptian documents T and T', which are extant together here, join *NBX*.

Also observe that the change in Luke xxii. 50 follows very closely the change in order at xxii. 45 where *N^{*}BDLT^Ψ* prefer *κοιμωμενους αυτους* (a kind of partial accusative absolute) for *αυτους κοιμωμενους*, showing deep grammatical consideration. The change is not made in the parallels except by L at Matt. xxvi. 40.

For preference of *genitive* before the noun observe *inter alia* Matt. xii. 13 *εκτεινων σου την χειρα* by *NBL Sod⁹⁵⁰* 1 33 157, against *εκτ. την χειρα σου* by the vast majority.

This method however with the *possessive* is COPTIC.

Cf Mark xii. 37 *αυτου εστιν υιος* *BLT¹ Sod⁹⁵⁰* 2^{pe} *Sod¹⁴⁴³* only out of six varying orders.

Harmonistic.

Luke

- | | |
|--|--|
| v. 19. παντων (pro του Ιησου) | Cf Marc ii. 12 |
| vi. 33 <i>init.</i> και γαρ εαν | (ex Matt. v. 46) |
| viii. 16. — ινα οι εισπορευομενοι βλεπωσι το φως | (Cf Marc iv. 21) |
| xi. 24. + τοτε (<i>ante</i> λεγει) | <i>N[*]BLX^Ξ Sod⁹⁵⁰</i> 33 157 892 Paris ⁹⁷ |
| Laura ^{A 104} <i>Sod¹³⁵³ Evst 48 y^{scr} b l'sah boh Orig Sod txt.</i> | |

Notwithstanding what, by the canons of *W-H*, they should consider very strong evidence,† they place *τοτε* in square brackets only. It is clearly a theft from Matt. xii. 44 (where there is no variation) and they must have had a suspicion of this. *Orig*, as usual, (*ex Luc vid*) is responsible for re-introducing a false text into our schools and colleges and seminaries. Not the "true text," as the self-constituted arbiters of the printed Greek Text for the last thirty years have assured us that they have placed in our hands.

The character of the eclectic witnesses as grouped (without *syr* or *D d*) should have been decisive.

Immediately following we have the same thing :

25. + σχολαζοντα (*post ευρισκει*) *N^{*}BCLRG^ΞΨ min¹² et Sod^{allq}*
f l copt aeth Orig [W-H]. *Soden* omits, although accepting *τοτε* in xi. 24 !

† Compare Matt. xxi. 12, 'Select Readings' p. 15, where they speak of *NBL 13 33 b syr hier mem theb arm aeth Orig Chr*, as "overwhelming evidence."

Luke

Again *Orig* brings this in from *Matt* xii. 44 where we read
 “και ελθον ευρισκει σχολαζοντα και σεσαρωμενον και κεκοσμη-
 μενον.”

W-H again have it in Luke, but in square brackets, having discovered something seriously amiss with the worshipful “neutral” text when it adds like this from a close parallel in two consecutive verses!

- xii. 22. τω σωματι + υμων BT *min alig*²⁰⁺ a *vg*^{D^M} cor vat* sah boh
 syr pesh [*non cu sin*] aeth Clem 1/2

All others are against this addition (= *Matt*. vi. 25).

But *W-H* have it although in square brackets and Souter's edition follows *without brackets*. Soden rejects it.

A glance at B in the neighbourhood will show the MS *against* T in the same verse (only support *c e*) and in verse 20 BLQT 33 Paris⁹⁷ *W-H* had asked us to accept *αιτουσιν* for *απαιτουσιν* against all others and a huge array of Fathers very definitely, so that they convince the Revisers and Souter and they restore *απαιτουσιν* to the text without comment.

- xxii. 9 *fin.* + σοι φαγειν το πασχα (*post ετοιμασωμεν*) So B alone, and boh^{cat^N}, a deliberate theft from *Matt*. xxvi. 17. The others were more modest, for a few add something. ff adds *tibi pascha*, *vg*^E + *pascha*, DPV *c d e gat sah aeth* + σοι, but *Origen* again (“e Luca?” says *Tisch.* “Certe quae sequuntur non a Mt pendent”) που θελεις ετοιμασωμεν σοι το πασχα.
61. ρηματος (*pro λογου*) NBLTX 4 124 [*contra fam*] 213 Paris⁹⁷ 892 Sod^{1132 1349} *W-H R-V* [*non Sod*]. Cf *Matt*. xxvi. 75, *Mark* xiv. 72.

Cf also *Luc.* xviii. 30 λαβη for απολαβη Only BDM *min pauc* [*not* 892 Paris⁹⁷] *W-H*^{txt} [*non R-V nec Sod*] against N and all the uncials. λαβη is the word in *Mark* x. 30.

Neutral and Western tied together.

Again and again D goes with B in Luke. Is this the “neutral” or what is it?

- vi. 4. —ως init. BD *Epiph* only against all the rest. In *W-H* it is in the text in square brackets. But either *Epiph* is quite wrong or he and BD are right. There can be no two ways about it. Then why put it in in square brackets? I have said that Hort did not know his children when he saw them. Here is a case in point. You can't call it “western” and “neutral” and you can't call it either “western” or “neutral.” Then what is it?

N^c clearly read *ως*, for N^c corrects to *πως*. *Sah* introduces

Luke

ἡδὺ ἦρε by $\chi\epsilon$ = *syr pesh oti* (omitting $\acute{\omega}\varsigma$). *Boh* has $\pi\omega\varsigma$. *W* has $\acute{\omega}\varsigma$. It seems clear that there was something in the margin "ad emendandum" which misled B.

In this connection note :

- ix. 3. — *ana* $\aleph\text{BC}^*\text{FL}\Xi$ 254 Paris⁹⁷ *Evst* 48 *syr copt W-H Sod*. The omission (also supported by *lat* which does not express it) looks like an "improvement," for when we turn to the independent witness *D*^{sr} we find that he has it with *unc*^{pl} and even *d*^{lat} opposite has *ana* (against other *Latins*). *W* has it and *Sod*⁵⁰.
- xv. 30. $\tau\omicron\nu\ \sigma\iota\tau\epsilon\upsilon\tau\omicron\nu\ \mu\omicron\sigma\chi\omicron\nu$ (*pro ton moschon ton sitounton*) is not elegant, yet it is read by $\aleph\text{BLQR}$ Paris⁹⁷ *Sod*¹³⁵⁴ *W-H* and *Sod txt* and *d e* but only these [not *W*]. The other *latt* oppose and with *copt* read very plainly *vitulum saginatum*, "the calf which is nourished" (*Horner*).
- xvii. 24. $[\omicron\upsilon\tau\omega\varsigma\ \epsilon\sigma\tau\alpha\iota\ \omicron\ \nu\iota\omicron\varsigma\ \tau\omicron\upsilon\ \alpha\upsilon\theta\rho\omega\pi\omicron\upsilon]$ — *εν τη ημερα αυτου* *BD* 220 *a b d e i sah, boh*^{duo} [*non W*] (*ουτως εσται η ημερα του υιου του ανθρωπου syr cu sin*). *W-H*^{txt} omits. *Soden* does not.
- xviii. 21. $\epsilon\kappa\ \nu\epsilon\omicron\sigma\tau\eta\tau\omicron\varsigma\ (-\mu\omicron\nu)$ *BD d l (syr cu sin) Dial et Tert*^{marc}. This may well be basic. [*non W*.] *W-H* omits. *Soden* has it.
- xix. 17. *ευγε* *BD* 56 58 61 (all three absolutely influenced by latin throughout) 892 [*non al. minn*] *Orig* and *lat euge W-H*^{txt}, and *Soden* who had just refused — *μου* above!
- xxiii. 35. After the grave omission in xxiii. 34 we find *BD* alone have *υιος* for *ουτος* here in ver. 35 (add *T*^{fam} 13 126 131 Paris⁹⁷ *Laura*^{A 104} *c*^{scr} *Sod*¹³⁵⁴ *sah boh arm Eus l r* with the addition of *υιος* later in the verse).
- Westcott* and *Hort* do not follow B here. Then why omit with B *ver* 34? Is B not basic in verse 35?
- xxiv. 24. $\omicron\upsilon\tau\omega\varsigma\ \kappa\alpha\theta\omega\varsigma\ \alpha\iota\ \gamma\upsilon\upsilon\alpha\iota\kappa\epsilon\varsigma\ (-\kappa\alpha\iota\ \text{tert})$ *BD* [*non al. vid.*] *latt syr arm aeth sah* 1/2 *boh*^{tres} *W-H* [*nil in mg.*]
32. $\omicron\upsilon\chi\iota\ \eta\ \kappa\alpha\rho\delta\iota\alpha\ \eta\mu\omega\upsilon\ \kappa\alpha\iota\omicron\mu\epsilon\upsilon\eta\ \eta\upsilon\ (-\epsilon\upsilon\ \eta\mu\iota\upsilon)$ *BD d c e vg*^{T*} *syr cu sin* [*non al. syr*] *Orig et Orig*^{int} *W-H*^{txt} [*non copt*]. This almost looks like a "nicety" of *Origen* however, shared by the others.
48. $\mu\alpha\rho\tau\upsilon\rho\epsilon\varsigma\ (-\epsilon\sigma\tau\epsilon)$ *BD Sod*^{179 1248} *d Aug W-H* only (*boh aeth* possibly). B also omits the $\delta\epsilon$ preceding (not so *D d*).

It is possible that the omission is an error from $\Upsilon\text{ΜΕΙCΕCΤΕ}$ in B, but *D* writes ΚΑΙΥΜΕΙCΔΕ as if $\epsilon\tau\epsilon$ had been lost in $\epsilon\iota\text{CΔΕ}$. *C* Paris⁹⁷ *ff*₂ *r vg*^{DE} invert the order: $\mu\alpha\rho\tau\upsilon\rho\epsilon\varsigma\ \epsilon\sigma\tau\epsilon$.

We might go as far as to suggest that *B** in :

- ii. 21 *fin* may have had $\overline{\text{MPC}}$, that is *εν τη κοιλια μητρος*, as *D d* alone, for there is a space there in B. (*Tisch* does not refer to it.)

I mention this as there are other points as to B neglected in *Tisch*. Thus at:—

Luke

- ii. 40 he mentions D alone as having *ἠνξανετο* for *ἠνξανεν*. This is almost certainly the reading of B* (see photographic edition) though not reported for B.

Note conjunction of BDW at:

- iv. 40. *εθεραπευεν* (*pro εθεραπευσεν*) BDW 21 v^{scr} latt syr and Orig (prob)

43. *δει με* (*pro με δει*) BDW 130 892 [*non Paris*⁹⁷] latt Tert (against *Σ* and all the Greeks).

Even

- v. 2. For *απεπλυναν*, where *NC*LQX* 372 *Paris*⁹⁷ have *επλυναν*, BDW 892 are not to be separated, having *επλυνον*.

(N.B.—This is immediately followed in verse 3 by — *του ante σιμωνος*, *ΣBDLW* 157 *Paris*⁹⁷.)

“Neutral” “pre-Syrian” “pre-Alexandrian” misnomers for B.

- x. 21. + *τω αγιω* *post πνευματι* although supported by *ΣBCDKLXΠΞ min⁷ Sod^{pac} et Paris*⁹⁷ *a b c d e f f i l copt syr arm aeth* looks suspiciously like an “addition” when *Clem Bas* oppose with *f q goth AEGHMSUVW*ΓΔΔ min permult* [+892]. Here is a case where the despised “Antioch” and *Clem* prove to have the shorter text and 892† deliberately contradicts *ΣB*. The place is important.

“In that hour (Jesus) rejoiced in (the) spirit (*εν τω πνευματι*) and said ” ... It is here that B and company wish to add *τω αγιω* which seems unnecessary and rather fulsome.

There is no help from Matthew (xi. 25) where the prayer is introduced thus: *εν εκεινω τω καιρω αποκριθεις ο Ιησους ειπεν*.

Clement of Alexandria is very definite here: *αγαλλιασαμενος* (showing as Barnard points out that the quotation is from Luke and not from Matthew) *γουν εν τω πνευματι Ιησους εξομολογουμαι σοι πατερ, φησιν, ο θεος του ουρανου και της γης οτι απεκρυψας ταυτα απο σοφων και συνετων και απεκαλυψας αυτα νηπιοις ναι ο πατηρ οτι ουτως ευδοκια εγενετο εμπροσθεν σου*.

If we may not follow *Clem* here, when may we follow him?

Barnard's note says “Clement omits *τω αγιω* after *πνευματι* with the Syrian Text (including A *f q*).” This old bosh about a “Syrian” text! It is probably the *basic* text which even in Alexandria after Clement's time suffered this gloss.

† This *must* be considered in such places. Observe how constantly 892 upholds B elsewhere; even to + *και* in vii. 47 quite alone with *Paris*⁹⁷ of all authorities with B. B 892 then clearly have one base, and 892 here in x. 21 is the true exponent of it, not B.

Luke

xxiii. 46. In the passage *και φωνησας φωνη μεγαλη ο Ιησους ειπεν · πατερ εις χειρας σου παρατιθεται το πνευμα μου . . . εξεπνευσεν* there is a good deal of conflict as to whether we should read *τουτο δε ειπων* **NBC*DstW** (for *και ταυτα ειπων* of many) or *και τουτο ειπων* or *τουτο ειπων* or simply *και* with *Adamant a syr cu sin*. If we want the shorter text (in view of this great divergence looking like an addition) we shall choose this "*και εξεπνευσεν*," or if we want the shortest, we shall eliminate the whole final clause "*τουτο . . . εξεπνευσεν*" with **X** and four cursives adding *Sod*¹²⁹ (= 213). At any rate **NBD** do not supply us with the shortest and by inference the most "neutral" or colourless text.

xxiv. 17 *fin. και εστε σκυθρωποι* By most, that is eighteen uncials and **A²ΨW** (*εσται σκ.*) *latt (except d e) syrr* against *και εσταθησαν σκυθρωποι* of **NA^{*}vid** (*L εστησαν*) *Paris⁹⁷ e sah boh (Orig?) aeth aliq.* Tischendorf's note is very full here.

But **D d Cyr^{lac}** have only *σκυθρωποι* the "shorter" text, eliminating both *εστε* and *εσταθησαν*. If we want the "shorter" text, we have to assume both *εστε* and *εστησαν* (**L**) expanded perhaps to *εσταθησαν*, to be additions.

(*Syr hier^A* omits *και εσταθησαν* and *σκυθρωποι*).

W-H admit *και εσταθησαν σκυθρωποι* into their text without marginal comment. Yet in their 'Notes on Select Readings' towards the end of Luke they have a lot to say about the Western "non-interpolations." Here is one they might well have followed. *Sod* quotes *Orig* for omission [see *Tisch*] but *Sod*^{txt} does not omit.

21. - *σημερον* **NBL** 1 [*non* 118-131-209] *Paris⁹⁷ boh (syr) vg^{D2} [hiat r₂]* *W-H* and *Sod txt* against the rest and **W**. This is an interesting place. The usual text runs:

αλλα γε συν πασι τουτοις τριτην ταυτην ημεραν σημερον αγει αφ ου ταυτα εγενετο. It is here that **NBL** drop *σημερον* as being pleonastic following *τριτην ταυτην ημεραν*. What do the great majority do? They retain both. But observe that **D minst d** and all Latins *Aug bis* drop *ταυτην* and retain *σημερον*. Who is right? When this kind of thing occurs, and when the 1 family (as above) is engaged in internecine warfare, I prefer to follow the "Western" omission of *ταυτην* rather than the "Egyptian" [not "neutral"] omission of *σημερον*. For the Latins are quite agreed here.

Again I say that Hort [silent in his 'Select Readings'] would have done well to consider this. The syriac shows that the

† Of these I identify 22? ("Colb" *Wetst*) 42 71 *Eust* 150. Add *Sod*¹⁴⁵⁴ & 170.

basic text is involved, for they agree among themselves. It is true that *σημερον* does not appear, but they have their own way of doing things in such an expression, and it is noteworthy that they agree among themselves as do the Latins.

General Improvement.

- ii. 24. +τω (*ante νομω*) **NBDLW** 2^{ps} 892 *W-H Sod*¹⁰⁸³ *et txt.* Observe D does it too against the influence of *d*. It would be insignificant for B except that all through ch. i. and ch. ii. to this point he has been throwing away articles with the Latin; see even ii. 22 just above — του *ante καθαρισμον*.
(—εν νομω κυριου Paris⁹⁷ with Γ^{fer})
- iv. 9. αυτον εις Ιλημ και εστησεν (—αυτον) επι το πτερυγιον του ιερου. The omission of αυτον *sec.* by **NBLΞ** 604 892? Paris⁹⁷ *e Orig*^{int} is opposed by the *coptics* as well as by the other *Greek* uncials, by the *Latins* and *Syriacs*, and every other Greek minuscule known.†
- iv. 33/34. —λεγων **NBLV*WΞ** Paris⁹⁷ 604 *Sod*¹²⁶⁰ [*non al. min*] *sah boh syr sin Orig W-H Sod txt* against everything else. There is no reason for others to add here. The narrative is graphic and it has been removed to lend greater force to the dramatic character of the immediate cry of the demoniac.
Consult *boh* "And he cried out with a great shout..." where ΠΩρωοτ replaces ΠCΛΛΗ of *sah*.
In *sah* and *boh* the exclamatory question of the demoniac is, as usual, introduced by χε thus practically replacing λεγων.
- v. 9. ιχθυων ων συνελαβον (*pro ιχθυων η συνελαβον*) **BDX** 213 *d W-H*^{txt} against *tell* (ιχθ. ην συνελ. *Sod*⁹⁵⁰ Paris⁹⁷).
18. +αυτον (*post θειαι*) **BLΞ** 157 *Sod*¹¹³² [*W-H*] (*syr copt aeth*) against the rest and **N**, not the "shorter" text.
36. +απο (*ante ιματιου*) **NBDLWXΞ** 1 13 22 33 (157*?) 213 604 892 *Sod*¹⁷⁸ *it*^{pl} *syr copt W-H Sod txt.*
- vi. 3. —οντες *fin.* Here is the "shorter" text with **NBDLXW** 1 22 33 69 157 213 604 892 Paris⁹⁷ *al*^s *copt (syr) W-H*† *but from Matt xii. 3 and Mark ii. 25.* Why should any add *οντες* if not here originally, seeing it is absent from the synoptics? "*Και οι μετ' αυτου*" is quite sufficient. There is no need for *οντες* unless it belongs properly to the original writing of St. Luke. In St. Matthew none add, and in St. Mark only D(Δ) and *lat.*

† Von Soden's additional testimony is insignificant (*Sod*^{1260 1443}). Yet this "pair" offends him, and he casts out the second αυτον from his text, as did the Alexandrians and Hort and Tischendorf before him.

† Not Soden, who followed the same group just above. *Sod*⁹⁶⁰ also omits *οντες*.

Luke

- vi. 9. *ει pro τι* NBDLW 157 Paris⁹⁷ *it pl (copt).*

W-H simply accept this as the true text. But is it? *τι* is rather the harder reading. It is necessary to write it out: Here are the alternatives involving an alternative punctuation:

επερωτησω (vel επερωτω) υμας ει εξεστιν τω σαββατω αγαθοποιησαι η κακοποιησαι;

επερωτησω (vel επερωτω) υμας τι εξεστιν τω σαββατω; αγαθοποιησαι η κακοποιησαι;

Note that in Mark (iii. 4) it runs *και λεγει αυτοις · εξεστιν* (si licet latt aliq) *τοις σαββασιν κ.τ.λ.* without *ει* or *τι*, but the few Greeks who add, add *τι* and not *ει*.

In Matt. xii. 10 it is *ει εξεστιν* without fluctuation. Much more natural then is *ει* a correction in Luke than the "true" text. And *τι* is to be preferred as being harder. *Soden* accepts this. *Sod*⁵⁰ reads *τι* against NBDLW.

25. +*νυν* (post *εμπεπλησμενοι*) Observe another addition. This by a rather large group NBLQRT^{*}XWΔ^{*}ΛΞ *Sod*⁵⁰ *min pauc et Sod*^{quinque} *f goth arm aeth copt W-H Sod txt.*

The rest and Latins with *syr pesh diatess*, *Iren*^{int} very distinctly, and *Bas* ΟΜΙΤ, and probably *Tert.* *Syr sin* omits 25^a *ουαι υμιν οι εμπεπλησμενοι (νυν) οτι πεινασετε.*

The *νυν* appears superfluous, yet if present it does not follow that it would be omitted. And if superfluous why should NBL *etc.* add it, except by way of improvement?

26. Next comes the "shorter text," an omission by B alone of *οι πατερες αυτων* at the end of the versè (briefly noticed in 'Gen. of Versions,' p. 400). Do *W-H* follow? No. But *syr sin sah* and 604 since discovered, also omit. Does this strengthen the case? Not very much, but it shows that something bothered B, and in fact at this place there are signs of an erasure. [Only *Sod*³⁷⁰ (= our 273) appears to omit *οι πατερες.*]

- † 28. *προσευχεσθε περι των επεραζοντων υμας* NBLWΞ Paris⁹⁷ 604 only *W-H Sod* (no new mss.), against all and *copt* and *Clem Orig Eus.*

- vii. 6. If the above at vi. 26 be wrong (and *W-H* by not following allow this), then why may not the omission of *προς αυτον* here by only N^{*}B 892 Paris⁹⁷ *sah* [not *boh*] followed by *W-H* and *Soden*'s text be equally wrong? How could all others including L *etc.* have found it in their copies? The corrector of N, observe, put it back.

The foolishness of it all is seen at:

11. -*ικανου* NBDFLΞ 130^{sr} lat 157 *a e f ff g_{1,2} l vg cop syr*

† See above under "Exchange of Prepositions."

arm. Yet *Tischendorf* and *Soden* retain *κανοι* against this strong-looking group. *W-H*, more consistent, omit. *W* and *Paris*⁹⁷ with *Sod*^{1246 1353} also omit. *Sod*⁷⁰⁵⁰ retains.

vii. 47. +*και* (*ante oligon sec.*) *B* 892 *Paris*⁹⁷ alone with *Evs*^{Amélineau}, but deliberate. *Syr cu* α in + αα alone seems possibly responsible for this.

viii. 6. *κατεπεσεν* (*pro επεσεν*) *BLRΞ* 604 *sol*i and *W-H* without marginal alternative! *Soden* does not add a single new witness, yet adopts it in his text.

ix. 14. +*ωσει* (*ante ana*) Although supported by an apparently formidable array *NBCDLRΞ* 33 157 213 892 *Paris*⁹⁷ *Sod*^{7050 1132} *a e sah Orig*, and admitted into *W-H*'s and *Soden*'s text, is excluded by *Tischendorf* who refers to *Mark* vi. 40 ("at *vdtr propter Marci κατα εκατον και κατα πεντηκοντα invectum*"). Here, then, is an acknowledgment of an *Origenian* "subtlety" (see *Canon Cook*'s remarks *supra* in Introduction). It is clearly far more likely for an addition of *ωσει* to be editorial than a subtraction of it. There would be no reason for subtraction.

47. *επιλαβομενος παιδιον* *BCD* 2^{pe} *Paris*⁹⁷ *min*¹⁰ *et Sod*^{quinoque}
W-H Sod^{txt} (*pro επιλαβ. παιδιον v rel gr et W*)

It may be thought that the partitive genitive *παιδιον* is the improvement here. But comparing *Mark*'s account *και λαβων παιδιον*, it would seem that *BC* followed *D* and *latt* for *επιλαβ. παιδιον* in *Luke* [In *Matt.* it is *προσκαλεσαμενος παιδιον*] and eschewed the genitive on purpose.

Evan. 28 sides with *BCD*, but *W* is opposed and goes with *Ν* and the great majority for the genitive. I mention the place as most *N. T.* grammarians seem to be silent here. *επιλαμβανω* can take either accusative or genitive, but if we read *παιδιον* then *την χειρα* is doubtless understood. It has a bearing on that very difficult place at *Mark* xiv. 72, where *επιβαλων εκλαιεν* has to be interpreted and where the Coptic adds *την χειρα*. There indeed *Δ* uses *επιλαβων* for *επιβαλων*. If *παιδιον* in *Luke* be original it would seem that we have some authority for eliding *την χειρα αυτου* in *Mark* xiv. 72.

xi. 10 *fin. ανοιγεται* (*pro ανοιχθησεται*) *BD*st *syr* to accord with *λαμβάνει*. (*Matt* vii. 7-8 *ανοιγησεται*, but in *Matt* vii. 8 *B* (*D* wanting) does it also to accord with *ευρισκει*, but not ver. 7 leaving *ανοιγησεται* following *δοθησεται*. See note *ad loc.* in *Matthew*.) *Soden* has no new witness to add to *BD* in *Luke* or to *B* in *Matthew*.

(See *Luke* xi. 12 under "Solecisms.")

14. -*και αυτο ην* "*ΝΑ*BL al' cop arm aeth.*" So *Tisch.* Add 892 *Sod*¹⁷⁸ [not *Paris*⁹⁷] *W-H Sod txt.* *Boh* omits, but *sah* has it in a way (*εμεεργαχε* rendered by *Horner* "which is not

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wont to speak " although in his notes he classes this as if it were plain κωφον and not και αυτο ην κωφον). The omission seems clearly an improvement. If και ην εκβαλλων δαιμονιον κωφον had stood originally, why on earth should any one add και αυτο ην? *Syr cu sin* modify otherwise. They say "And it came to pass when he was casting out a devil *from* a deaf-mute." *D d e f* are also prolix and uncertain witnesses here (see their testimony) so that there was simply some note in a common original which was perplexing. As some latin, with the syriac, as well as coptic are involved, it distinctly strengthens my contention for a second century polyglot which is at the root of the trouble.

- xi. 33. φως (*pro* φεγγος) **NBCDTX** *Sod*⁸⁹⁰ *al. et 892 W-H* [*non Sod*]. Doubtless from viii. 16 where all agree on φως. Why should **AL** *unc*¹² make a change from φως to φεγγος? The parallels in Matt. v. and Mark iv. supply nothing to this effect. We have to go to Matt. xxiv. 29 and Mark xiii. 24, in quite a different connection, to find φεγγος. Hence φεγγος is much more likely here than φως which must be an "improvement."

- xii. 20. αιτουσιν απο σου (*pro* απαιτουσιν απο σου) **BLQT**⁷⁰¹ 33 *d* (*contra D^{sr} et rell latt*). Apparently to remove redundancy. απαιτουσιν is read by *Clem* twice† *Origen* everywhere and *Orig*^{int}, *Basil Antioch*^{hom 9 et 13} and the Latins *repetunt*, *reposcunt* (also *Tert: reposcent*, *Iren*^{int}: *expostulabunt*) *c* (and *Cypr*^{tr}) *expostulatur*, as well as *e Orig*^{int} *auferetur*.

Would it be believed possible that in face of this evidence *W-H* use αιτουσιν in their text *without marginal alternative*? This is criticism gone mad, and against all rules of majority. *Ψ* does not support nor does new *W*, nor 892, and the only help is from the new *Paris*⁹⁷ = αιτουσιν την ψυχην σου απο σου, but of course *Paris*⁹⁷ belongs largely to special family traditions. *Soden* prints [απ]αιτουσιν.

28. αμφιαζει (*pro* αμφιεννυσι) **B**⁸⁰¹ (*Doric. Cf. D Act xix. 35 ναοκορον pro νεωκορον*) †, αμφιεζει **DLT**⁷⁰¹ only. This is contradicted by all others including *W* and *Paris*⁹⁷ (also Matt. vi. 30 all) and *Epiph*^{marc} and *Clem* in Luke.

W-H follow *B* alone [*Soden* adds no new support] with αμφιαζει (no marginal alternative) and *Soden's* text has αμφιεζει, although he gives no fresh mss for this.

31. αυτου (*pro* του θεου) **NBD**⁸⁷ (against *d* opposite and *D*^{**}

† Once την ψυχην σου απαιτουσιν απο σου, once libere απαιτουσι σου (-απο) την ψυχην; again ταυτη τη νυκτι την ψυχην σου παραλαμβανουσιν. Observe *Const Mac Bas Antioch Epiph Clem* and *Justin* in verse 48.

‡ Cf. the so-called "Doric" gender of λιμος which *B* makes feminine at Luke xv. 14.

supra αυτου) LΨ Paris⁹⁷ *a c sah boh aeth Ath* [*om. του θεου* 892].

At first this support looks serious, but it is far outweighed by all the other *Greeks, Latins, Syriacs*, besides *Clement* and *Marcion*^{Tert and Epiph bis} (*Clem* uses in his long quotation 27/31 *του θεου*, and *Clem*^{baed} *των ουρανων* [= Matt. vi. 33 perhaps with *Justin*]).

The point is this. In verse 30 we read: *υμων δε ο πατηρ οιδεν οτι χρηζετε τουτων*. (31) *πλην ζητειτε την βασιλειαν του θεου...*

Apparently some considered this a kind of anacoluthon, following *ο πατηρ*, and thought *αυτου* read better in verse 31 than an abrupt transition to *του θεου*. But the weight of evidence is conclusive, and if *Marcion* may not be accepted here as arbiter, who may?

Sedulously *W-H* incorporate *αυτου* into their text without any marginal alternative, as if they could thus turn the tables on *Marcion* for all time. *Soden* also has *αυτου* in his text, but adduces no additional evidence for it. In fact he leaves out *sah boh aeth* and *Ath*.

Tertullian is very definite (*Marc.* iv. 28 310): "Quaerite enim inquit *regnum dei* et haec vobis adicientur"; (*Marc.* iii. 24 180): "Et Evangelium vestrum quoque habet Quaerite primum regnum dei et haec adicientur vobis." Further (*Orat.* vi. 8) he shows no signs of *αυτου* when he writes: "Quaerite prius regnum [*the Kingdom*]: et tunc vobis etiam haec adicientur."

Now turn to Matthew for control. The last from *Tert* may be partly Matthew (vi. 33) or not. There *την βασιλειαν του θεου* is followed by *και την δικαιοσυνην αυτου*. In the case of *NB g₁ k m Eus Ps-Ath του θεου* is here omitted, and B shows that some consideration was being exercised about the passage for he inverts the order (alone) writing *την δικαιοσυνην και την βασιλειαν αυτου* (—*του θεου*). [*Origen* is very free, and 236 440 *copt* supply *αυτου* for *του θεου* as the others indicated in Luke. Here again in Matthew the phrase in dispute, verse 33, has to follow verse 32 with its *ο πατηρ υμων*.]

k is very definite in Matt. (wanting of course in Luke) for he writes "quaerite primo regnum et iustitiam di."

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xii. 56 *fin.* *ουκ οιδατε δοκιμαζειν* (*pro ου δοκιμαζετε*) This is an enlargement of the narrative. Instead of:

υποκριται το προσωπον της γης και του ουρανου (vel του ουρ. και της γης) οιδατε δοκιμαζειν τον δε καιρον τουτον πως ου δοκιμαζετε NBLT *Soa*⁷⁵⁰ 33 213 892 *Soa*⁷⁵¹ [*non Paris*⁹⁷] wish to exchange the last two words for *ουκ οιδατε δοκιμαζειν*. That is to say they make a harmonious although tautological antithesis to the first clause. This change is countenanced by *sah boh aeth* and supported by (*ff*) *l*. This forms a very pretty group therefore, for *ff l*, as I have shown elsewhere, certainly partake of Egyptian characteristics. The group therefore

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NBLT 33 [to which do not add Paris⁹⁷ this time] *sah boh aeth ff l* are involved in an *amplification*, which Hort religiously follows without marginal comment. I claim that this is revision, and that the rest of the documents have preserved the true text. Nor is this all, for the amplification suggests a knowledge on the part of this Egyptian group of the disputed parallel passage in Matt. xvi. 2^b, 3, for there the expression is "το μεν προσωπον των ουρανων γνωσκειτε διακρινειν τα δε σημεια των καιρων ου δυνασθε" (*al. + δοκιμαζειν, al. + γινωναι, L ου δοκιμαζετε, S al. ου συνιετε, al. aeth ου γνωσκειτε*), while NBVXΓ 13* 124* 157 *al. syr cu sin sah boh 14/22 arm Orig* omit the whole thing. Notice that *aeth* has it in Matthew, and eight codices of *boh* and L^{8r}. Now the amplification at the end of Luke xii. 56 by NBLT 33 finds an echo in Matt xvi. 3. Hence, while excluding from Matthew on critical grounds, NBLT 33 no doubt knew the form attributed to Matthew. In fact, as far as *ff (l)* are concerned with *non POTESTIS probare* in Luke, they clearly reproduce the *ου δυνασθε δοκ. or γινωναι* of St. Matthew.

- xiv. 5. *εις φρεαρ πεσειται* NABLWΠ *min pauc* Paris⁹⁷ et 892 (*lat cadet or ceciderit*) *W-H Sod* for *εις φρεαρ εμπεσειται* of the mass. This seems to be simply removing redundancy, for why should any add *εμ-* here, if not original? It seems most unlikely. D has *εμπεσειται* and *incidet*. *Sod*⁰⁵⁰ and 213 have *εμπεσει*.
10. *τοτε εσται σοι δοξα ενωπιον παντων των συνανακειμενων σοι*. This addition of *παντων* by NABLNX *Sod*⁰⁵⁰ *min pauc* Paris⁹⁷ and 892, although supported by *aeth copt syr* [here *syr* and *latin* divide squarely], is opposed by the mass of Greeks and the Latins (all except *r*), and may be due to the original misreading of *ΕΝΩΠΙΟΝΤΩΝ* read by mistake for *παντων*. Certainly it is not the "shorter" text. Or it may be mere "improvement." *W-H* and *Sod* adopt *παντων*.

Note that *syr sin* opposes *syr cu pesh diatess* and omits with the Latins and the Greeks headed by D.

15. *μακαριος οστις φαγεται αρτον εν τη βασ. του θεου*. Here N^aBLPRX *fam 1 al. pauc W-H Sod txt* emphasise *οστις* for *ος* of D and the mass, who are supported by the Latin *qui* and by *Clement Bas Epiph (Eus* is on both sides). It would seem (as against Clement) that the minority are *improving*.

Note that N* is against B.

18. *εξελθων ιδειν* (for *εξελθειν και ιδειν*) by NBDLV *W-H Sod* only, I believe to be an improvement. GR *cop syr arm aeth* read *εξελθειν ιδειν*. The other fifteen uncials *all min goth* and *Basil* with *latt (omn except d)* read *εξελθειν και ιδειν*. NBL are alone, and only strengthened by D. The last (as *d* agrees) has

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some weight however. *Sod*⁹⁵⁰ and *Paris*⁹⁷ come to the assistance of this minority group with *απελθων ιδειν*, but *W* joins the mass with *εξελθειν και ιδειν*. This is the more noteworthy in such a place, as *DW* are often conjoined.

- xv. 2. *οι τε φαρισαιοι και οι γραμ.* *τε* is added by *NBL* 892 [*non Paris*⁹⁷] only, + *D* (against *d* and all others; and against *Basil*). This is again an *addition*. Why should it ever have been dropped if original? *W* does not have it, nor even that faithful adherent *Paris*⁹⁷. *Soden* follows *Hort* with +*τε*, but only adduces the same family mss as in other like cases, two at Jerusalem and one at Sinai. Below at xvii. 11 *Soden* opposes the same group.

- 21 *fin.* + *ποιησον με ως ενα των μισθων σου* Only *NBDUX* 33 604 *min*¹⁵ add with only *vg*^{EQT} *gat*, not Old Latin (except *d*) nor *syriac* nor *coptic*. This of course comes from verse 19 where the prodigal son formulated beforehand what he would say. When he comes to the father's arms however and sees the look in his eyes, the second expression dies on his lips. Augustine points this out "*nec addit quod in illa meditatione dixerat 'fac me sicut unum de mercennariis tuis'*"... (See quotation at length in *Tisch.*) Even *Hort*, hardened slave to his combination *NB*, especially strengthened by *D d*, felt this, for he encloses the sentence in square brackets. Of course it should be banished from his text altogether. But the baleful influence extends to *R.V. marg* which says "some ancient authorities add..."

*Paris*⁹⁷ does *not* add, nor *W*, nor *Sod*⁹⁵⁰, nor 892, and the above *min*¹⁵ are a mixed lot without special weight, and *Tert*^{PACN} seems to ignore it. *Soden* omits although having *τε* above with the smaller group.

- xvi. 29. -*αυτω* *NBL Paris*⁹⁷ 892 *d* (*contra D*ST) *syr sin boh*^{duo soli A} ^{Δ11r} *arm Ephr* (*contra Aphraat*) *W-H* [*Sod*].

All others have it.

This is evidently intentional and regarded as an improvement. Again, two *boh codd* go with *NBL* against *sah D*ST and the rest.

- xvii. 11. *εν τω πορευεσθαι (-αυτον)* *NBL* (*Paris*⁹⁷) *W-H* only. Cf. *d* "*cum iter faceret*" (against *D*ST + *αυτον*) the other latins *dum iret* and *dum vadit*, and the other versions. *Soden* opposes *NBL* here.

12. *υπηνητησαν (-αυτω)* *L* | only ones to drop *αυτω* with one *boh*^{ms o} *απηνητησαν (-αυτω)* *B* | [*Paris*⁹⁷ 892 have *υπηνητησαν αυτω*]

Om. *υπηνητησαν αυτω syr cu sin; subleg. ιδον.*

Substitute οπου ησαν D d e. *Substitute et ecce a b c ff i l q s.*

Whatever the true basic text (and *W-H* merely adopt *B*, and

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Soden follows L₁ the *shortest* text is in *syr cu sin*; D d and the latins is the *simplest*, and if *απηντησαν* or *υπηντησαν* find a place, *αυτω* clearly belongs there as well, as witnessed to by all, including Paris⁹⁷. W has *απηντησαν αυτω*. *Soden* confuses us as to D by quoting D with BL for *-αυτω*, for, as he says above, D has *οπου ησαν* for *υπηντησαν*, and therefore *αυτω* falls away of itself. He quotes 157 (his ²⁰⁷) wrongly. 157 has *αυτω*.

- xvii. 31. *-τω (ante αγω)* "And he who is in a field" NBL *fam* 13 [non 124] 157 Paris⁹⁷ *W-H Sod txt* only, but *cf. boh*. I would like to enquire of *von Soden* if δ 371 (*Sinai* 260) does not also do this. It is important for us to know whether δ 371 follows B in such places, as it is with it alone elsewhere in Luke, and its geographical location at Sinai is important.

- xix. 4. *+εις το (ante εμπροσθεν)* Only NBL (157 *εις τα*) f^{cr} 892 [non T^k, non Paris⁹⁷] (*e ff*) (*syr sin*) *W-H Sod txt* not only against the rest, but against both coptics. *Sah* is very simply *εθη, boh εταρδοχι ετζη δαψε παρ*.

The *syr* is equally simple.

Not even Paris⁹⁷ adds *εις το* here. *Soden* however adds the new witness⁹⁵⁰. I think it is rather significant of attempted "improvement" that both here and in Luke xiii. 7 *Evan* 157 should vary slightly, here adding *εις τα* instead of *εις το*, and there adding *αφ ης* instead of *αφ ου*.

157 also throws some light on the omission in the next verse:—

5. *-ειδεν αυτον και* by NBLT^k *Sod*⁹⁵⁰ *fam* i Paris⁹⁷ Laura^{A 104} *Sod*¹⁴⁴³ *copt arm W-H Sod txt*. There is absolutely no reason to suppose that the great majority should have *added* this phrase. But to NBL it seems to have savoured of pleonasm. *αναβλεψας ο ιησους ειδεν αυτον και ειπεν προς αυτον*.

The old exemplar from which 157 is derived seems to have had some note on this passage, for 157 changes thus: *και εγενετο εν τω διερχεσθαι τον ιησουν ειδεν αυτον αναβλεψας δε ο ιησους ειπε προς αυτον*. These things should all be taken into consideration in weighing evidence.

27. *και κατασφαξατε +αυτους* NBFLNR *Sod*⁹⁵⁰ 7 33 53 157 213 892 Paris⁹⁷ *Sod*¹³⁵³ *Evst* 18 19 49 H^{scr} y^{cr} z^{scr} *copt syr diatess aeth W-H Sod txt*. Apparently an imposing array, but opposed by all the rest, by *all Latins* and by *Eus* (otherwise so sympathetic to NB).

Chrys twice also adds *αυτους* but suppresses *εμπροσθεν μου* afterwards so that his testimony is "free" and useless for comparison.

Here is another square division between *syr* and *latt*, and

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if there be a "neutral" text it is D with majority Greeks and *latin* which preserves it.

- xix. 30. + *και* (*ante λυσαντες*) BDL 157 892 *d aeth boh* 6/20 [*contra N rel, lat goth syrr sah boh* 14/20 *Orig Eulog*]. Here is another addition to fill out the sense. *Soden* has no new witness.

Of minuscules only 3 and 74** support 157 [not Paris⁹⁷] while D is contradicted by W and *Sod*⁵⁰. Observe that the *Latins syr* and *copt* say "loose him and bring him," supplying the *και* later, also to fill out *λυσαντες αυτον αγαγετε*.

W-H follow BDL without marginal comment and so does *Soden*. Why should *και* have dropped out of all the others? *Orig* and *Eulog* are with the majority against BDL. Therefore *W-H* are entirely unscientific here. There is nothing scientific about it because at:

38. *W-H* and *Soden* follow the conjunction NBL Paris⁹⁷ *Orig* against all else for the order *εν ουρανω ειρηνη* (against *ειρηνη εν ουρανω*). Both coptics are against the change: therefore if derived from a common original with NBL they distinctly part company here, *sah* saying "The peace in the Heaven," and *boh* "a peace in (the) Heaven."

The arrangement here of NBL *Orig* = *εν ουρανω ειρηνη και δοξα εν υψιστοις* is perhaps intended as the antithesis of Luke ii. 14 *δοξα εν υψιστοις θεω και επι γης ειρηνη...* The order of NBL *Orig* we may be sure would not have been changed by all others. Here again is one of Canon Cook's "niceties" of *Origen*. Another "nicety" occurs at:—

40. *κραξουσιν* (*pro κεκραξονται*) by the same group NBL *Sod*⁸⁷¹ and *Orig*⁴. 188 ed. (against⁴. 188 cod 4. 182 3. 745) [*non Paris*⁹⁷]

Tisch says *nec κραξουσιν nec κεκραξονται alibi in N.T. sed in LXX ut frequentissimum est κεκραξονται, ita nusquam κ̣ραξουσι legitur*. (*Soden* follows *Hort*, although his⁸³⁷¹ (descendant of B) at Mount Sinai is the only new witness. His⁵⁰ seemingly abstains and does not even read *κραξονται* with D⁸⁷.)

42. *ει εγνωσ* (— *και συ και γε*) *εν τη ημερα* (— *σου*) *ταυτη και συ* NBL *aeth* (*Orig*) (*Cyr*). So much authority exists for *και συ* earlier (including *Iren Orig*^{int} 1/3), while *Eus* writes *και γε συ*, and *Orig* himself^{3,321} *ει εγνωκας συ*, and *Eus* in another place *ει εγνωσ και συ*, that NBL appear merely to be editing here once more followed by *W-H Sod txt*. *Sod*⁷⁵⁰ 892 have *και συ* (— *και γε*).

- xx. 14. *προς αλληλους* (*pro προς εαυτους*) · NBDLR *min*^{allq} Paris⁹⁷ 892 *Laura*^{A 104} *sah boh*. As *εαυτους* is used in *Matt*. and in *Mark*, it might be thought that the other Greeks had here substituted *εαυτους* for *αλληλους*. But I think not. In the first place all

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the Latins oppose [and these things *must* be taken into consideration, seeing the friendliness of the Latin elsewhere to B]; in the second place the expression in *sah boh* in Matthew is *not* the same as in Luke. (In Mark it is in *sah*.) But the probability in Luke is coptic reflex influence here on **NBDLR**. Further, if we want the "shorter" "neutral" text, we must eliminate both *προς εαυτους* and *προς αλληλους*, for *syr cu sin aeth* omit altogether! *W-H* and *Sod* follow **NBDLR**.

- xx. 22. *ἐξεστιν ημας καισαρι* (*pro ἐξεστιν ημιν καισαρι*) **NABL** *fam* 13 [*non* 124] 33 157 213 254 *Sod*^{1122 & 271} against all others including *W* and *Paris*⁹¹ (*om. ημιν N 892 boh^{vi}*). This is a very important place for our contention of "improvement." Observe first that *ημας* opposes all the Latins "*Licet nobis*." Secondly, observe that it agrees more with *sah* and *boh* **nan** (most *boh* omit) and therefore might be classed as "Egyptian," especially as *A* joins the small group for *ημας* (for I think *A* was written by a copt). But of course we must go deeper than this and enquire into the grammatical usage following *ἐξεστι*. In the note to *Winer* (p. 402 note 4, English edition) *Buttmann* is quoted thus: "A. *Buttmann* remarks that *πρέπει* (*πρεπον εστι*) has four constructions in the N.T. (1) with *dative* and infinitive Mt. iii. 15.† (2) with *dative* followed by accusative and infinitive Heb. ii. 10. (3) with *accusative* and infinitive 1 Cor. xi. 13. (4) it is also used personally Heb. vii. 26. "Εξεστι, which usually has the first of these constructions [*i.e. dative*] is occasionally followed by the accusative and infinitive, viz. Luke vi. 4, xx. 22,‡ Mark ii. 26" [the first and second passages are correct, but *οις* by *D* in Luke vi. 4; the second is the one we are dealing with here]. "With *δεῖ* we find the accusative and infinitive or the infinitive alone; *χρή* occurs once only (Jas. iii. 10) with accusative and infinitive." See also *Thackeray's* 'Blass' p. 241.

Confining ourselves to the question of *ἐξεστι* we find:

Matt.

- | | |
|--|---------------------------------|
| xii. 2. . . ποιουσιν ο ουκ ἐξεστιν ποιειν εν σαββατω | } without a particular relation |
| xv. 26. ουκ ἐξεστιν λαβειν τον αρτον των τεκνων | |
| xix. 3. ει ἐξεστιν απολυσαι την γυναικα αυτου | |
| xxii. 17. ἐξεστιν δουναι κησσον Καισαρι η ου | |
| xxvii. 6. ουκ ἐξεστιν βαλειν αυτα εις τον κορβαναν | |

Mark

- ii. 26. . . ους ουκ ἐξεστιν φαγειν ει μη τους ιερεις also Luke vi. 4 (*οις D*)
 xii. 14. ἐξεστιν κησσον Καισαρι δουναι η ου

† But see **N** alone there *ημας*.

‡ Assumed from the text of **NABL**.

(Acts viii. 37. *ει πιστευεις εξ ολης της καρδιας εξεστιν. Tantum*)

Matt. xii. 10. *ει εξεστιν τοις σαββασιν θεραπευσαι*
 12. *ωστε εξεστιν τοις σαββασιν καλως ποιειν* } dative, but foreign to
 the particular case
 under discussion

Mark ii. 24. *ιδε τι ποιουσιν τοις σαββασιν ο ουκ εξεστιν*

iii. 4. *εξεστιν τοις σαββασιν αγαθον ποιησαι...*

Luke vi. 2. *τι ποιειτε ο ουκ εξεστι ποιειν τοις σαββασι*
 9. *ει εξεστιν τω σαββατω αγαθοποιησαι η κακοποιησαι*
 xiv. 3. *εξεστιν τω σαββατω θεραπευσαι η ου*

Matt. xii. 4. *ο ουκ εξεστιν (C rell εξον) ην αυτω φαγειν* all MSS
 xiv. 4. *ουκ εξεστιν σοι εχειν αυτην* all MSS
 xx. 15. *η ουκ εξεστιν μοι ο θελω ποιησαι εν τοις εμοις* all MSS

Mark vi. 18. *οτι ουκ εξεστιν σοι εχειν την γυναικα του αδελφου σου* all and
 Orig, except D^{8r} σε and α
 x. 2. *ει εξεστιν ανδρι γυναικα απολυσαι* all MSS (the two accusatives
 following one another would be abhorrent)

John v. 10. *και ουκ εξεστιν σοι αραι τον κραβαττον* all MSS

xviii. 31. *ημιν ουκ εξεστιν αποκτειναι ουδενα* all MSS

Acts xvi. 21. *α ουκ εξεστιν ημιν παραδεχεσθαι* (only D ημας against *d nobis*)

xxi. 37. *ει εξεστιν μοι ειπειν τι προς σε* all MSS

xxii. 25. *ει ανθρωπον Ρωμαιον και ακατακριτον εξεστιν υμιν μαστιζειν*
 all MSS

1 Cor. vi. 12. *παντα μοι εξεστιν* all MSS (and *Clem libere υμιν* or *ημιν*)
 x. 23. *παντα μοι εξεστιν αλλ ου παντα συμφερει παντα μοι εξεστιν*
αλλ ου παντα οικοδομει. Some MSS omit *μοι* first or both,
 but none seem to have *με*.

2 Cor. xii. 4. *α ουκ εξον ανθρωπω λαλησαι* all MSS and *Clem Ath Naas*
Basilid Orig pluries but *Orig semel εξον ανθρωπον*.

Now the above is clear and unambiguous. Eliminating the fifteen cases mentioned first, which do not bear on the point, there follow thirteen or (counting 1 Cor. x. 23 twice) fourteen instances of the dative case and not the accusative. In Acts xvi. 21 only does D give an accusative, which B and the rest contradict. It is a very pretty exhibition, and we do not need the Grammarians' assistance after all. It is established beyond peradventure that the N.T. usage of all MSS and all recensions is for the *dative* and *infinitive* with *εξεστιν*, and when NABL invite us to read *ημας* in Luke xx. 22 we refuse. When Hort tells us it is the "true text" (without marginal alternative) we say that he has once more mistaken an idiosyncrasy of a small group for the truth. The same applies to *Soden*,

who follows *Hort* with *ημας*. A very lovely key is offered us in 2 Cor. xii. 4 as to the secret. Behold once more *Origen* at the bottom of it with his "niceties"! Here is the verse:

οτι ηρπαγη εις τον παραδεισιν και ηκουσεν αρρητα ρηματα α ουκ εξον ανθρωπω λαλησαι.

In Tischendorf's note (on verse 3) he says: "εξον (εξων LP 17) ανθρωπω et Naass^{hlpv 112} Basilid^{hlpv 241} Clem¹⁹³ Orig^{1 196 232 633} ac^{aepe} Ath⁵²⁴ etc.....Orig^{4 106} εξον ανθρωπον. Item L 47 b^{scr} 14^{lct} εξ. ανθρωπων. Cf. Naass¹¹²: ειπων ηρπασθαι υπο αγγελου και γεγονεναι εως δευτερου και τριτου ουρανου εις τον παραδεισιν αυτον και εωρακεναι α εωρακε και ακηκοεναι ρηματα αρρητα α ουκ εξον ανθρωπω ειπειν. Item Basilid²⁴¹: ηκουσα αρρητ. ρημ. α ουκ εξον ανθρωπω ειπειν."

Origen then, observe, alone makes use of the dative *pluries* and *once* of the accusative. *Hinc illae lacrymae*. It was *Origen's* text or preference in Luke xx. 22 which influenced *NABL* (perhaps with *coptic*, see note on next verse), although it is *not* the true text. And here are *Basilides* (A.D. 117-138) and *Naasseni* (also before A.D. 200) contradicting *Origen's* show of grammatical niceties, and proving that St. Paul used the dative in 2 Cor. xii. 4 as did St. Matthew and St. Mark and St. Luke and St. John. Need more be said? *Soden* follows *Hort* and *NABL* for *ημας* and perpetuates the error.

Cf. *Matt.* xxii. 17 εξεστιν δουναι κηνησον καισαρι η ου with *Adalbert Merx's* remarks (vol I, p. 300 *seq*) as to the versions, and compare *pers*.

Luke

xx. 23. -τι με πειραζετε *NBL* *fam* 1 116 157 892 Paris⁹⁷ these only and *e sah boh* against all the rest and *aeth*, all the *syriacs*, and all the *Latins* (except *e*) and *Basil*. [*Tisch* quotes *arm* on both sides.]

The clause is present in the parallels *Matt.* xxii. 18 (all), *Mark* xii. 15 (all), and we are invited to follow *NBL* *copt* in Luke for omission because it must have been incorporated into the *Lucan* text from *Matt.* or *Mark*. *Hort* is certain of it, for he has nothing in his margin. *Souter* is satisfied about it because his text omits and he has not inserted any footnote. *Soden* follows suit, but adds only δ 30 (= J) as a new witness. In other words, *NBL* and *coptic* are to outweigh everything else and carry down with them the testimony of *syr cu sin* (both extant and both for the clause in question). Now the argument for this omission is clearly very good, and nothing we could say would move these "self-constituted arbiters of the true text" if we could not show the fallibility elsewhere of their favourite witnesses. But we have shown this in these pages again and again, and, with D seventeen uncials and *Basil*, with *a b c d f ff g h l q r r₂ dim μ vgg codd omn* (against *e*) with *aeth* (against *sah boh*) and with *syr cu sin sch pesh* we claim these words as *Lucan*, and say that they should be restored in the next revision. *NBL* have just been shown in the previous verse and verses to be so "untrue to type" in many places that we lose all

confidence in them when only supported by the coptic, and we cannot admit them as final arbiters here. It would be absurd. If they are not the purveyors of a "neutral" and "pre-syrian" text elsewhere, why here against such heavy battalions of evidence?

[NOTE.—In *sah* and *boh* the clause "why tempt ye me" in Matt. and Mark is introduced by $\chi\epsilon$. The beginning of Luke xx. 24 "Show me a denarius" is also introduced by $\chi\epsilon$. The coptic may have skipped the question owing to the double occurrence of $\chi\epsilon$. I claim elsewhere coptic action on $\aleph\text{BL}$. It may be so here.]

Soden's eclectic position throughout the above passages is noteworthy.

Luke xx. 25. Once more coptic (*boh*) comes in alone with $\aleph\text{BL}$ *fam* 13 [non 124]† 892 Paris⁹⁷ *Sod*¹¹³² (*arm*) *W-H Sod* for the order $\tau\omicron\upsilon\nu\nu$ $\alpha\pi\omicron\delta\omicron\tau\epsilon$, instead of $\alpha\pi\omicron\delta\omicron\tau\epsilon$ $\tau\omicron\upsilon\nu\nu$ of all the rest supported by *Basil*^{res} et ^{eth} † with $\alpha\pi\omicron\delta\omicron\tau\epsilon$ $\omicron\nu\nu$ as Γ *min*⁷.

Sah (some MSS) are against it, and two MSS omit $\tau\omicron\upsilon\nu\nu$ with D *Sod*¹²²² *a d e f f i l q μ syr cu sin* and *aeth diatess.*

Hence here once more we have *bohairic* influence on $\aleph\text{BL}$, because *sah* 2/7 omit outright with D and a strong Latin combination backed by *syr cu sin*, and for basic probability (in view of the change of order, which always points to something of the kind, especially when *boh* opposes, as here, *sah* 5/7) I would be inclined to accept the omission of $\tau\omicron\upsilon\nu\nu$.

[$\tau\omicron\upsilon\nu\nu$ is nowhere else used in Luke and does not occur in the other Gospels. It occurs only thrice elsewhere, 1 Cor. ix. 26, Heb. xiii. 13, Jas. ii. 24. In the last-named place $\aleph\text{ABCP al. lat syr cop arm aeth}$ omit.]

26. The next is hardly "improvement," but probably an error. I let it follow here as it shows $\aleph\text{BL}$ still conjoined (with only 433 892 *W-H Sod*). They read: $\kappa\alpha\iota$ $\omicron\upsilon\kappa$ $\iota\varsigma\chi\upsilon\varsigma\alpha\nu$ $\epsilon\pi\iota\lambda\alpha\beta\epsilon\sigma\theta\alpha\iota$ $\tau\omicron\upsilon$ $\rho\eta\mu\alpha\tau\omicron\varsigma$ instead of $\kappa\alpha\iota$ $\omicron\upsilon\kappa$ $\iota\varsigma\chi.$ $\epsilon\pi\iota\lambda\alpha\beta\epsilon\sigma\theta\alpha\iota$ $\alpha\upsilon\tau\omicron\upsilon$ $\rho\eta\mu\alpha\tau\omicron\varsigma$. Of course AY may have fallen out in $\epsilon\pi\iota\lambda\alpha\beta\epsilon\sigma\theta\alpha\iota\alpha\iota\alpha\upsilon\tau\omicron\upsilon\rho\eta\mu\alpha\tau\omicron\varsigma$. Paris⁹⁷ shows signs of correcting this by writing $\tau\omicron\upsilon$ $\rho\eta\mu\alpha\tau\omicron\varsigma$ $\alpha\upsilon\tau\omicron\upsilon$ with *Sod*⁷⁵⁰. The Latins are plain for *ejus*, as also *syr vet.* Coptic expresses $\alpha\upsilon\tau\omicron\upsilon$ and then "with a word" (*sah*), "in a word" (*boh*), *syr pesh* "ex eo verbum."

27. $\lambda\epsilon\gamma\omicron\upsilon\tau\epsilon\varsigma$ (*pro antiλ\epsilon\gamma\omicron\upsilon\tau\epsilon\varsigma*) $\aleph\text{BCDLN min aliq}$ Paris⁹⁷ et 892 Laura^{A 104} *Sod*^{760 178} *W-H* [non 604] *d e goth copt syr* (cf. Ψ *infra*).

This is both to remove a double negative and conform to Matt. ($\lambda\epsilon\gamma\omicron\upsilon\tau\epsilon\varsigma$), and Mark ($\omicron\iota\tau\iota\upsilon\tau\epsilon\varsigma$ $\lambda\epsilon\gamma\omicron\upsilon\sigma\iota\nu$) as actually Ψ *Sod*³⁵¹ in Luke.

† In Ferrar's edition there is an error in the text.

‡ In the previous verse xx. 24 *Basil*^{res} and *Basil*^{eth} took each one side of the question about the omission of $\alpha\pi\omicron\kappa\upsilon\beta\epsilon\tau\tau\epsilon\varsigma$, which reading I do not discuss.

The clause is *οι αντι λεγοντες αναστασιν μη ειναι* which *ΑΡΓΔΑΠ unc⁸ al. plur a arm* let stand. *a* is perhaps the most important witness of all for the "received" text, giving "*qui contradicunt resurrectionem non esse*" (most Latins have "*qui negant esse resurr.*; *d e* *qui dicunt res. non esse*). The extraordinary thing is how to account for *αντι λεγ.* having crept *in to* fourteen or fifteen uncials (W has this reading also, so it is just as "old" as the other) and into the graeco-latin *a*, which the reviser of that ms (and it has distinctly had a censor on it) allowed to stand. I fear the onus is on the minority to prove that *λεγοντες* is not an endeavour at correction.

See Winer (English edition, p. 755) citing "1 Jo. ii. 22 *ο αρνουμενος οτι Ιησους ουκ εστιν ο χριστος*" [where our authorities make no change as here] "Luke xx. 27 *αντιλεγοντες αναστασιν μη ειναι* (Xen. *Cyr* 2 2 20, *An* 2 5 29, Isocr. *Trapez* 360, Demosth. *Phorm* 585, *Thuc* 1 77)" [from which it appears that there is plenty of authority for this] "Hebr. xii. 19 *οι ακουσαντες παρητησαντο μη προστεθηναι αυτοις λογον* (Thuc. 5 63), Gal. v. 7 *τις υμας ενεκοψεν τη αληθεια μη πειθεσθαι* (Eurip. *Hec* 860)." "Compare further Luke iv. 42, Acts xx. 27, 1 Pet. iii. 10 (Thuc. 5 25 7 53, Plato *Phaed* 117 c, Demosth. *Phaenipp* 654 b) and see Vig., p. 459, 811, Matt. 534, Rem. 5¹ (Jelf 749, Don, p. 591). We have similar examples in German, in colloquial language, and in Greek also the usage may be explained as arising out of the circumstantiality which belongs to the language of conversation. The negation which the verbs contain became less sensible, and hence it was expressly revived in the dependent sentence (compare Madvig 211). Modern grammarians, indeed, are disposed to allow that this construction is an example of pleonasm (note, quoting Hermann "*non otiosam esse negationem...*"); logically however one of the negations is undeniably superfluous." So Winer. Blass is not quite so full, but (p. 255, English edition) he says: "We may particularly note the use of *μη* according to classical precedent (Kühner 761 f.) in certain instances after verbs containing a negative idea (a pleonastic use according to our way of thinking). Luke xx. 27 *οι αντιλεγοντες* (AP *al.*; *NB*CDL read *λεγοντες* as in Matt. and Mark) *αναστασιν μη ειναι* (*αντιλεγειν* here only takes an inf.), xx. 34 *εως τρις απαρνηση μη ειδεναι με* (*με απ. ειδ.* *NBLT*; *απαρν.* not elsewhere with an inf.). Cp. 1 Jo. ii. 22 *ο αρνουμενος οτι Ιησους ουκ εστιν ο Χριστος* (as Demosth. 9 54 *αρν. ως ουκ εισι τοιουτοι*) Hebr. xii. 19 *παρητησαντο με* (*om.* *N*P*) *προστεθηναι*, Gal. v. 7 *τις υμας ενεκοψεν αληθεια μη πειθεσθαι*; (*εγκοπτεσθαι* takes *του ελθειν* in R. xv. 22, cp. Kühner 768 c). But in Hebr. xi. 24 we have *ηρησατο* ("scorned") *λεγεσθαι*; and *κωλυειν* is regularly used without a subsequent *μή*, a construction which is also admissible in classical Greek, Kühner 767 f.; see however §71, 2 and 3."

We cannot complain that the grammarians are not full enough this time! Blass proceeds (p. 256, §6): "The classical combination of negatives *οὐ (μη) . . . οὐδείς (μηδείς)* and the like, to intensify the negation,

is not excessively frequent; the instances are Mark xv. 4 *οὐκ ἀποκρίνη οὐδεν*, 5 *οὐκετι οὐδεν ἀπεκρίθη*, Luke x. 19 *οὐδεν . . . ου μη* (not in D), xxiii. 53 *οὐκ ἦν οὐδεπῶ οὐδεις*, Acts viii. 39 *οὐκ . . . οὐκετι*, Mark xi. 14 *μηκετι . . . μηδεις etc.* (*οὐδεποτε μοι οὐδεις* Herm. Mand iii. 3); on the other hand we find (contrary to the classical rule, Kühner 758, but cp. 760, 4) *οὐχ ἀρπασει τις* Jo. x. 28, *ου . . . υποτινος* 1 Cor. vi. 12, *οὐδε τον πατερα τις επιγνωσκει* Matt. xi. 27, xii. 19, *ουτε . . . τις* Acts xxviii. 21, *ου δυνηση ετι οικονομειν* Luke xvi. 2, *ου . . . ποτε* 2 Pet. i. 21."

I have cited Winer and Blass thus fully that there may be no misunderstanding on the subject. A revision by the fifteen uncials involved in writing *αντιλεγοντες*, with the Latin ms *a*, presupposes an endeavour to carry out a classical improvement, while the *λεγοντες* of \aleph BCDL *d e copt syr* and *goth* would be an endeavour to *remove* a classical improvement or rather that they have the unclassical but "pure milk of the word."

Far more likely would it be (from what we have already seen of their methods) for \aleph B to endeavour to improve here. And the decadence of the language is showing itself already, or to put it in another way, the Egyptian school in Alexandria already by 200 or 300 A.D. considered the usual classical redundancy as a pleonasm to be removed, especially when a parallel could be consulted where it was not found.†

In other words, since *αντιλεγοντες* is absent from Matt. and Mark, and it is universally acknowledged that St. Luke had the higher education, is it likely, I ask, that "Antioch" introduced *αντιλεγοντες*, or not rather that it is *original*, and that \aleph BCDL *d e* are the ones guilty of *removing αντι*? I plead for its restoration.

To my surprise *Soden* prints *αντιλεγοντες* against \aleph BCDLN *So*⁷⁵⁰. Upon what principles is his text then constructed? For just above he has willingly followed the weaker combination \aleph BL (xx. 22, 23, 25, 26).

I have referred elsewhere to considerable sympathy between B^{cr} and a latin. Here at any rate I believe that *a* preserves the older text. [In the very next verse B *a* come together again. See under "Historic present."]

Note in this connection Luke xxii. 34 where \aleph BLQTX (a regular congery of sympathisers) *refuse* the strong Greek negative *Πετρε ου μη φωνησει σημερον αλεκτωρ . . .* and write merely *ου φωνησει*. Thus also *So*⁷⁵¹.

Luke

- xxi. 12. +*τας* (*ante συναγωγας*) only \aleph BD 157 d^{scr} W-H sah and one boh ms. Cf. Matt x. 17. In Mark xiii. 9 *τας* is absent. It is very unlikely that *τας* should have been dropped here by all the others. Even Paris⁹⁷ does not have it. *Soden* adds no new witnesses and excludes from his text.

† Since writing the above I have noticed in Luke x. 19 that \aleph , with D *Orig* 1/2 alone removes *ου μη* from the sentence *και οὐδεν ημας ου μη αδικησει (vel αδικηση)*. This offers a further commentary on the gradual disuse of the pleonastic negative.

Luke

ibid. ἀπαγομενους (*pro* ἀγομενους) NBLD^{sr}Ψ Sod⁵⁰ *fam* 1 157 Paris⁹⁷ *e* only seem to have preserved the "true" (and "longer") text here, for *W-H* and *Sod* (without new evidence) print ἀπαγομενους, although the Latins and even *boh sah* show plainly they read ἀγομενους in their Greek!

I may be considered to be wasting time and space taking up such a small point. But the whole thing hangs together.

Even the preference at:

- xxi. 14. *θετε* (*pro* *θεσθε*) by NAB*DLMRWXΠΨ 33 p^{scr} Sod^{bauc} *W-H* Sod *txt*, against *Orig* *Cyr* and the mass, is quite deliberate.

(In xxi. 15 *Orig* and *Cyr* are opposed as to the order ἀντιστηναι η ἀντειπειν or ἀντειπειν η ἀντιστηναι, while D^{sr} Sod¹³¹⁷ *a c ff i l q r syr Cypr*^{bia} are content with ἀντιστηναι (*resistere*) and *d*: *contradicere*; *e* *coresistere* aut *contradicere*).

- xxii. 14. — δωδεκα This is an important place. The omission is supported by N*BD 157 [but not by Paris⁹⁷ nor *W* nor the rest] plus *a b c d e ff i l r syr cu sin sah* 5/6 and of course adopted by *W-H*, without marginal alternative, nor a word in 'Select Readings.' *Soden* also omits but adds no new witnesses. The above looks like a strong combination, but it is not, because "there is a reason" for it lurking beneath the surface. It is opposed by *Marcion*, eighteen uncials, and N^{cb} *al. min f q δ μ dim gat vg syr*^{sch} ^{vesh} *boh arm aeth*, while N^{ca} LX *Evst* 6 Sod^{allq} *sah* 1/6 suppress ἀποστολοι in favour of δωδεκα (as *Mark* xiv. 17).

The conjunction of so many Latins shows how early the change was made, but it occurred BETWEEN *Marcion*'s time and that of *B*.

In *St. Luke*'s account of the last supper there is no mention made of *Judas* (except for the inference in verse 21)! We pass from verse 14, where it is simply recorded that *the twelve* apostles sat down with our Lord, to verse 15 "with desire have I desired to eat this passover with you," to the celebration itself 17/20. Verse 24 begins a new section about who should be the greatest, which seems a very rapid transition from verse 23. Verse 31 contains an apostrophe to *Peter*, followed by his confession of trust in himself. 35/37 are occupied with the closing scene of the supper, and suddenly at verse 38 they produce two swords, and verse 39 records the exit towards the Mount of Olives, after which *Judas* meets them.

The censors of the text then must have overlooked the brief reference in *Luke* xxii. 21 "πλην ιδου η χειρ του παραδιδοντος με μετ εμου επι της τραπεζης," and have missed the fuller accounts of *St. Matthew* xxvi. 21/25, *Jo.* xiii. 21/26 where *Judas* is mentioned, and *Jo.* xiii. 27/30 where *Judas*' exit is

mentioned, and have supposed Judas' absence in St. Luke's account?

In Matthew *μετα των δωδεκα μαθητων* is the text of **Σ** etc., while BD and some merely omit *μαθητων*. Only in Luke is *δωδεκα* omitted by the MSS mentioned above.

- xxii. 18. + *απο του νυν* **NBKLM(W)Π** 892 Paris⁹⁷ Laura^{A 104} *min aliq* (*απαρτι* 225 *ut Matt*) *e sah boh syr hier aeth* (DG 1 *al. syr cu sin arm*) *W-H Sod txt.*

But it is omitted by **ACXΓΔΔ** *unc⁵ Sod¹⁵⁰ latt syr pesh.* Tisch. remarks that "*απο του νυν* Lucae non proprium est, cf. 1. 48, 5. 10, 12 52, 22 69, Act 18 6. Praeterea non legitur nisi 2 Cor. 5 16. Cf. et Matt. 26, 29 ubi est *απαρτι*, et Marc 14, 25 ubi est *ουκετι*." At any rate, here we have the "longer" text once more witnessed to by **ΣB** etc.

55. *περι αφαντων δε πυρ* (*pro αφαντων δε πυρ*) Only **ΣBLTT¹** Paris⁹⁷ *Eus d* (incendentibus) (*ρ δ*). This seems rather forced (*Phalar.* Ep. v.) and occurs nowhere else in N.T. It suggests even an acquaintance with the Latin *circumsedentibus* for *συγκαθισαντων* following of *b c d e f f f i l q μ vg* [consed. only *a (r)*] *περικαθισαντων* only DG *fam* 1, while *περι* to light the fire "all round" is suggested by *πυρ εν μεσω της αυλης*.

In St. John (xviii. 18) it merely says: *και οι υπηρεται ανθρακιαν πεποιηκοτες*, but being *εν μεσω της αυλης* it would imply the thought of *περιαφαντες* if they were to make a good fire. I suggest that *περι* is an "improvement," but *Soden* follows *W-H* without adducing new witnesses.

In Mark xiv. 54 the fire is already made.

- 55 *fin.* Similarly, same verse, *μεσος αυτων* for *εν μεσω αυτων* by **BLTT¹ fam** 1 892 *W-H, Sod* (without new witnesses), only savours of a deliberate change. Why does **Σ** not have it? Nor Paris⁹⁷? And why does *fam* 1 have it? [*non* 131]. We have just seen that they ran to *περι καθισαντων* above, exceptionally and with DG only.

μεσος is against *boh* (**ΔΕΝ ΤΟΥΤΑΙ**) while *sah* is **ΠΤΕΥΑΙΝΤΕ**. D⁸⁷ substitutes *μετ αυτων θερμαινομενος*, as *d* caleficiens se (cf. Jo. xviii. 18, Mark xiv. 54).

- xxiii. 11. - *αυτον* (*post περιβαλων*) **ΣBLTT¹** 52 291 b^{scr} 892 *Sod^{ires} et txt* Paris⁹⁷ *Evst* 150 *a* and (*vg*) *W-H*.

These would read:

περιβαλων εσθητα λαμπραν ανεπεμψεν αυτον τω πειλατω as if the first *αυτον* were unnecessary and pleonastic. Once more *a* comes to join B⁸⁷ here, but *all* the rest oppose. And there seems much more reason for a purist to remove the *αυτον* than for all our other authorities to have *inserted* it! *W* has it with the rest.

Luke

xxiii. 20. If we were dealing with a true "neutral" and "shorter" text, we should not oscillate as we do between omission and addition. Here is an addition. I have not put the places in juxtaposition purposely. They happen to fall in a regular sequence here as I pass through the chapter.

ibid. + αυτοις (*post προσεφωνησεν*) NBLTT¹ 13-124-346 Laura^A 104 157 892 Sod¹¹³² et Sod^{xt} a sah boh syr W-H; προς αυτοις 69, αυτοις D Paris⁹⁷ (*d* advocavit eos; Paris⁹⁷ εφωνησεν αυτοις) *it.*

What?—I shall be told—do you question such a strong combination as this: NBLT *coptic syriac latin* in conjunction? Well, considering that APXΓΔΔΠ *unc*⁹ strengthened by WΨ Sod⁷⁵⁰ = nineteen uncials, all minuscules but four, and *arm pers* omit (*pers*: *Sed de Jesu iterum Pilatus sermonem fecit*, - αυτοις), I think it is a pretty good place to pause and consider our critical principles. If the same evidence of NBLT *etc.* called for *omission* I should not perhaps hesitate, but as it is an addition to fill out the sense, I may well hesitate, in view of the bad record of NBLT in combination as so often shown in these pages.

Here is the sentence:

"παλιν ουν (*vel* δε) ο πιλατος προσεφωνησε θελων απολυσαι τον Ιησουν."

The antithesis to προσεφωνησε (showing Paris⁹⁷ up in a very poor attempt at improvement with εφωνησε αυτοις) is at once given in verse 21:

"οι δε επεφωνουν (*well* rendered by *a*: *proclamabant* against *subclamabant* of others) λεγοντες σταυρου σταυρου (*or* σταυρωσον σταυρωσον) αυτον."

Thus Pilate shouted AT them, not TO them, and they shouted back AT Pilate. For observe that there is no αυτω or προς αυτον either before or after λεγοντες in any Greek, Latin or Syriac authority [in fact D *d* emphasise the proceeding, using εκραξαν but leaving out λεγοντες altogether with syr sin], and sah ONLY [not boh] adds ερος after ΔΥΧΙΩΚΑΚ ΕΒΟΛ, translated by Horner "cried out at him," supplying at, and entirely bearing out what I am saying. Thus the proceedings did not call for αυτοις in verse 20 after προσεφωνησε at all, and I rather think that all the authorities cited who add have been over-zealous, and that our "junior" seventeen uncials + W + hundreds and hundreds of cursives are the real purveyors of the "shorter" and "true" text. Let the critics answer this. I shall be glad of more light on the question.

In conclusion, so as to cover the subject thoroughly, examine the three other passages in St. Luke where the word occurs:

Luke

vi. 13. και οτε εγενετο ημερα προσεφωνησεν τους μαθητας αυτου "And at daybreak he roused his disciples (by calling)."

vii. 32 (= Matt. xi. 16). ομοιοι εισιν παιδιοις τοις εν αγορα καθημενοις και προσφωνουσιν αλληλοις, λεγοντες "calling out at one another" (*e* et adclamant ad invicem dicentes; *a* qui clamant ad alterutrum dicentes).

Luke

- xiii. 12. *ιδων δε αυτην ο Ιησους προσεφωνησεν και ειπεν αυτη γυναι...*
not προσεφωνησεν αυτην και but προσεφωνησεν και ειπεν αυτη all
 authorities.

Then in Acts :

- xxi. 40. *Επιστρεψαντος δε αυτου ο Παυλος εστως επι των αναβαθμων
 κατεσεισε τη χειρι τω λαω. πολλης δε συγης γενομενης προσεφω-*
νησε τη Εβραϊδι διαλεκτω λεγων Ανδρες αδελφοι...

Could anything be more Lucan or more instructive? Paul calls out in the Hebrew dialect to the crowd generally. In all the N.T. there is only one more occasion where the word is used. This follows close here at Act xxii. 2 :

Ακουσαντες δε οτι τη Εβραϊδι διαλεκτω προσεφωνει αυτοις...

D here omits *αυτοις* but the others have it.

The *αυτοις* here however stands in a different position to that in Luke xxiii. 20, for it is the answer and recognition that the shouted tones of the "apology" of St. Paul to the crowd had been addressed *to or at them*, and at no others but the Jews forming the crowd in Jerusalem.

Luke

- xxiii. 23. *και κατισχυον αι φωναι αυτων (- και των αρχιερων)* **NBL**¹
 130 it^{pl} [*non c f d δ*] *sah boh* followed by *W-H* and *Soden*,
 although the latter has no new witnesses, and ignores *Merx ad loc.* (p. 490) "Die Streichung dürfte alexandrinische Redaktion sein."

This should perhaps be classed under the head of "Latin and Coptic," but it really seems to be an attempt at improvement.

In verse 13 the record says: *πιλατος δε συνκαλεσαμενος τους αρχιερεις και τους αρχοντας και τον λαον*, and the scene is carried on uninterruptedly over the intervening verses to verse 23 without specifying any particular part of the crowd which was doing the talking and shouting. Hence perhaps **NBL** *etc.* thought it was invidious to single out the chief priests as those who raised their voices above the crowd at the last. At any rate 892 and Paris⁹⁷ refuse to give us the text of **NBL**. Those cursive MSS with *c f d δ* and the rest of the Greeks, with the syriacs, support the ordinary text. (Consult Tischendorf's note *ad loc.*) Observe that T ceases at xxiii. 20. That is why T is absent here (replaced by Tⁿ).

Luke

- xxiii. 49. *παντες οι γνωστοι αυτω (pro π. οι γν. αυτου)* Only **ABLPT**¹
 33 64 Paris⁹⁷ *Sod*^{aliq} *W-H*. The group does not look trustworthy, for it is unusual. All others oppose, including **NW** and latins, and *fam* 1 *fam* 13 do not sympathise with this change although making many similar efforts. Nor does *Soden* adopt *αυτω* in his text although he produces a little new support for it in his notes.

(The coptics turn the phrase and the syriacs substitute Jesus.) It would appear as if the dative were more in conformity with classical usage, and as if this handful of witnesses were "improving" the record. For on the other hand there would be no good reason for changing *αὐτῷ* to *αὐτῷ*. The Latins preserve no trace of *αὐτῷ*.

But *cf.* John xviii. 15 *ἐκεῖνος ἡν γινώσκος τῷ ἀρχιερεὶ* followed by 16 *ὁ ἄλλος ὁ γινώσκος τῷ ἀρχιερεὶ*. In the latter case BC*L(X) substitute *τοῦ ἀρχιερεως*. But Luke and John evidently do not hang on the same recension in B. When we reach Acts we find the dative :

- Cf.* Acts i. 19. *ὁ καὶ γινώσκον ἐγένετο πασὶ τοῖς κατοικοῦσιν ἱλῆμ*
 ii. 14. *τοῦτο ὑμῖν γινώσκον ἐστῶ*
 iv. 10. *γινώσκον ἐστῶ πασὶν ὑμῖν*
 (Peter is speaking on all three occasions).
 xiii. 38. *γινώσκον οὖν ἐστῶ ὑμῖν*
 xxviii. 22. *περὶ μὲν γὰρ τῆς αἵρεσεως ταύτης γινώσκον ἡμῖν ἐστὶν*
 28. *γινώσκον οὖν ἐστῶ ὑμῖν*
 (Paul speaking).
 xix. 17. *τοῦτο δὲ ἐγένετο γινώσκον πασὶν Ἰουδαίοις τε καὶ Ἑλλήσιν*
 (Writer of Acts recording).

To these can only be added :

- Acts
 ix. 42. *γινώσκον δὲ ἐγένετο καθ' ὅλης τῆς Ἰοππῆς*
 xv. 18. *γινώσκει ἀπ' αἰῶνος, ὅτι γινώσκον ἀπ' αἰῶνος τῷ κυρίῳ . . .*
 AD Iren^{1st} etc.

The fact remains that if *αὐτῷ* be correct in Luke xxiii. 49, we must accuse every other document but six of unnecessarily changing the dative to the genitive against Lucan usage in Acts.

- Luke
 xxiii. 49. Immediately following the word *αὐτῷ* the mss *MSBDL* Paris⁹⁷ add *ἀπο* before *μακροθεν* against the great mass. D is perhaps influenced by *d* and *lat*. But W does not do it, nor A (which has *αὐτῷ*), nor Ψ, nor C, nor R, nor X, nor thirteen other uncials, nor *Sod*⁹⁵⁰. It looks like accommodation to other passages and is the "longer" text. When we really analyse these things it becomes evident that the "junior" documents are not so much given to *addition* as some people suppose. *Cf.* parallels Matt. xxvii. 55, Mark xv. 40, where *ἀπο μακροθεν* is used. This should perhaps come under "purely harmonistic," but we want to tie three things together here as to B. First *αὐτῷ* (*pro αὐτοῦ* in this verse; second + *ἀπο*; and third :

ibid. + *αι* (*ante γυναῖκες*) B only and *sah* [*non boh*] and Paris⁹⁷.

B is here deserted by the others and by L. Only Paris⁹⁷ sustains it, which is more than hopeless for its case. Even

W-H, who place *αὐτῶ* and *+απο* in their text, relegate this *αι* to the margin. *Soden* adopts none of the three changes of B. What becomes of B's authority elsewhere then in his estimation?

We have thus convicted B of three changes in this verse. One with ALP, one with NDL, one alone. They cannot all be right. So B must either be right alone in all three places taken jointly, or accused of dealing unfaithfully with the record. I leave B to be judged here in the side light of the other testimony collected in these pages.

- xxiv. 4. *εν τῷ ἀπορῆσθαι* (*pro εν τῷ διαπορῆσθαι*) NBCDL 4, preferring a hiatus.† Is it right against all others including W *Sod*⁸⁹⁰ 892 and Paris⁹⁷? Yet *Soden* adopts it in his text. St. Luke elsewhere (ix. 7, Acts ii. 12, v. 24, x. 17) always uses *διαπορεῶ*. [Only in Luke xxi. 25 *ἀπορία* the noun is used and there a *ἀπαξ* λεγ. No other N.T. writer employs this or *διαπορεῶ*.]

In Luke ix. 7 D only changes *καὶ διηπορεῖ* to *ἠπορεῖτο*.

In Acts ii. 12 the *διηποροῦν* of most is made *διηποροῦντο* by NAB.

11. *ταῦτα* (*pro αὐτῶν secund.*) This is a distinct case of abandoning the "harder" reading. Hence many authorities do it. The sentence runs—very uneuphoniously—*καὶ ἐφάνησαν ἐνώπιον αὐτῶν ὡσεὶ ληρὸς τὰ ῥήματα αὐτῶν καὶ ἠπιστοῦν αὐταῖς*. (So most and *f arm.*)

This second *αὐτῶν* is changed to *ταῦτα* by NBDL *latt* [*non f*] *sah boh syr*. But *syr* and *boh* turn the sentence round, implying an original difficulty.

In Paris⁹⁷ *ταῦτα* is in square brackets implying I understand from Schmidtke's preface (but he is not very clear as to this) that the word is omitted.

W is very clear and holds the second *αὐτῶν*, as does 892, yet *Sod* prints *ταῦτα* in his text and has no new authorities to adduce for it. *Cf. pers.*

18. *ονοματὶ* (*pro ω ονομα*) NBLNX Paris⁹⁷ 69 [*contra fam*] 213 *Sod*⁸³⁷¹ *et txt*, *b* against all others and against coptic clearly. *Tisch* says "*saepe Luc ὁ ὄνομα, ἡ ὄνομα ut i. 26, 27, ii. 25, viii. 41, xxiv. 13, Act xiii. 6; saepius vero certe in Actis ονοματὶ ut i. 5, x. 38, xvi. 20, Act v. 1, 34, viii. 9, ix. 10, 11, 12, 33, x. 1, 11, 28, xii. 13, xvi. 1, 14, xvii. 34 etc. At nusquam pro ονοματὶ testes Graeci aut Latini ω ονομα substituerunt; contra pro ω ονομα substitutum ονοματὶ xxiv. 13, Act xiii. 6.*"

† This is not distasteful to them. See xxiv. 6 *ἀλλὰ ἠγερθῇ* (*pro ἀλλ' ἠγερθῇ*) NBLX 38 Paris⁹⁷ as *copt* (*sah* **ΑΛΛΑ ΔΕΓΤΩΟΥΗ**, *boh* **ΑΛΛΑ ΔΕΓΤΩΗΦ**), W *ἀλλὰ ἀνέστη*.

Luke

There is the matter in a nutshell. *ονοματι* is substituted for *ω ονομα*, but not *ω ονομα* for *ονοματι*. The places he refers to last are Luke xxiv. 13 in this same chapter, where *η ονομα* refers to *κωμην Εμμαους*. Here D and latins substitute *nomine*.

Acts xiii. 6 *ω ονομα* referring to the Jewish magician Barjesus. D again alone substitutes *ονοματι καλουμενον* (*d nomine qui vocatur*) and some cursives *ονοματι*. C *ων ονομα* (*cui nomen erat Lucif vg cui nomen e*).

But in the place under immediate discussion Luke xxiv. 18 *b* is alone among the Latins to agree with NBLNX; note well the absence of *a* here, otherwise quite friendly to B. And D *d* refuse to make any change here. I believe the combination NBLX here to represent the same as so often before a wilful emendation, and N like *b* to have changed fortuitously. When 69 opposes the family it also has this significance.

xxiv. 21. *αλλα γε (+και) συν πασιν τουτοις...* NBDL Paris⁹¹ 1 33 *d* [*non copt*] *W-H & Sod txt.* The only others which insert *και*, *sah*¹¹⁴ (*syr cu sin pesh και ιδου*) suppress *αλλα γε*.

I am sure that this is mere "improvement" by NBDL. Why should *all* others drop this *και*? It is not by any means pleonastically objectionable (*cf.* Winer, p. 554, but see p. 700 "The particles *αλλα γε*, *yet at all events*, are in earlier writers always separated by some word (be it only a particle): see Klotz, p. 15 seq. This rule is not observed in Luke xxiv. 21 *αλλα γε συν πασι τουτοις τριτην ταυτην ημεραν αγει*: see Bornemann in loc." Winer says nothing about the endeavour of NBDL to supply this particle. They add the conjunction *και* instead. Blass indeed (Thackeray, p. 261/8) calmly accepts *αλλα γε και* as the "true" text, for he twice cites it thus without intimating that *και* is only found in NBDL. "The 'best' mss read so and so" is inflicted on us so often that it will be seen that the phrase has already caused Blass in a N.T. standard grammar to abandon all the other overwhelming evidence (+ versions) for the omission of *και*. He finds an argument on it, because p. 268 bottom he says "Besides its use in this passage *αλλα γε και* is found in Luke xxiv. 21 introducing an accessory idea in an emphatic way" [yes, but by NBLD only!] "*cp. αλλα και ibid. 22, xii. 7, xvi. 21 'not only this but also' as in Ph. i. 18 χαιρω αλλα και χαρησσομαι*"...

But we contend the contrary, that the idea was not expressed to the satisfaction of NB, and so they introduced the *και*, for the very passage Blass was referring to previously *does not have it*, viz. 1 Cor. ix. 2 *αλλα γε υμιν ειναι* and this is the only other place where *αλλα γε* occurs "*ει αλλοις ουκ ειμι αποστολος αλλα γε υμιν ειμι.*" As Blass says 260/261 "Still *γε* keeps its proper meaning in *αλλα γε υμιν ειμι* 1 Cor. ix. 2 'yet at least I am so to you,' which classical Greek would express by separating the particles *αλλ υμιν γε.*"

Observe *μενουνγε, καιτοιγε*, or *και γε* (Acts ii. 18, 1 Cor. iv. 8) are not used here in Luke xxiv. 21, and therefore *και* is by implication absent. *δια γε* (Luke xi. 8) is used by the same author without any *και*, and *ος γε* (Rom. viii. 32) by St. Paul. Both these examples are important. Consult them, and observe in the second that *αλλα* follows.

It is too bad that Blass should complicate these things for theological students by neglecting to state that *και* in Luke xxiv. 21 is not read by all but only by the few.

^{Luke} xxiv. 33. *ηθροισμενους* (*pro συνηθροισμενους*) NBD 33 *Eus boh* [*non sah*] *W-H & Sod txt contra rell et Cyr* (*fuse et plene*) *et e* (*diserte* "collectos in unum").

If NBD *W-H* and *Sod* be correct then it is a *ἀπαξ λεγ.* for *αθροίζω* occurs nowhere else and *Sod:n* adduces no new evidence! Whereas *συναθροίζω* is *Lucan* and occurs twice in Acts xii. 12 *συνιδων τε ηλθεν επι την οικιαν (της) Μαρίας της μητρος Ιωαννου και επικαλουμενου Μαρκου ου ησαν ικανοι συνηθροισμενοι και προσευχομενοι*, Acts xix. 25 *ους συναθροισας και τους περι τα τοιαυτα εργατας ειπεν ανδρες...* where NB leave the compound word undisturbed. But in Luke xxiv. 33 there is a second little *συν* which seems to have disturbed these critics, a 'nicety' of *Eusebius* probably, for the sentence runs: *και ανασταντες αυτη τη ωρα υπεστρεψαν εις ιλημ και ευρου συνηθροισμενους τους ενδεκα και τους ΣΥΝ αυτοις*.

xxiv. 39. *και σαρκα και οστεα* B^{sol}. Evidently a very ancient "improvement." Tischendorf's note is so arranged as to B that it is not at all clear and separates B from the supporting evidence. For *Iren*^{int} has "*neque ossa neque carnes habet*," and D and *Dial* turn the phrase, bringing the one *και* before *σαρκας*.

Thus D *οστεα ουκ εχει και σαρκας*, *Dial* *οστεα και σαρκας ουκ εχει*, also *πνευμα γαρ σαρκα και οστεα ουκ εχει*.

But all the rest omit the double *και*.

I dislike to make the following suggestion, as so many scholars think such things are far-fetched, but if B or its parent were using a graeco-copt (*vide θροηθεντες* just above) it is possible that *τεϛ* just before *σαρξ* in the bohairic column would have caught his eye, and his mental process involving the thought of Greek *τε...και*, have caused the first *και* to flow from his pen. In *boh* it is thus:

πᾶ εἶποντεϛ σαρξ εἰ καὶ κατὰ φητ

W-H do not follow B here, which is an admission that they considered B to have been guilty of trying to "improve."

Omission changing the Sense.

^{Luke} v. 33. — *διατι* N^{a vel ca} BLWΞ *Sod*³⁴ 33 157 2^{pe} (*Sod*) 892* ? [*non Paris*⁹⁷] *copt W-H & Sod txt against all and N**.

This makes a statement out of it, instead of a question, which our Lord answers in verse 34, although in verse 34 it merely says *ο δε ιησους ειπεν προς αυτους*. Possibly the absence of *αποκριθεις* here led to excision of *διατι* above. I do not see why all other authorities should *add διατι* however. *W-H* do not even place *διατι* in margin and have no note on this in 'Select Readings.' Why should *Σ** have it? There must have been some marginal note in the Egyptian copies leading to excision in B, followed by the corrector of *Σ*. For excision it must be and not "neutral" or "pre-syrian." Some *boh codd* have it. *W* omits, but *Ψ Paris*⁹⁷ have it. Possibly *ΜΑΘΗΤΑΙ ΙΩΑΝΝΟΥ ΜΑΘΗΤΑΙ ΔΙΑΤΙ ΙΩΑΝΝΟΥ* was misleading. Tregelles correctly refers to Mark ii. 18 where the account is as follows:—

και ησαν οι μαθηται Ιωαννου και οι φαρισαιοι (vel των φαρισαιων) νηστεουντες, και ερχονται και λεγουσιν αυτω διατι οι μαθηται Ιωαννου και οι (μαθηται) των φαρισαιων νηστεουσιν, οι δε σοι (μαθηται) ου νηστεουσιν;

Here the *statement* (implied by the loss of *διατι* in Luke) is first made, as in these ampler accounts by Mark, and then *διατι* follows. Possibly in an endeavour to harmonise with Mark, the *διατι* in Luke was marked in the margin of some copies. Modern commentators generally seem silent as to this important change. *Tert* does not help.

Addition for the Worse.

Luke

- xiv. 34. +*ουν* (*post καλον*) "*καλον ουν το αλα*" at the introduction of a new subject, quite divorced from xiv. 33 *fin.* which closes the previous subject. +*ουν* is read by *NBLX fam 13* only with *boh pl* [not all, and not *sah*]. It is a simple error in *boh* for the word in both *sah* and *boh* for salt ends in *οτ* and the *οτση* crept in and not out, as *sah* shows when it disagrees thus with its friends *NBL*. The ending *ON* in Greek may have led to the addition. But it is quite uncalled for and is not an example of the "shorter" text. *W-H* and *Sod* diligently follow *NBLX boh* and have no marginal alternative. And I claim that they are absolutely and utterly wrong here. *W* knows nothing of this, nor *D*, nor *syr*, nor *lat*, but *Paris*⁹⁷ and 892 with *Sod*^{7050 1353} preserve this old error. (*Cf. Merx ad loc. p. 321*).

An illustration offers in the previous column of B as to how easy in uncial writing was such a mistake. At Luke xiv. 27 in the phrase *οστις ου βασταζει τον σταυρον εαυτου και ερχεται οπισω μου ου δυναται ειναι μου μαθητης* B* writes *ΟΥΝ* for *ΟΥ prim.*, contradicting the sense, in fact making nonsense.

(But in an addition for the better at xxiv. 39 "*και σαρκα και οστεα*" by B we find Westcott and Hort as well as *Soden* refuse to follow).

Subtraction for the Worse.

In this connection add Luke xv. 9 τας φίλας και γειτονας (-τας) NBL 157 Sod^{1050 1248} boh^{B*} W-H & Sod txt only (D τας γειτονας και φίλους).

All others have τας before γειτονας including W and Paris⁹⁷, which latter has τους with M and five other *min.*

Indeterminate.

- Luke
iii. 17. διακαθαραι (pro και διακαθαριαι) N*B a e sah boh Iren^{int} Tert^{praescr} Heracl followed by W-H & Soden without a shred of new evidence (contra rell et N^a rell it Iren^{sr} Orig^{int} et contra DW 892 Paris⁹⁷ etc.).

Examples of some passages which will always remain too difficult to adjudicate, omitted under Matthew.

Matthew

- ix. 6. ειδητε NBKMUVAΠ al. sah boh syr lat
ιδητε CD^{sr}EFLX al. et k videatis
8. εφοβηθησαν NBD fam 1 22 33 59 372 Sod^{4a} latt (praeter
f vide infra) copt syr aeth
εθαυμασαν C rell omn Sod⁵⁰ (vide B & G) arm
Om. X Iren^{int}
f and goth conflate: admirantes timuerunt et

The parallel is Luke v. 26 και εκστασις ελαβεν απαντας. It is wholly questionable whether NBD represent the true text here (although supported by latt syr copt). The two readings are very old; observe the conflation of f goth (these two alone) which corresponds to Luke's εκστασις.

Indeterminate and difficult.

- Luke
xiii. 7. +αφ' ου (post ετη) NBDLT fam 13 892 Paris⁹⁷ 157 † (+αφ
ης) Sod^{1050 337 1132} it et δ [contra Δ^{sr}] vg et vg^F diatess boh syr cu
sin arm aeth
Contra om. rell Gr omn syr^{sch} pe:h diatess (Orig) Bas bis
Iren^{int}

This is an exceedingly hard place to judge. Soden and W-H follow

ΣBDLT with the addition without marginal note, nor have *W-H* any remarks in 'Select Readings' (although xiii. 8 is noticed as to *κοπρια*). Observe this is a question of a *longer text* and not a shorter one. Had the positions been reversed I can understand a summary dismissal of the evidence of the other side as an *accretion* to fill out the sense. But here is an accretion on the part of the beloved authorities who are supposed to give us a "pre-syrian" pure and short text. I claim that we are justified in objecting to a theory which overlooks or refuses discussion of such a place in the notes.

The situation is full of interest. Here is the despised *bah* supporting ΣBLT. While *sah* opposes. Here is D joining ΣBLT, but that is explainable because all the Latins here go with *d* and ΣBDLT against the *diatess arab*; even δ against Δ^{sr}. Here is *vg^f diatess* opposing *diatess arab*. Here is *Iren^{int}* opposing all the Latins. Here is *Basil* joined to the Greek uncials (all but the five mentioned) and all the cursives (but *fam* 13 157 892 Paris⁹⁷ *Sod^{duo}*) against the addition. But *syr cu sin* with *arm aeth* (against *sah*) support. Here is *Origen* opposing the addition thus: "μηποτε ελθων ο δεσποτης ειπη· ηδη τρια ετη ερχομαι επι την συκην ταυτην και καρπον ουκ ηνεγκεν..." We cannot refer to a parallel, because there is none. On referring to the new authorities, what do we find? We find *W* does not add. We find *Ψ* does not add. (Neither apparently *e sil*. *Sod* does Laura^{A 104}.) But *Sod⁷⁰⁵⁰* Paris⁹⁷ do add. We thus have two new authorities for the addition, and two against it. I should not go into this detail, but that I have not noticed elsewhere several changes in xiii. 1/6. Observe then xiii. 2 ταυτα for τοιαυτα, xiii. 3 ομοιως for ωσαντως, xiii. 5 ωσαντως for ομοιως, xiii. 4 αυτοι for ουτοι, xiii. 4 +τους (*ante ανθρωπους*), xiii. 4 -εν (*ante ιλημ*), xiii. 6 >πεφυτευμενην εν τω αμπελωνι αυτου, all changes adopted by approximately the same small group of Greek uncials, which shows at all events that in the neighbourhood of the passage under discussion there was community of origin. I consider that this passage in xiii. 7 requires the most delicate weighing in the light of all the claims of those friendly to B for the "shorter" text. In this same verse please to notice B* ALONE with 80 substitutes τον τοπον for την γην.

Conflict between B and Origen.

I have indicated many places in the foregoing as to this. As to *Origen* why is he wrong at:

Luke

- | | |
|--|--|
| vii. 39. η απομνην (<i>pro ητις απτεται</i>) | <i>Orig</i> confirmed by D ^{sr} |
| viii. 15. εις την καλην γην | <i>Orig</i> confirmed by D 157 <i>it</i> |
| xii. 12. Omit εν αυτη τη ωρα | <i>Orig</i> en with 33 |
| 19. -πολλα <i>prim</i> | <i>Orig^{ter}</i> with <i>Serapion</i> |

- Luke
xii. 19. ἀποκειμενα (pro κειμενα) N 235 348 Sod¹⁴⁴³ 6^{ve} Clem^{bis}
Bas Orig^{int} bis reposita

αναπαυου om. Clem (ff) } κειμενα... om. D a b c d e i Leo
αναστα ουν om. 433 }

- xiii. 24. + δια της στενης (post εισελθειν sec.) Origen solus cum (syr sin)

- xviii. 31. τελειωθησεται Orig 60 267 Paris⁹⁷ y^{scr} z^{scr} al¹⁰
et Sod¹²¹⁸ against τελεσθησεται rell.

Consult also such definite cases as :

- xxii. 3. καλουμενον NBDLX Paris⁹⁷ al⁵ d W-H Sod txt
λεγομενον Sod¹⁰⁹⁴ 1354 al. pauc.
επικαλουμενον Rell et Orig Eus (it cognominatur)

I do not understand the science of following the elder Greek uncials against *Marcion* and *Origen* especially when combined in Luke. e.g.

- xxii. 4. αυτοις παραδω αυτον NBCGKLΠ Sod W-H txt without
marginal alternative
αυτον παραδω αυτοις APWXΓΔΛ unc⁶ b c f q Marcion⁸ Epiph bis
Origen Eus^{dem} bis

(while D a d e ff i l omit αυτοις).

- xxiv. 31. λαβοντων δε αυτων τον αρτον απ αυτου } αυτων δε διηνοιχθησαν
ηννησαν οι οφθ. αυτων D d c e } οι οφθαλμοι B rell
λαβοντων δε αυτων τον αρτον διηνοιχ- }
θησαν αυτων οι οφθαλμοι Orig }

Obs. syr sah diatess + ευθεως. There must be a connection between this and D d c e Orig.

32. While B retains the two clauses ως...ως (only dropping the connecting και in the coptic manner with sah boh) Origen, no less than eleven times, omits the first ως ελαλει ημιν with a b c e ff₂ l r syr cu sin Ambr Aug.

- ii. 52. προεκοπτεν (+ τη) σοφια και ηλικια και χαριτι BW Paris⁹⁷
etc. and W-H (εν τη σοφια NL copt Orig^{3.214}; -τη Cyr Epiph bis and all the rest as Sod^{txt}) but Orig^{3.129} omits the article.

As regards the conjunction including D, while in some places of considerable weight, in others it must be also attributed to *Origen*, although sometimes we cannot quote him specifically. In this respect hear Hort ('Select Readings,' p. 70, col 2): "So that he (*Origen*) seems, in his Commentary on Matthew, to have written under the influence of the Western ms or MSS which have so largely affected the text of this work elsewhere." (Cf. Matt x. 28, x. 37).

Conflict between B and Hort.

- Luke
xxiv. 12. Verse omitted by Tisch and Hort (following D a b d e l r) is found in B.

CHAPTER IX.

B IN ST. JOHN'S GOSPEL.

Examples of editing by B.

John

ix. 6. ἐπεθηκεν (*pro* ἐπεχρίσεν) B(C*?) Sod¹⁴⁴³ et W-H txt (*ex* ix. 15).

36 *init.* — ἀπεκριθη ἐκεῖνος καὶ εἶπεν B, over an erasure, with W alone and T¹ [*negl.* Sod]. This looks like a mistake but BW add ἐφη after ἐστὶν and T¹ before τις ἐστὶν. Sah elides ἀπεκριθη ἐκεῖνος καὶ but has εἶπεν (ΠΕΧΔϚ *tantum*). Boh (with aeth) elides ἐκεῖνος (ΔΙΕΡΟΥΩ ΠΕΧΔϚ), but syr *sin* emphasises this thus “He that was healed saith to Him.” a has respondit, eliding ἐκεῖνος καὶ εἶπεν as (A⁸⁷). For *ille q* substitutes *illi*.

The new mss T¹W with B elide ἀπεκριθη ἐκεῖνος and BW have ἐφη after ἐστὶν instead of εἶπεν before τις ἐστὶ and T¹ writes καὶ ἐφη τις ἐστὶν κῆ; (observe N in verse 37 has ἐφη, while all have ἐφη in verse 38). The trouble has arisen over the repeated expressions in verses 36, 37, 38, 39, and if anything were lacking to show how B operated this makes matters clearer. Being in doubt in verse 36 and casting forward like a hound he observes the varieties of wording; he writes something in and then cancels it again, substituting ἐφη later, which, notwithstanding the support of T¹W, is very unlikely here, and belongs later in verse 38, and not in verse 36 with BW, nor in verse 37 with N.

Hort (*Vol. I.* ‘Text,’ p. 557) says: “Even when B stands quite alone, its readings must never be lightly rejected, though here full account has to be taken of the chances of clerical error and of such proclivities as can be detected in the scribe of B, chiefly a tendency to slight and inartificial assimilation between neighbouring passages.” But the trouble is that while saying this Hort did not recognise the places where B is guilty of this but printed them—in this case in his margin.

Solecisms of B, and many that may be considered almost as such.

John

- i. 4 *fin.* — τῶν ἀνθρώπων B^{*sol}
 13. — οὐδε ἐκ θέλματος ἀνδρός B* 17* Clem^{dis} vid Eus lib ?
 ATH^{dis} vid in Psa 21 (Tichon^{lib})

W-H do not omit, but why not? True Iren and Tert witness to it, but W-H might have omitted this with Clem Athan as well as many other things.

John

- i. 14. - και (ante αληθείας) B^{*.ol}
 (Boh has the usual νεεε μεθευηι, but sah 21 με.
 Neither use ουο2 here.)
15. ο ειπων (pro ον ειπον) B^{*C*} and N^a (Orig?) and W-H
 txt (non R.V. Sod). Both coptics have "and crieth out saying"
 (ερχω ειως). Taking verses 14 and 15 together there is
 some significance attaching to these things. Tisch does not
 quote copt for ειπων. At any rate the community of origin of B
 and copt is established (as against others) by verse 16 *init* where
 σι *init* (for και of many) is also the reading of the coptics.
21. ου ουν τι ηλειας ει B^{sol} vid (variant al.)
- ii. 17. >εστιν γεγραμμενον (pro γεγρ. εστιν) B^{sol} cum Sod³⁷¹ et Chr
 Cyr (Epirh ην γεγρ.), but against all the rest, and Oxyr⁸⁴⁷
 γεγραμμενος (sic) εστιν.
19. τρισιν ημ. (-εν) B^{sol} et [W-H] Orig^{semel} Tert 1/2 Ambrst
 (cf. sah), but against all others and Clem Orig⁵⁺ Eus Chr Cyr
 Iren^{int} (Eust 47 with Ign δια τριων ημερων).
 [Thereagainst in verse 20 B has εν with the mass and N a c
 omit with Clem.]
23. εν τω πασχα τη εορτη (-εν sec.) B^{sol}
- iii. 16. τον υιον (-αυτου) NBW soli (et W-H, non R.V. Sod) Not
 even L or T^b nor Ψ nor 892 nor Paris⁹⁷ nor even 33 omits in
 this important place; nor d which begins again just here. In
 fact syr sin insists thus: "His Son His only," and sah "His
 Son His only Son," and Tertullian is clear.
 Having once stated this in verse 16, there is not so much
 harm in omitting αυτου in verse 17 as do NBLT^bW fam 1 22
 262 2^{pe} (Sod) Sod¹¹³¹ Cyr Ath.
34. - το πνευμα B^{*} et h^{scr?}? syr sin? soli vid
- iv. 5. +τω (ante Ιωσηφ) NB soli vid [W-H]
11. - η γυνη B and syr sin only (see under Syriac).
 W-H txt omit then alone with B. R.V. and Sod restore it.
 N^{*} substitutes εκεινη for η γυνη.
40. συνηλθον ουν (pro ως ουν συνηλθον) B^{sol} cf. e inter latt.
42. δια την λαλιαν σου B^{sol} cum Orig^{bls}, contra N^c rell pl δια την
 σην λαλιαν et Orig ex Heracl. (δια την σην μαρτυριαν N^{*D} b d l r)
46. ηλθεν ουν παλιν εν κανα (pro ηλ. ουν παλ. εις την κανα)
 B^{sol} (nec mutav. correct.) cum N Sod^{1043 1443}. See under "Change
 without Improvement."
52. την ωραν εκεινην (-παρ αυτων) B^{sol} cum boh^N. NACDKUΠ
 and W have την ωραν παρ αυτων,
 and LΓΔΛ unc⁷ have παρ αυτων την ωραν with Chr Cyr. (Sod^{1 94}
 την ωραν, -παρ αυτων but without εκεινην which B has.)
ibid fin. αυτην (pro αυτου), of the boy, by BA, simply an error. I
 might point out that even here B has the countenance of

John

another ms, yet it is an error common to both (*αυτο* 892). Instead of grasping therefore at *any* support for B readings, and where support is found, of adopting them, let us be a little more circumspect.

The prophecy which I adventured on page 12 has come true. Observe that *von Soden's* witness δ 371 (a ms at *Sinai* No. 260) now supports B's hitherto unique *θροθεντες* in Luke xxiv. 37, and that *Sod*¹⁴⁴³ (a ms at *Athos*, Pantel. 28) supports B's theft in John ix. 6 of *επεθηκεν* (for *επεχρισεν*) from verse 15. See also John viii. 59 — δε B now supported by W.

† v. 7. *προς εμου* (*pro pro εμου*) BL only and *St.* 1550 *txt.* This seems to destroy the sense and give the opposite sense. See Winer (*Moulton* edition, p. 467).

W-H reject all the last seven readings which I have cited for B.

14. — *ο* (*ante Ιησους*) B et [*W-H*]
17. — *Ιησους* NBW 314 892 *Sod*⁸⁸⁷¹ (*male de*¹²⁷⁹ ? = *Laura*^{A 104}) *solū vid et* [*W-H*]. (The *aeth* inserts *Dom. Jesus* after *et respondit et dixit iis*, *q* has *et respondit illis Jesus*.) Otherwise all mss and versions have it in an early position.
19. — *ο ιησους* B c^{scr} *Eust* 47 *Tert.* This time without the agreement of LW or 892. In square brackets in *W-H*. No versions omit here either.

But then if *Tert* is to be of weight here, why not at verse 25 where he omits (both in *Prax* and *Res*) *και νυν εστιν* with N and a b, but as B does not do it, Westcott and Hort fail to exhibit this. "shorter" text even in their margin. Had B joined here for omission they would of course have left it out. Can anything be clearer that it is B and nothing else but B which they consider "neutral."

Observe again verse 27 > *και κρισιν εδωκεν αυτω εξουσιαν ποιειν* by N alone (for *και εξουσιαν εδωκεν αυτω κρισιν ποιειν*) is exactly the method of *Tert*^{prax} "et iudicium dedit illi facere in potestate." This may be wrong, if you will, but in the next verse but one, verse 29, *W-H* avail of a "nicety" of B alone of Greeks, as it is supported by *Tert* and *sa h a e ff Aug* (against *Iren*^{int}) to omit *δε* in the second of the pair of clauses, printing *οι τα φανλα* instead of *οι δε τα φανλα* of all other authorities. The new ms W has *και οι* for *οι δε* (with *m boh*^{pl} *syrr arm Iren*^{int}). We come back to the same old thing of some marginal remark in the parent of these Egyptian copies which led to change.

John

- v. 45. + *προς τον πατερα* (*post ο κατηγορων υμων*) B^{sol} *inter omni.*

On the other hand observe *syrr cu* (alone of the versions) omits

† This must be a "sunspot" according to Souter ('Text and Canon,' 1913, p. 22). "Little things," however, "show how the wind blows."

John

προς τον πατερα occurring previously, and deletes it altogether from the verse, as only *Amb^{11b}*.

vi. 17. See under "Order."

22. See under "Form."

46. - του (*ante θεου*) B 258 *Cyr* [*W-H*] (*cf. copt*). Here the article seems to be needed. *Σ* *Sod*¹⁹⁰ and *Syn*^{ant} substitute *τον πατρος* in reduplication of the beginning *ουχ οτι τον πατερα εωρ.*, and where some *Chr* *codd* substitute on the other hand *τον θεον* while *ND a b d e* substitute *τον θεον* for *τον πατερα* at the end of the verse. (*Evan* 248 *Sod*^{199a} substitute *παρ αυτου* for *παρα του θεου*).

50. *αποθνησκη* (*pro αποθανη* *rell omn et Orig Thdt*) B *Eus W-H*
mg (*τεθνηξεται Clem^{Theodot} αποληται Ψ*)

† 53. - ο (*ante Ιησους*) B *et* [*W-H*]

58. *εξ ουρανου* (*pro εκ του ουρανου*) BCT 892 *Sod*²⁷¹ (*et W-H*) but against all others and *Orig Eus Cyr*.

† vii. 1. *Ιησους* (-ό) B *et* [*W-H*]

3. See under "Coptic."

6. *παρεστιν* (*pro εστιν*) B^{sol} See under "Improvement."

22. *ουκ* (*pro ουχ*) B*

23. +ό (*ante αυθρωπος*) BN *Sod*²⁵⁰ 33 p^{scr} 597 *Sod*¹²²² [*non al. vid.*] [*W-H*]

34. See under "Coptic."

37. *προς εμε* (*pro προς με*) B
(*Om. προς με ND b d e Cypr Vict Aug 2/3 Tisch*)

42 *init. ουκ* (*pro ουχ vel ουχι*) B*N *sol*
(*ουχ LT Orig W-H; rell ουχι*)

† viii. 12. *Ιησους* (-ό) B }
† 25. *Ιησους* (-ό) B (*h^{scr}**) } *Cf. et vii. 16 Ιησους* (-ό) *ΣB 33*
† 34. *Ιησους* (-ό) B 314 } *Cyr soli et (W-H)*
† 39. *Ιησους* (-ό) B

ibid. ποιετε B 604 *ff vg* (*seq. εστε*) *et W-H txt Cf. Orig*
qui lecti in commune habet.

† 42. *Ιησους* (-ό) B *Sod*¹⁷⁸

ibid. +ό (*ante πατηρ*) B^{sol}

58. *Ιησους* (-ό) BC e^{scr}* Paris⁹¹ *et W-H*

59. -δε BW *soli cum vg*^{QR} [*non W-H*]

ix. 7. See under "Homoioteleuton."

27. +ουν *post τι* B^{sol} *cum aeth et georg et boh^{uno}* (*et W-H marg*)
See under "Coptic."

35. *Ιησους* (-ό) *ΣB et W-H*

† 41. *Ιησους* (-ό) B

† In all these cases *W-H* insist upon enclosing *ό* in square brackets in their text.

John

x. 1. > υμιν λεγω B^{sol} cum pers contra mss omn et verss rell et
contra Clem Chr Cyr Orig^{int} et Lucif.

7. Ιησους (-ό) B 118 [non fam] et [W-H]

> υμιν λεγω B^{ol} pers ut solet again, showing that in verse 1
it is absolutely premeditate. I cannot fathom the reason for it.

In a dozen instances previously in this Gospel B has made no change; nor does he change on the next occasions at xii. 24, xiii. 16, 20, but at xiii. 21 he writes again υμιν λεγω (against Orig^{tr} and Ath al.) and none of Soden's sympathetic mss join B either at x. 1, 7, or at xiii. 21; at xiv. 12, however, he leaves λεγω υμιν alone as at xvi. 20, 23; nor does he seem ever to vary λεγω σοι on the half dozen occasions where this occurs except at Luke xxiii. 43, where BC^{*L} arm pers have αμην σοι λεγω. Observe Origen with MWΔΠ latt for υμιν λεγω at Matt xxi. 27, and W alone at Matt xviii. 19 for υμιν λεγω. The noteworthy thing about B in Matthew is that he uses the order αυτω ειπεν with pers in xv. 15, and soon after at xvi. 4 has αιτει for ζητει alone of Greeks with pers^{int} arab^{int}. Cf. N pers soli Matt xviii. 19 αυτοις γεινησεται. All in the same Semitic Gospel and W and N in the same chapter and verse in different phrases. (Cf. Luc xii. 22 where υμιν λεγω is probably original).

John

x. 18. ταυτην εντολην (pro ταυτην την εντολην) B^{sol} cum Sod⁶⁶⁰.
(Error ex homoiotel. vel ex lat.)

23. Ιησους (-ό) B }
25. Ιησους (-ό) B } et [W-H]

32. > πολλα εργα εδειξα υμιν καλα B^{sol} vid cum Sod⁵⁴¹ (Patmos 92)

This order is otherwise unique among the Greeks. NAKAΠΨ Ath etc. Sod^{int} have πολλα εργα καλα εδειξα υμιν, DLXIΔ and most have πολλα καλα εργα εδειξα υμιν, while W 220 Evst 54 b gat syr sin Tert Thdt omit καλα, and 127 and 245 Epirh omit εργα. The omission of καλα by W 220 Evst 54 b gat syr sin and Tert may be basic. The copies were evidently marked in the margin, and B shows this by slipping in the word later than the place in which it belongs. His order and his reading can certainly not be called "neutral," although Hort actually follows B here in his text, which he invariably does when a variety of readings confront him, and he clings to B to help him out of the difficulty of choice. But the result is only to get further into the mire of idol worship. Souter's edition of the R.V. condemns Hort by going back to the textus receptus and printing πολλα καλα εργα εδειξα υμιν with D and the majority. As a matter of fact the versions point on the other hand to the order of the N group, and W joins b and Tert for suppressing καλα altogether. (Tischendorf and von Soden forget to mention Tertullian).

I notice this matter at some length, because basic principles are involved. And these are that in a question of varieties of order, with omission of a word by some, the probabilities are, first, that the omission is neutral, and the word has been supplied from marginal indications,

or, second, that the omission is an error from carelessness and the matter mended from marginal observations.

In both cases the margin supplies the missing word.† Mrs. Lewis has very clearly stated this truism (*Old Syriac Gospels*, 1910, p. vii.) which I have quoted on p. 380 of my *Genesis of the Versions*.

But I am sick and tired of being told that Hort's methods are sound, his principles good, and his text the best yet published, when again and again he falls into a common trap like this, and follows a singular variety of order read by B alone, while the facts show that the order in B has been caused by the addition of a word out of the regular order, doubtless from marginal indications.

How entirely unscientific are the principles involved can be seen from the passages we have adduced within one chapter (x.) and within eight verses (18/25). Here is the record:

John x. 18. *ἦρεν* (*pro aipei*) NB quite alone and W-H. Cast out by the Revised Version text.‡

† Observe beyond at xviii. 40 under this head, and under "Order" at iv. 9, vii. 12, 33, xviii. 2 and xviii. 5.

A small matter will illustrate this. St. John x. 42, being a very short verse at the end of the chapter, we read the tiny verse with thirteen variations:

πολλοι ουν επιστευσαν εις αυτον εκει	W sol
και πολλοι επιστευσαν εις αυτον εκει	NBDLX ^W 1 83 157 218 248 249 z ^W
	Paris ^W a ⁷ b ³ d ¹ vg ^D sah boh arm acth W-H.
και πολλοι επιστευσαν εις αυτον (- εκει)	118-209 pers boh ^W syr pesh sin it omn (praeter d δ) vgg omn.
και επιστευσαν εις αυτον πολλοι (- εκει)	Sod ¹⁴³ vid
και επιστευσαν πολλοι εις αυτον εκει	AK ? MUII fam 18 254 c ^W p ^W w ^W goth Sod.
και επιστευσαν εις αυτον πολλοι εκει	280 vid
και επιστευσαν εις αυτον εκει πολλοι	X ² (= Sod ^A , Munich 208) vid
και επιστευσαν πολλοι εις αυτον (- εκει)	K ? 16 (sol inter gr)
και επιστευσαν πολλοι εκει εις αυτον	EGHSGA minn mult txt rec δ
και επιστευσαν εκει πολλοι εις αυτον	28 285 a ^W
και εις αυτον επιστευσαν πολλοι εξ αυτων (- εκει)	arab (sod hab. εκει codd ¹¹⁹)
πολλοι τοιουν επιστευσαν εις αυτον	Chr ^{codd} quantior
πολλοι εκει επιστευσαν εις αυτον	Chr ^{codd} duo

K ? (Scholz) *Evan* 18 118-209 (Lake) Sod¹⁴³ with all the Latins [except d δ] and syr pesh with syr sin and pers and Chr omit εκει altogether. If εκει belongs in 40 fin. (syr sin and pers transfer it to the beginning of verse 41) εκει may well be redundant at the end of verse 42. At any rate we have latt and syr this time combined [without D d] against all the Greeks [but *Evan* 18 118-209 Sod¹⁴³] for omission where the others vary the order [see further in xviii. 2]. The inference is that εκει came in from the margin, but very long ago (the ms 249 adds εκει in the following passage in xi. 1).

"Readers often made notes in the margin of a ms. Now it was a pious exclamation; now a parallel passage from another book; now an antiquarian note, or the expression of a difficult phrase. Such notes often found their way into the text, and so is the resulting confusion."—(Canon Glasebrook: 'The next Revised Version,' *Contemporary Review*, May 1913.)

At John x. 38 just above, a most difficult place to judge, John Damascene conflates three readings: *ἴνα γινώτε, και πιστευσῃτε, και επιγινώσκῃτε*.

‡ See under "Change of Tense."

John

- x. 25. *οὐκ ἐπιστεύσατε* (*πρὸ οὐ πιστεύετε*) B 4 (33) 71 157 and several other cursives *Sod*¹⁰⁹⁴ *f Ch*¹^{codl} 2/7 and our *A.V.*, NOT followed by *W-H* †
32. *κατα post υμιν* B alone with *Sod*⁵⁴¹ and *W-H*. Cast out by *R.V.* ‡

The examples of change in x. 18, 32 are not allowed in the *R.V.* text representing Hort's own closest followers. The third case (x. 25), occurring between the two others, where he does *not* follow B, is a case where he certainly *should have* followed B. Not only has B quite respectable support for the reading, but grammatically it must have appealed to Hort: "*ἀπεκρίθη αὐτοῖς (ὁ) Ἰησοῦς· εἶπον ὑμῖν καὶ οὐκ ἐπιστεύσατε.*" So writes B. "I told you and ye believed not," exactly as our version of 1611. It would really seem as if Hort had some spite against King James' translators, for when he *can* follow them (B *teste*) he refuses to do so. § He prefers to reject B and its supporters for a rapid transition of tense: "*εἶπον ὑμῖν καὶ οὐ πιστεύετε,*" "I told you and ye believe not."

Need I say more concerning such a non-principled and unscientific base for Hort's structure? Brick by brick it is crumbling, but it is not creditable that it has taken so long for the "powers that be"—scholars in fact as well as in name—to see the weak points.

Solecisms (continued).

John

- x. 34. *Ἰησοῦς (-ὁ)* BW *solī et* [*W-H*]
- xi. (See under other headings)
- xii. 3. *Ἰησοῦ (-του)* B^{sol} *et* [*W-H*] Cf. xix. 38 -
- ibid.* *ἐπλησθη* (*πρὸ ἐπληρωθη*) B^{sol}. See under "Synonyms."
10. *ἐβουλευσαντο δε καὶ οἱ ἀρχιερεῖς* B^{sol} *cum vg*^M *et goth* (than auk). Observe one *sah* ms which adds "the Jews." "Took counsel therefore [for *sah* with Greek MU and a few substitute *οὖν* for *δε*] the Jews with the chief priests."
12. *ο οχλος πολυς* (*πρὸ οχλος πολυς*) BL *solī vid cum boh* (see under "Coptic") *et W-H txt* (*nil in marg*). Their phrase is *ο οχλος πολυς ο ελθων* for *οχλος πολυς ο ελθων*. Clearly an attempted "improvement." N*Δ 2^{pe} go at it another way, and subdue *ο* before *ελθων*, thus: *οχλος πολυς ελθων*. *Sod*⁷⁰⁵⁰ *vid ο οχλος ο πολυς ο ελθων*.
13. *ἐκραυγασαν* B*^{sol} *vid* (and see under "Change of Tense")

† See under "Change of Tense."

‡ See here *supra*.

§ I do not mean that B is right, but that Hort's avowed principles, acted on constantly elsewhere, should have been followed by him here.

John

- xii. 18. Matter of order B^{sol} sah See under "Order." Cf. also boh.
 28. μου το ονομα (pro σου το ονομα) B and Evan 5 only. See under "Hopelessness of considering B neutral."
 29. -ουν B^{sol} and sah^{unus} boh^{unus} and a (and [W-H]) δε pro ουν W r.
 46. -πας B^{sol} soli See under "Syriac."
- xiii. 9. >πετρος σιμων B^{sol} cum W (Note that in D Sod¹⁹⁰ 1131 & 470 Eust 32 σιμων is omitted, and in c^{scr} syr sin πετρος is omitted; no doubt the change of order in B is the result of an addition. Just as in the previous verse, the order ιησους αυτω (for αυτω ιησους) by BACL Orig is probably due to original omission of αυτω as witness DC³Ψ [teste Sod non Lake] 7 213 Sod¹³⁸⁵ b d e l m boh arm)
 10. ιησους (-ο) B Orig soli vid, et W-H
 18. εμε (pro επ εμε) B^{sol} [See under "Change without Improvement" as to the rest of the verse]
 19. πιστευητε BC Orig 1/2 See under "Change of Tense."
 21. >υμιν λεγω B^{sol} cum pers against all others and Orig^{ter} Ath.
 This is the third occasion of this. See above at x. 1 and x. 7. Hort neglects all of them.
 23. Ιησους (-ο) B^{sol} }
 26. " " BMW 314 } et [W-H]
ibid. -το (ante ψωμιον sec.) B^{sol}
 27. Ιησους (-ο) BL et W-H
 (36. Note also here Ιησους (-ο) BAC*L Sod⁵⁵⁰ 22 v^{scr} Sod¹¹⁷⁸ 1246 1443 against the mass.)
 37. ακολουθειν (pro ακολουθησαι) BC* soli et W-H. See under "Change of Tense." Note that B has ακολουθειν αρτι but C νυν ακολουθειν. (In 47 157 435 d^{scr} v^{scr} and the "Latin" codices 56 58 61 αρτι, which is the source of the change, is omitted.)
- xiv. 10. πιστευσεις B^{sol} (See under "Coptic" and also "Change of Tense.")
ibid. τα ρηματα α εγω (-λεγω) υμιν απ εμαυτου ου λαλω B^{sol}.
 16. η (pro μενη) fin vers post αιωνα B b soli vid et W-H marg. From the variety of positions which η occupies in B, N, LQX Cyr Did, whilst the μενη has to be accounted for as well, it is clear that η came from the margin, whether as a correction of μενη or not.
 26/27. +εγω BL 314 soli (cf. X 33 127 Sod^{K1} † εγω ειπον 26 fin.)

† This is a family of five mss (vol. i. p. 249) containing Cyril of Alexandria's commentary on St. John's Gospel. It is a nice link between B and Alexandria. Cyril seems to have placed εγω before ειπον, instead of after it as B does, in order to be sure that it came in 26 fin. and not in 27 init. See below again at xvi. 19 B with Sod^{K1}.

John

See under both "Syriac" and "Coptic." *W-H* insert at end of verse 26.

- xv. 5. ουδε εν (*pro ουδεν*) B^{so1} *vid.* Cf. *copt* (*om. D d*). See under "Form."
13. ουδε εις (*pro ουδεις*) B^{so1} *vid.* Cf. *copt.* See under "Form."
7. ο αν θελητε (*pro ο εαν θελητε*) B^{so1} *vid.* See under "Form."
10. - μου *tert.* B^{so1} (*inter gr*). See under "Latin."
14. ὁ (*pro ἃ*) B^{so1} (*inter gr cum Paris*⁹⁷) et *W-H txt.* See under "Latin."
- xvi. 2. - υμας *sec.* B^{so1} et [*W-H*]
 ((13. εις την αληθειαν πασαν BAY Sod^{k1} *solī cum Orig Did Cyr*)
 18. - τι λαλει B 213 397 *aeth soli et* [*W-H*] (*Vide infra xviii. 39, xx. 13.*)
 19. Ιησους (- ὁ) BLW *solī et W-H*
 31. Ιησους (- ὁ) BCW Sod^{750 1222} † et *W-H*
- xvii. 1. Ιησους (- ὁ) NB [*non W*] Sod¹²²² † et *W-H*
 † 11. πατηρ αγιε *sic* (*pro πατερ αγιε*) BN *solī.* [*Sod neglects N.*]
 Cf. xvii. 21, 24, 25. (See under "Change of Case.")
 12. ημεν (*pro ημην*) B^{so1} *haud dubie per incuriam, quia seq. μετ αυτων.*
 15. - εκ του κοσμου αλλ ινα τηρησης αυτους B*. [*Burgon quotes Athanasius for this ('Last twelve verses of St. Mark') but I cannot feel sure that this is beyond challenge. If so it is another link of B with Alexandrian copies where a saltus was made from αυτους to αυτους.*]
 17. - τη (*ante ἀληθεία*) B^{so1} *vid cum Cyr^{txt} et Sod^{iam Cyr k1} (habet dis Cyr^{com}).* See under "Latin and Coptic."
ibid. + ἡ (*ante ἀλήθεια*) BW Paris⁹⁷ *solī cum sah boh (syr).* See under "Coptic."
 21. πατηρ (*pro πατερ*) BDNW *solī vid et W-H* [*DW non in ver 11 ut B*]
 24. πατηρ (, , ,) BAN *solī vid et W-H* [*non DW, non Clem*]
 25. πατηρ δικαιο *sic* BAN (πατηρ δικαιοι) *solī vid et W-H* [*non DW, non Clem*]
- xviii. 1. Ιησους (- ὁ) NBL* *solī vid et W-H* [*non W rell*] (Cf. xviii. 23 et *alibi*)
 2. See under "Order."
 3. - εκ *sec.* B 314^{val} et [*W-H*] See under "Coptic." - εκ των NN^{ca} etc.

† This is a codex at St. Petersburg. The other Sinai, Jerusalem, and Athos codices sympathetic to B elsewhere do not elide these articles in St. John if they have been properly collated for Soden.

† Cf. BN at iv. 46 εν κανα.

John

- xviii. 5. >εγω ειμι ιησους B a. See under "Order."
 † 15. >γνωστος ην BW 4 Paris⁹⁷ Sod⁸⁴⁶⁹ W-H marg (with a
c f ff q r aur gat syr boh) See under "Order."
 31. πειλατος (-δ) BC* Sod⁸⁷⁶³ soli et W-H

Since I have noted in this Gospel where B omits the article (alone or in a small minority group) before *Ιησους*, I note this also. It may be a concurrent version influence (which is the more probable and an error oculi) or carelessness, or a preference. The reader is capable of judging. But while at xix. 5 B omits *δ* before *Ιησους* and *δ* before *ανθρωπος* in the same verse, in both of these particular cases absolutely alone, Hort places [*δ*] before *Ιησους* in square brackets but leaves *δ* before *ανθρωπος*. What kind of editing is this?

36. -αν B^{sol} cum J^{vid} Sod³⁵¹ (as the versions; and *cf. a b e aur vg¹³*)

There is a treble variety of order here:

οι υπηρεται αν οι εμοι ηγωνιζοντο AD^{sup} N and most Gr. with
q δ Orig 1/4 Hier^{eccl} dis

οι υπηρεται οι εμοι αν ηγωνιζοντο *c f ff g r vg¹²⁺ aeth Aug*, and
οι υπηρεται οι εμοι ηγωνιζοντο αν N^{LXB} W^{ms} Ψ 1-299 [non
 209] *fam 13 33 91 213 249 Paris⁹⁷ Sod¹¹¹⁰ fam K. CN arm*
Orig 3/4 Chr Cyr et W-H Sod txt,

the latter order probably being of an "improving" tendency. It is the order followed by Hort, who neglects the omission of *αν* by B.

39. -εν (ante τω πασχα) B^{sol} cum Sod⁵² et [W-H] (*Cf. aeth^{vid}. Cf. syr. Cf. q "per pascha." Cf. a om. εν τω πασχα. Rell omn et sah boh + εν plane*)

- (40. -παντες NBLXW [non 28 male Scho Tisch] 71 213 249 348
 435 ^{1st} *al. minn¹⁰ Sod^{1110 1246 1443 fam K. CN Orig}?* but absolutely
 no versions except *pers*, which Tisch and Horner neglect to mention, but which probably represents *syr sin* here. That document is wanting from xviii. 31-xix. 40. I merely record this matter here as W-H of course omit, and Soden omits. The omission of *παντες* has no other version support, and I do not think we can neglect *all* the Coptic and Latin codices in such a place. No reader of Hort's or Souter's edition of R.V. text would ever suspect that *παντες* occurred in *any* document! Probably the omission of *παντες* took place from misunderstanding a mark of deletion set against the word *παλιν* next to it, which word is omitted by GKUP many *lat*,

† I enter such a thing here, as hitherto B has been recorded alone for it. The entry will serve to call attention to the additional support, and its possible source.

John

sah boh aeth arm syr pers arab. This is why the versions have *παντες* and not *παλιν*, and I think are most likely right against *NBLXW* which dropped the wrong word. In order to show that *NBLXW* form but *one* recension here, consult xix. 3 only three verses further on, and observe the form used of *εδιδουσαν* by these mss and *Cyril* followed by *W-H* and *Soden* against the rest for *εδιδουν*. The family appears to be complete, *Soden* quoting *K₁* as a whole for his five mss with *Cyril's* commentary (p. 249, vol. i.) besides *C²⁴* (our 138.) A somewhat similar matter as to *παλιν* and *παντες* occurs at Mark vii. 14 to which Burgon calls attention in his "Causes of Corruption."

I do not think I am forcing an argument here by suggesting that a mark set between *παλιν* and *παντες* may have been mistaken for instructions to delete *παντες* instead of *παλιν*. There are many clear illustrations of such practice, and many other places where we can infer such a state of things. For instance, given the well-known and wonderful sympathy existing between *N^{sr}* and *e^{lat}*†, it is interesting to observe that where *e* alone with *A⁴ Sod* (= *X^b Munich 208*) *syr sin pers (aeth)* omits *πρωτος* in John xx. 4 *N* alone is found to place it *after εις το μνημειον* instead of before it. This change of order in *N* doubtless grew out of the addition from the margin of *N* and *e*'s common (Graeco-Latin?) archetype of the missing word.

(See under "Order" at iv. 9, vii. 12 33, xviii. 2, 5, as to similar matters concerning B, and previously under this head of "Solecisms" at x. 32.)

John

- | | |
|--|--|
| xix. 5. <i>Ιησους (-ό)</i> | <i>B^{sol} vid et [W-H]</i> |
| <i>ibid. ανθρωπος (-ό)</i> | <i>B^{sol} vid [non W-H]</i> |
| 12. <i>αν (pro εαν)</i> | <i>B^{sol} vid [non W-H]</i> |
| 28. <i>Ιησους (-ό)</i> | <i>B Sod¹¹¹⁰ [non W-H txt]</i> |
| 30. <i>Ιησους (-ό)</i> | <i>BW et [W-H]</i> |
| 38. <i>Ιησου (-του pr. loco)</i> | <i>B et [W-H] Cf. xii. 3.</i> |
| xx. 13. <i>+ και (ante λεγει αυτοις)</i> | <i>B aeth arab soli vid [non W-H] (q^a quae dixit, Eius η δε ειπεν. georg Tunc dicit. Rell omn λεγει αυτοις)</i> |
- Cf. B and aeth above at xvi. 18 and xviii. 39.*
- (15. *Ιησους (-ό)* *NBLW min^{res} W-H*; xx. 16 *Ιησους (-ό)* *BDLO Sod¹⁰⁸³ W-H*; xx. 17 *Ιησους (-ό)* *BDLM*Ψ W-H*; xx. 24 *Ιησους (-ό)* *NBD W-H* against *Cyr*; xxi. 13 14 *Ιησους (-ό)* *BC?D W-H* against *Cyr*)
17. *> μη απτου μου (pro μη μου απτου)* *B Tert verss aliq W-H^{ms}*
(see under "Order.")

† Compare shortly afterwards at John xx. 12 *N e* alone together omit *δυο*.

John

- xx. 20. + *και* (*ante τας χειρας*) BA only and *W-H* (See under "Improvement.")
23. *τινος bis* (*pro τινων*) B et *W-H*^{ms} See under "Latin," "Syriac," and "Change of Number."
29. *Ιησους* (-*ο*) B et [*W-H*]
- xxi. 1. *Ιησους* (-*ο*) BC et *W-H*
10. *Ιησους* (-*ο*) B et [*W-H*]
12. *Ιησους* (-*ο*) B et [*W-H*]
- (16. *τα προβατια* BC 19 22 *Sod*¹⁸³ *Theophan b et W-H txt*;
xxi. 17 *τα προβατια* ABC *Ambr et W-H txt*)
17. - *αυτω tert.* BΨ 249 ff *Sod*^N (*Niketas omn*?) [*non W-H!*]
18. *και αλλος ζωσει σε* B^{ol} *vid* (*cf. ord verss*)
24. *ο και μαρτυρων* (*pro ο μαρτυρων*) BW et *Cyr* (*solū vid*) et
"Ωρ" *teste Soden* (*Cf. gat foss vg^E vg^{add} aeth + ille*)

The additional testimony of *W* here is completely neutralised by a consideration of the few late Latin witnesses which simply add *ille* for emphasis, as do BW *Cyr* when they add *και*. The silence of the rest speaks for itself and we close as we began with the perfect assurance that *B* is to blame for an infinite variety of small as well as large mistakes made in an effort to improve the record. Hort places this last variation in his margin.

Latin Sympathy.

- iii. 36. *ουκ οφεται ζων* (-*την*) NABCDT^b W Paris⁹⁷ *al.* ("non videbit vitam" *latt*) *W-H et Sod txt contra την ζωνν rell et Ign Const Bas*^{plures} *Chr Cyr Thdt et copt.*
- v. 36. *δεδωκεν* (*pro εδωκεν*) NBLNT et W 1 33 157 *al. pauc.* 892 [*non Paris*⁹⁷] *Ath Cyr latt W-H Sod.*
- vi. 17. *εις πλοιον* (-*το*) NBLΔ [*non D nec W*] 33 113 131 213 239 254 604 892 Paris⁹⁷ *Sod*^{337 1038} *solū* with *Cyr W-H Sod txt* against all others and against both coptics.
49. See under "Order."
- vii. 4. *αυτο* (*pro αυτος*) BDW *d. Tisch* and *Soden* quote *sah boh* for this reading, but it is doubtful if one can read this into them. The Syriac is also doubtful. The "neutral" reading (*b e dim* (*r*) *aeth?* and (*boh*)) appears to omit both *αυτον* and *αυτο*. [E* 253 read *αυτον*, but the readings to choose from are clearly *αυτος*, or *αυτο*, or plain omission, and *αυτος* is undoubtedly right.] Hort consigns *αυτο* to his margin quite correctly, and Souter's *R.V.* edition follows suit. *αυτο* appears to be an "improvement."
6. *παρεστιν* (*pro εστιν in sec. loco*) B^{ol} and a few vulgates.
See under "Improvement."

Joh^a

- vii. 22. σαββατω (-εν) B b e r soli
 44. εβαλεν (pro επεβαλεν) BLT [non minn] W-H [non Sod] Cf. misit it^{pi} vg.
- viii. 55. ομοιος υμιν ψευστης (pro ομοιος υμων ψευστης) BADW fam 1 52 138 (= Sod^{C24}) 157 254 2^{pe} et latt: *similis vobis mendax*. The dative is as legitimate as the genitive in Greek, but there must be some reason for the preference of the small group here. It is opposed by N and the rest including Ψ 892 and Paris⁹⁷ and Tert. See note under "Change of Case." Soden does not follow BADW.
- ix. 14. ην δε σαββατον εν ημερα (pro ην δε σαββ. οτε) NBLXW 33 213 (-ημερα) W-H^{1st} Sod^{ms} and c ff in qua die, a b r qua die, and e (in quo = 213⁸⁷), syr hier and Cyr, while vg^s conflates with in illo die quando. This is opposed by D and the rest and 892 Paris⁹⁷ and none of the other cursives know anything about it.
- Observe here that the coptics and other versions are also all against it,† and that the vulgate knows nothing of this matter of NB. Therefore the codex similar in other respects to NB (see Wordsworth and White's Preface) did not have this reading, which proves that 892 and Paris⁹⁷ here provide us probably with the real underlying text of NB, rather than NB themselves. Is it a Johannine improvement of NB? See John:
- v. 9. ην δε σαββατον εν εκεινη τη ημερα.
 xix. 31. ην γαρ μεγαλη η ημερα εκεινη (velekeinon) του σαββατου }
- ix. 19. >βλεπει αρτι (pro αρτι βλεπει) NBDLUW 33 892 [non Paris⁹⁷] W-H Sod txt b c d ff l syr sin hier pers [non syr pesh] Cyr Chr 1/2 (βλεπει νυν Chr 1/2) against the rest and against sah boh and the other versions.
35. ειπεν (-αυτω) N*BDW d e boh^{anus} W-H^{1st} Sod^{ms}, against all the rest and syr sin and all the versions.
40. >οι μετ αυτου οντες (pro οι οντες μετ αυτου) NBDLXWΨ fam 1 33 157 213 248 2^{pe} 892 Paris⁹⁷ Sod¹¹¹⁰ et Sod^{C(oma)} (Sod txt et W-H) Cyr only of Greeks, but with all latt. The other versions vary.
- x. 12 init. ο μισθωτος (-copula) BGLW 1 [non fam] a aur vgg^{pi} boh^{anus} Lucif, against ο μισθ. δε by most and Eus Chr copt and versions, and ο δε μισθ. NDXΔ Sod^{ms} Const Cyr.
16. >δει με (pro με δει) NBDLWΔΠΣ 1 [non fam] fam 13 33 348 w^{ser} Sod²⁸⁵ 1043 1266 1278 [non Paris⁹⁷ nec al. vid] it vg syr (sah)

† Syr sin however has: "And that same day was the Sabbath," cancelling the whole of the rest of the verse. While the Georgian version alone reverses the order of verses 13 and 14, placing verse 14 first.

Orig^{int} W-H Sod, but against all the rest of the Greeks and *Eus Bas Chr Cyr* and *Thdt*.

- x. 17. > με ο πατηρ αγαπα (*pro ο πατηρ με αγαπα*) **NB**DLXΨ [*non W*]
33 213 248 249 Paris⁹⁷ *Sod*^{quinque et txt} *it vg Chr Cyr* against the
rest (*M με ο πατηρ με αγαπα*; *Chr aur με αγαπα ο πατηρ*; *gat*
dim. cf. boh) and *syr* diligit me pater. *Me diligit pater meus*
Auct de prom.

18. ηεν (*pro αιρει*) **NB** only and *W-H*. Not one single
minuscule. See under "Change of Tense." *Cf. gat tullit.*

29. δ (*pro δς*) **NBLWΨ** *Eust* 15 *it vg boh* [*non*
sah] *Tert* (*sed variant eodd*) *Hil W-H et Sod txt. Contra*
rell et Cyr.

- 32 *fin.* > εμε λιθαζετε **NBLΨ** *Sod*³³⁰ 33 157 Paris⁹⁷ *Sod*²⁴¹
^{1118 1279} *et txt it⁹¹ vg Ath* against *λιθ. με* of *DW* most and *c f*
d l δ goth boh sah syr Epiph Thdt Hil. (*Tisch* omits to
chronicle *sah boh* here against **NBL**).

40. εμενεν (*pro εμεινεν*) **B** 21 *solī, et a b c e ff l* [*non d f r δ*
vgg Aug (*hiat q*)] (*εμειν W, rell εμεινεν*) *Om. και εμεινεν εκει*
syr sin, or perhaps *om. εμεινεν* and use *και εκει* (as does *pers*)
to begin the next verse.

- xiii. 2. ινα παραδ αυτον Ιουδας Σιμωνος Ισκαρ. **NBLMXX^b** (= *Sod*^{A4}) *W*
Laura^{A104} (*Sod teste*) *b ff g l gat vg arm Orig^{plurim} W-H Sod txt,*
against *Ιουδα Σιμωνος Ισκαρ. ινα αυτον παραδ.* *D rell omn, rell*
latt syr aeth and *Origen* many times.

10. > ουκ εχει χρεϊαν **NABCWΨ** *a e q Orig^{quact} Tert Aug W-H*
Sod txt against *ου χρεϊαν εχει* of *D* and all the rest *Chr Cyr*
but only *d latin*. The other Latins express *non indiget* (*r* is
not available), while coptic is **ⲡⲉⲩⲣⲁⲭⲣⲓⲁ ⲁⲛ**.

19. See under "Order."

36. > ακολουθησεις δε (μοι) υστερον **NBC*LX** 1 *Sod*¹⁸³ [*non fam*]
33 138 (*Sod*^{C24}) 213 Paris⁹⁷ *Sod*¹⁹⁰ *Orig Cyr* and *Latin* order
W-H Sod txt, against *DW* the rest of the Greeks (and only
d of the Latins) *syr boh sah etc.* This place deserves
some consideration. The alignment of authorities is
peculiar.

- xiv. 31. εντολην εδωκεν μοι (*pro ενετειλατο μοι*) **BL** }
and „ δεδωκεν μοι („ „ „) **X** 33 } [*latt praeter d δ*]
and „ μοι δεδωκεν *Cyr et b e q gat.*
and εδωκεν μοι εντολην *2^{pe} (negl. Tisch) 19^{ms} (εδωκε μοι ο πατηρ*
εντολην 1 [non fam]).

This is an interesting place, where all the Latins, except *d δ*, favour
BLX 33, while **N** and all other Greeks with *D* have *ενετειλατο* and *d δ*
only of Latins *mandavit*, against *mandatum dedit* or *praeceptum dedit* of
the rest (*Wordsw* neglects to mention *δ* definitely here). All the versions
(including *copt syr*) are with the body of Greeks for *ενετειλατο*. Only

aeth favours BLX and the Latin. Add 213 (*Sod*¹²⁹) *Sod*^{183 1110} and compare his note. He avoids the reading in his text.

It is rather a crucial passage in connection with the "version tradition" which here narrows down to the *Latin*. As in verses 26/27 (see under "Syriac") we have just had another apparent version influence it will not do to put aside too contemptuously my views on this subject. Souter (J.T.S., Oct. 1911, p. 120) says of me: "The general theory which underlies his views is that a trilingual or quadrilingual copy of the Gospels existed in early times, the four languages represented being Greek, Latin, Syriac, and Coptic. He finds that this hypothesis, complicated as it is, explains certain individual readings in some Greek mss. He rejects without reason, as far as I can find, the simpler hypothesis that Greek copies behind the Latin, Syriac and Coptic versions were different to some extent from all surviving Greek copies."

Now my dear Dr. Souter, if my theory be complicated (and it is far less complicated than some others) it covers admirably cases like the present, where it is not a question of "Greek copies behind the Latin, Syriac or Coptic versions being different to some extent from all surviving Greek copies,"† for here we have three Greek uncials BLX and two cursives (33 2^{pe}, of very critical repute [opposed here by Paris⁹⁷ and the other thousand] plus 1 and 19 *marg*) which give the reading of the Latins, WHICH THE REVISED VERSION DISAPPROVES, condemning it as a version tradition, and condemning Hort for adopting it, BECAUSE THAT TEXT GOES BACK TO *εὐτελειματο*. No doubt the latter is right. No doubt *κ* and the mass of Greeks with *D* (and *d δ* plus the versions) are right. Don't condemn me in this cavalier fashion then, if you please, but look into these matters a little more carefully. There is no note in your edition on this reversal of Hort in the Greek Testament, published in 1910. -

Whenever Hort's decisions are reversed in such a publication a note is absolutely due and called for, in order that students may see what is the present eminent opinion on textual matters to date.

The evidence is withheld in several such passages, which is not a proper method, and I am surprised that the Delegates of the Oxford Press consented to issue the work without an apparatus covering the evidence in *all* the places where Hort's judgment and his readings are tacitly condemned, and where simultaneously *B* is condemned for falsifying the record.

Bear with me a moment longer. Look forward only two verses beyond. At:

† Different is the situation at xv. 21 where instead of *υμιν* or *υμας* BD*LN² 1 33 Paris⁹⁷ Laura^{A 104} (*teste Sod*) *W-H* and *Sod txt* with *Petr*¹¹¹ write *eis υμας*, while *b o ff l* write *circa vos* showing no Latin reaction on Greek from *circa*. However *d* has in *vos* as *syr*, and one *boh* as *εἰσωτεν*, instead of *νωτεν*, for the plurality of *boh* and all *sah* with the other Latins are opposed to any preposition.

John

- xv. 2 *fin.* Hort reads *να > καρπον πλειονα < φερη* with BLMXΨ 33 157 213 397 *Sod*^{100N31} Paris⁹⁷ and *W-H Sod txt Eus Cyr Novat Hil Orig^{int} syr pesh* and ALL THE LATINs in this order (N and *Clem* *καρπον πλειω*; *fructum multum e, fructum plus vgg* and *g aur gat*; *fructum majorem q, fructum ampliorem a d r, fructum plurimum b c f ff l foss*) but not † *d δ*, for *d* reads: *ampliorem frum* and *δ plus fructum* in the usual Greek order.

The Revision admits that Hort again followed the same version influence here, for the correct reading is adjudged to NΔ the Greek mass and *d δ*, against BLMXΨ 33 157 Paris⁹⁷ and the Fathers, for in the Testament of 1910 *να πλειονα καρπον φερη* is printed, but there is no note on it, although you pause to tell us that earlier in the verse D *Cyr* (and *Clem*) read *καρποφορον* for *καρπον φερων*. [Since this was written it has become clear that *Soden* has no real critical principles either. His text is a curious exhibition of eclecticism (see below at x. 28, xiii. 26). Here he follows Hort.]

Oblige me once more by considering your theories—"on the foundation (which) they have laid the future will do well to build" ('Text and Canon,' p. 103)—in connection with this Oxford text. It reverses (with perfect correctness) the decision of BLMXΨ 33 157 Paris⁹⁷ *Eus Cyr Novat Hil Orig^{int}* and *Westcott* and *Hort*, although you still pretend that their foundations are secure. But if wrong at xiv. 31 and at xv. 2, twice within three verses, may I ask why we should follow B and Hort in countless other places where they have far less support than here? We have simply come back to individual preferences. We are still floundering. We have no fixed principles of criticism. All the nonsense about "neutral" "pre-syrian" "Antiochian" fades away, and we must begin all over again. We need critical principles; and I claim to have established that we have none.

John

- xv. 9. > *υμας αγαπησα* BDLΨ 1 [*non fam*] 33 ? 213 *Sod*³⁴¹ [*non Paris⁹⁷ non al. gr*] *a b d e ff q* [*non syr copt*] *W-H Sod txt.*

Again abandoned by R.V.

10. *του πατρος (-μου)* B⁹⁰¹ *cum a b c ff q aur W-H Sod txt.*

Abandoned by R.V. *Sod* adduces no new witness.

[In all these places W is wanting. The ms lacks xiv. 25-xvi. 7.]

11. We must now add to this imposing list of Latin influence on B the present place where *ῃ* is substituted for *μελην* by BADΨ only of Greek uncials and by a few cursives. All the Latin (except *f*) have *sit*. Against them are N and the rest and

† Tischendorf obscures the situation by not specifically mentioning *d δ* as accompanying the mass of Greeks. He simply says *it vg* as a whole to accompany BLMX.

John

Chr Cyr. The versions may be "anceps" as *Tisch.* remarks as to Coptic, and *μεινη* may have come back from the repeated forms of *μενω* in the previous seven verses. We need not quarrel about it, but the place should be viewed in connection with the Latin influence at xiv. 31, xv. 2, xv. 9, xv. 10 just discussed, before we accept *Hort Soden* and *R.V.* here. (*Om.* 157.) Besides, consider the next place involved :

- xv. 14. *εαν ποιητε δ εγω εντελλομαι υμιν* B and Paris⁹⁷ alone of Greeks (against *α* and *σα* of the rest and *Cyr*) with *a e q syr sin goth (Cypr) Lucif* 2/3. Some, as *Thdt* and *syr pesh aeth*, emphasise "all which." If B be correct all the rest have edited here, which is quite possible. *Hort* says they have, for his text has *δ* following B^{ol}, but the Oxford text of 1910 denies it, returning to *α* as does *Soden*. *Tales duces caeci.*
- xvi. 12. *>εχω υμιν λεγειν* NBLYΨ 33 118-209 [*non* 1] 213 *Sod*^{K^a b c (e) f ff g l m q r gat vg Theogn Ath W-H Sod txt (Tert Cyr Hil Orig}^{int}
- are on both sides), but all the rest oppose with *ΔΔ α δ δ* and coptic etc. for *εχω λεγειν υμιν* with *Eus Did Orig Chr Thdt*, and Paris⁹⁷ specifically with *λεγειν εχω υμιν*.
18. *μικρον* (-το) BLYΨ^{nc} 121 124 [*non fam*] 213 397 *Sod*¹²⁵⁰
^{1454 fam 48} *Eust* 60 *Orig W-H* (*lat*: *pusillum vel modicum*) but as *μικρον* is employed by all Greeks in verse 19 without *το*, it is probable that *Orig* and BLYΨ are merely harmonising and improving here. *Soden* does not follow them here, although adding new witnesses, among them D which is wrong.
- xvii. 1. -σου *sec.* That is to say: *να ο υιος δοξαση σε* (instead of *να ο υιος σου δοξαση σε*) NBCW 47 64 *Sod*³² K^a [*non* Ψ *non* Paris⁹⁷ *non min al. vid*] *Orig* 1/2 *Victorin Hil* 1/2. I do not know whether I should place this here or not. Perhaps it is a doctrinal alteration, but the only support among the versions is from a small Latin band, viz. *d* (against D⁹⁷) *e* and *ff*. The other Latins and all the Versions with D and the rest of the Greeks supply *σου*, while *Origen* is divided and *Orig*^{int} witnesses twice against the omission. *Soden's* text places *σου* in square brackets.
11. *αυτοι* (*pro ουτοι*) NB 229** 254 *Sod*^{1110 1222 1395 8 371 469} *soli vid cum d f W-H*^{1st} *non Sod* (*om. vg*^T). Cyril reads *ουτοι* with the mass.
- xviii. 6. -οτι NABDLNXII et WΨ *fam* 1 22 33 42 106 127 138 157 265 *Laura*^{A104} *Sod*¹⁷⁸ 2^{pe} w^{scr} [*non* Paris⁹⁷] and *it vg W-H Sod*, but against the rest of Greeks, the other versions, including the friendly *syr* and *copt* and against *Orig* and *Cyr*.
10. *ωταριον* NBC*LXW (*pro ωτιον*) *Soden* only adds

one cursive *Sod*^{1083*} (a MS at *Sinai*) but follows in his text. *Cf. it vg: auriculam.* [*Non rell gr nec Ψ Paris*⁹⁷.]

xviii. 15. See under "Order."

17. " " "

22. " " "

29. *τινα κατηγοριαν φερετε (-κατα) του ανθρωπου τουτου* *N*⁸*B* *Paris*⁹⁷ *e et a c q* (*Cf. aeth georg*). This is against all others and *Chr Cyr* and *b f ff g gat vg* (*adversus*) and *copt syr*.

The common base breaks down here, for CLX so friendly a few verses before, and even WΨ with *φησιν* in this verse, abandon NB to their fate. Only *Paris*⁹⁷ stands by them and *W-H* without a word in their margin. *Soden* abandons them and has no new witness for omission, but he forgets to note *a c*.

36. -*αν* *B*² *Sod*³⁵¹ See under "Solecisms of B." *Cf. a b e aur vgg 1/2.* This is quickly followed (against *N*) by a real Latin order:

38. *ουδεμιαν ευρισκω εν αυτω αιτιαν* *BLX 213 249 Paris*⁹⁷ *Sod*¹¹¹⁰
¹⁴⁵⁴ *KLCN* (*a*) *b c e ff g vg Cyr W-H Sod txt.*

Cyr vouches for it as the continuation of an Alexandrian order. It opposes:

ουδεμιαν αιτιαν ευρισκω εν αυτω of *NNWΨ al. plur q goth (sah boh) syr arm Chr.*

xix. 7. *κατα τον νομον (-ημων)* *NBD*^{sup} *LNA et WΨ Paris*⁹⁷ *it [omn praeter q] vgg Orig et Orig^{int} Hil Aug Quaest*, but against all the rest, all the minuscules, *Cyr*, and all the other versions. *Soden* places it in square brackets without adducing any new witnesses.

28. > *Ιησους ειδως* *BM*^{*} *Sod*¹¹¹⁰ *K* *W-H*^{ms} *b e f ff n r aur Hil* (against *ειδως ο Ιησους N* and many *W-H*^{txt} *Sod*^{txt}, and against *Ιδων ο Ιησους E* and a good many, and against the order of *syr copt etc.*)

29. *σκενος sine copula* *BALXWΨ 61** *Paris*⁹⁷ *a b e r foss W-H [Sod].*

38. *Ιωσηφ ό απο Αριμαθαιας* most and *W*, but: *Ιωσηφ απο (-ό) Αριμ.* *BAD*^{sup} *(L)X?Ψ 90 Paris*⁹⁷ *Sod*^{1089*} and *latin*, against both *coptics diserte*. *W-H* elide *ό*, *Soden* places it in square brackets.

41. *ην τεθειμενος (pro ετεθη)* *NBW Paris*⁹⁷ *Cyr Sod*¹²⁷⁸ *K* *W-H et Sod txt.* (*Sod*¹²⁷⁹ is *Laura*^{A104} which *Lake* did not collate hereabouts). *Cf. lat positus erat. Cf. Luc xxiii. 53.* See under "Harmonistic."

xx. 19. -*των (ante σαββατων)* *NBAIL 33 Sod*¹¹¹⁰ *W-H Sod txt.* (*μας σαββατων W*) The rest and *Cyril*^{ter} have the article.

John

- xx. 23. *τινος bis (pro τωνων bis)* B^{sol} *a e f syr Cypr Orig^{int} Eus Aug Pacian Auct^{prim} W-H^{ms}* [*non Sod*], but against all else.
- xxi. 6. *ισχυον (pro ισχυσαν)* See under "Change of Tense."
22. *>συ μοι ακολουθει* NABC*DW 1 [*non 209*] 33 [*non minn Scr. Matthaei Soden*. The latter adds *Sod^K* (= *Cyr*)] *latt Orig Cyr. (Om. 235 Chr)*.
23. *>ουτος ο λογος* NBCDW 1 33 2^{pe} *it (syr copt) W-H Sod txt.* The rest oppose with *Chr 1/2 Cyr 1/2*; and a few cursives with *Chr 1/2 Cyr 1/2* and *Origen* omit *ουτος*.
24. *+ο (ante γραφας) = και ο γραφας* BD (*Sod^{ps} a και γρ.*) 33 ? *b d q r vg^{BF} (a) (e) (ff) W-H txt.* (N writes *ο και γραφας* with 265 348 *Sod^K Sod txt Cyr* and *c*).

Coptic Sympathy or Influence.

i. 14, 15. See under "Solecisms."

18. *μονογενης θεος* NBCL 33 *boh [sah ita : "God did not any see ever; God the only son"] syr pesh aeth etc. [non Sod txt].*

43 *init (Steph Tisch, ver 42 W-H Sod). ηγαγεν sine copula* NBL 314 *sah W-H Sod txt [contra rell et syr lat]. Boh with G fam 1 arm Epiph have ουτος ηγ. (ηγ. ουν Evst 15 b, ηγαγεν δε Paris⁹⁷)*

ii. 17 *init. Absque copula* NBLT^{pX} *sah boh (more copt) Eus Cyr 1/2* against all the rest and *Epiph Nonn Orig.*

iii. 8. *αλλα ουκ* B^{sol} (*pro αλλ' ουκ*) [*non W-H*] Cf. *sah boh, ambo αλλα*

16. *αλλα εχη* BW *solī W-H Cf. sah boh*

iv. 23. *αλλα ερχεται* NBADW *sah boh W-H [contra αλλ' ερχ. rell omu]*

v. 42. *αλλα εγνωκα* BDLW [*non 28 male Sod*] 33 185 *Sod^{urs} W-H = sah boh*

iii. 13 *fin. - ο ων εν τω ουρανω* NBLT^{uT} et W 33 *Sod¹⁸⁰ [non 892 non Paris⁹⁷] sah, boh 1/2, basm (frag Crum-Ken gr et copt) Cyr 1/2 (Orig^{int} 1/3) W-H Sod txt, but against all others and it *vg syrr* (all except one codex of *pesh*) *arm Hipp Dion† Eustath† Amphil Did Epiph Chr Thdt Cyr 1/2 Orig^{int} bis diserte Novat Hil Lucif Jac^{nts}.**

iv. 16. *σου τον ανδρα* B 69 [*non fam*] 71 74 248 254 490 (*Sod^{N 11} Sod¹⁸⁰ Evst 32 60 sah boh Orig 3/6 W-H txt* without marginal remark. (*σου τον ανδρα σου 6^{pe}*)

† Tisch and Horner omit these witnesses.

against τον ανδρα σου of \aleph and all else including WD 892 Paris⁹⁷ *Orig* 3/6 and *Cyr*.

- iv. 51. — και ηγγειλαν BLN 185 213 *Sod*¹⁹⁰ & 460 tam C boh aeth W-H and *Sod* txt. That is to say: λεγοντες pro και ηγγειλαν, or pro και ηγγειλαν λεγοντες which latter the sah mss have in full. Now how about boh being so youthful, if BL be basic here as Hort indicates in his text without marginal alternative, followed by *Soden*? In Dr. Souter's latest book ('Text and Canon' p. 66) he does me the honour to keep silence completely (is this fair criticism?) as to my recent volume on the date of the Bohairic, while reproducing faithfully Guidi's Burkitt's and Leipoldt's obiter dicta. He says: "In the northern part, where was Alexandria, the necessity did not arise till late" [purely gratuitous assumption], "and Guidi, followed by Burkitt and Leipoldt, thinks that the Bohairic version...was made in the sixth or seventh (or eighth) century."

52. την ωραν εκεινην (—παρ αυτων) only B with the boh^{cat} \aleph , another commentary on our remarks as to boh. *Sod* adds *Sod*¹⁹⁴ for omission of παρ αυτων, but this codex apparently does not have εκεινην, while *Soden* quotes his family \aleph (= Cyril's Commentary mss) for +εκεινην with B, while having παρ αυτων. This triple conjunction of B Sinai and Alexandria is instructive. There is a change of order here as to the position of παρ αυτων which throws a further light upon B's course.

54. +δε (post τουτο init.) BC*GT^wW min aliq boh^{septem} *Orig*^{ter} [W-H] sed *Sod* txt plene.

(+και init. = vel και vel δε aeth)

Observe bohairic again, not sahidic, supporting B and *Origen*, with \aleph absent which goes with the great mass without copula, (+ουν Paris⁹⁷ e).

- v. 29. See under "Solecisms." *Sah* supports B for omission of δε.
44. —θεου (post μονου) BW soli inter gr cum a b μ (sol. inter latt) et sah et boh [W-H]. Cf. etiam *Orig Did Eus*. All this seems to come from one error in a ms where ΜΟΝΟΥΘΥΟΥΖΗΤΕΙΤΕ may have misled, rather than that from ΜΟΝΟΥΟΥΖΗΤΕΙΤΕ ΘΥ crept in, for all other Versions as well as Greek documents have θεου. (N has παρα του μονογενοους θεου.) *Soden* neglects to record sah boh for omission.

- vi. 10. ειπεν sine copula \aleph BL 397 a foss = sah et syr cu pesh arm *Orig* W-H [non *Sod*], against all the rest which add δε, και, or ουν, including the sympathetic minuscules. It is not a question of the "shorter" text which need occupy us here, because in the same verse it is \aleph BD etc. which add ουν after ανεπεσοι, while it is EFGHMSVTA which omit.

John

- vi. 14. *α εποιησεν σημεια* (*pro o επ. σημειον*) BΘ^x (= Sod^{A 4}) *a arm syr hier* and *boh*, against *sah* and the rest. Westcott-Hort adopt in their text this very questionable change.† Simply I suppose because B had the support of another (Egyptian) fragmentary uncial of the sixth century.
42. *πως νυν* BCTW Sod⁹⁵⁰ Kⁱ BOH *goth* † *syr hier* Ath^{codd} W-H Sod *txt.*
- και πως* *syr pesh*
πως ουν ND *rell latt*^{pl} *sah* 4/7 Ath^{ed} Chr Cyr, but *sah* 3/7 *syr cu sin* and Paris⁹⁷ v^{scr} *a e* omit *νυν* or *ουν* while *aeth* doubles *και πως ουν* or *και πως ουν νυν* (as *arm boh*^{quattuor}).
- ibid.* — *ουτος* *sec.* See under "Improvement."
43. *απεκριθη* (*sine ουν*) BCKLTΠ *min*¹⁰ *et Sod*^{min 10} [*sed habet ουν* Paris⁹⁷] *a e r sah boh syr arm Cyr W-H Sod txt.*
46. See under "Solecisms."
52. + *αυτου* in connection with *σαρκα* BT² 892 Sod^{1444 3 460} (I^B) [but not other cursives] *it*^{pl} *vg sah boh aeth* and *arm syr* with Chr Amm Orig^{int} [W-H], but opposed by N and the rest including W ff *goth Orig* and *Cyr.*
58. *οι πατερες* (— *νμων*) NBCLTW 262 3^{re} BOH Orig W-H [*Sod*] against *sah* and the rest and all the versions.
- vii. 3. > *σου τα εργα* B^{soi} vld Cf. *copt.* "[*σου*] *τα εργα*" W-H *txt.*
10. *αλλα ως εν* BT *et copt* (*rell omn αλλ' εν vel αλλ ως εν*)
49. *αλλα ο οχλος* BDLTW 33 892 (*Sod teste*) *et copt W-H* (*rell omn αλλ' ο οχλος*)
- 34 *fin.* *ου δυνασθε ελθειν + εκει* B^{soi} *inter gr-lat syr*, but with both *sah* and *boh* (all codices) which add *εποϛ* ("to it"). This is a very pretty and decisive place, but Tischendorf misses it completely. Horner exhibits it. Soden neglects it. An addition like this is very deliberate. Either it is right or wrong. Hort condemns it as wrong, for he found no other support. I exhibit it as undoubtedly due to coptic influence on B, thus for ever destroying B as a reliable "neutral" witness elsewhere unless largely supported.
40. + *οτι* (*ante ουτος*) BDX (*teste Sod*^{A 3} *contra Tisch*^{disert.}) *d* only and *sah boh syr cu (sin).*
- viii. 14. See under "Order."

† Process reversed by the Oxford edition of 1910, to its credit. The plural is relegated to the margin.

‡ *Goth* = *nu*, which then as now in the languages originating from it does not strictly mean *now*, but embraces the meanings of both *ουν* and *νυν*.

John

- viii. 28. + *στι* (*ante σταν*) B^{soi} et *sah* **ΧΕ** **ΖΟΤΑΝ**, *boh* **ΧΕ** **ΕΓΩΩΠ**. Tischendorf fails to add coptic here, I suppose because it is the coptic manner (although he sometimes calls attention to this elsewhere) but he thus misses the further link between B and coptic. Horner, copying from Tischendorf's apparatus, refuses here to mention the + *στι* of B, doubtless for the same reason, but I can consider it no accident nor any coincidence, but absolutely deliberate from a bilingual graeco-copt under the hand of B's ancestor. Cf. not only vii. 40 above, but vii. 34 + *εκει*. It has no connection with *syr* here, nor with Latin, nor does it appear in any other Greek (see below again at ix. 11) to date, including WΨ 892 Paris⁹⁷ and Laura^{A 104}. Soden mentions it without other Greek support. *W-H txt* refuses the addition.
51. *τον εμον λογον* N^{BCD}LT¹XWΨ 33 213 258 Paris⁹⁷ Sod¹⁰³ (*εμον λογον* 892) *Orig* (*Cyr*) (*Chr*) *sah boh*, against the rest, and the Latins (including *d*) and *syr*.
55. *αλλα οιδα* BDN(*contra morem*) XW *W-H txt* (*Reil* *αλλ οιδα*).
- ix. 11. + *στι* (*ante υπαγε*) NBLT¹ Laura^{A 104} *sah boh* *W-H* [*Sod txt*]. Here Horner again fails to introduce this matter into his notes, although Tischendorf *has* observed it, for it rings peculiar in the Greek. *W* eschews it. It does not appear in *D*. There is no trace in Latin. The minuscules do not have it, nor Ψ nor 892 Paris⁹⁷. What is it but a reflection of **ΧΕ** **ΒΩΚ** *sah* and **ΧΕ** **ΛΑΩΓΕ** *boh*? Soden on the strength of the additional T¹ (but this fragment is purely Egyptian) and Laura^{A 104} introduces *στι* into his text in square brackets. But this place is on all fours with viii. 28 above. If B was wrong there, he is not right here simply because NLT¹ support.
- 17, 18. See under "Order."
27. B adds *ουν* after *τι* alone of Greeks and Latins in the phrase *τι ουν παλιν θελετε ακουειν*. Most *sah* and *boh* have *οτ ον* = *τι παλιν*, but B could easily misread *οτ οτην* = *τι ουν* which one *boh* ms actually has. *Aeth* and *georg* are the only other authorities to go with B. (*W-H*^{ms} have it.)
- 28 *init.* *και ελοιδορησαν* N^{*}BT¹W *sah*⁹¹ *aeth syr hier Cyr*, but *οι δε ελοιδ.* DLN^oΨ Paris⁹⁷, *ελοιδ. ουν* a few, and the mass and 892 *ελοιδορησαν* without copula.
30. See under "Improvement."
- † 31. Once more *αλλα εαν* (*pro αλλ εαν*) BT¹W *more copt* [not *D* here] refused by *W-H* who followed B^{soi} at iii. 16.

† Observe *Origen* alone at x. 18 *αλλα εγω* (**ΑΛΛΑ** **ΑΝΟΚ** *sah boh*).

John

- ix. 36. εφη (pro απεκριθη εκεινος και ειπεν) BT¹W Cf. sah *init.*
 πεχας¹ tantum, and see under "Solecisms of B."
 40 *init.* ηκουσαν (sine copula) NBLXX^bW Sod⁶⁵⁰ 33 157 213
 249 Paris⁹⁷ sah boh arm Cyr Sod^{541 1110} K¹CN et txt (και ηκουον
 892 † και ηκουσαν plur, ηκ. δε D d ff, ηκ. ουν 1 2^{pe} a).
 x. 4. οταν (sine copula) NBLΠ²W Sod⁶⁵⁰ 1[non fam] 33 157 2^{pe}
 Sod⁵⁴¹ K¹CN sah boh^{duo} W-H Sod txt against the rest and the
 other versions and latt and boh^{pl} and sah^{unum}.
 13 *init.* - ο δε μισθωτος φευγει NBDL 1 22* 33 397 Sod^{K¹ N31}
 d c syr hier sin arm et sah boh aeth Lucif Orient Symm W-H
 Sod txt. There is some difficulty here as to the construction
 without this clause unless we treat the end of verse 12 after
 φευγει as bracketed. Indeed W goes further and (13) elides
 ο δε μισθωτος φευγει and the following words οτι μισθωτος
 εστιν, while fossat writes "mercennarius autem et fugit quia
 mercennarius est," omitting the rest et non pertinet ad eum
 de ovibus. Paris⁹⁷ begins ο δε μισθωτος, but, eliding φευγει
 οτι μισθωτος, continues with εστιν. Perhaps NBDL are
 right.
 22. εγενετο τοτε (pro εγενετο δε) BLWΨ 33 Paris⁹⁷ Laura^{A 104}
 sah boh^{pl} arm (slav sax goth) W-H Sod against all the rest
 (gat aeth and some boh conflate with Sod¹¹¹⁰), and some cursives
 with a b omit any copula. If we analyse this situation we
 see in the addition in slav and sax (goth is than which may be
 δε) the reason why BLWΨ added. †
ibid. χειμων (sine copula) NBDGLXΠW 1 [non fam] 33 42
 138 213 2^{pe} Paris⁹⁷ Sod¹¹¹⁰ ff only and sah boh aeth against
 all the rest, and against the other versions (b omits the clause).
 26. αλλα υμεις (pro αλλ' υμεις) NABLWΔ 157 c^{ect} 2^{pe} Sod^{quinque}
 (sah boh) W-H.
 (Cf. Orig x. 18 αλλα εγω)
 28. > καγω διδωμι αυτοις ζων αιωνιον (pro καγω ζων αιωνιον διδ.
 αυτοις) NBLMXW 33 157 249 397 [non Paris⁹⁷] Sod^{190 541} K¹CN
 (sah boh) syr arm aeth Cyr W-H, but against all the rest
 and D and latt and Orig Eus Bas Chr Thdt. For some
 extraordinary reason Soden (so eclectic is his text) opposes
 NBLMXW etc. here.
 xi. 12. Out of six varying methods, viz., αυτω οι μαθηται, αυτω οι
 μαθηται αυτου, αυτω tantum, οι μαθηται tantum, οι μαθηται

† Again the historic imperfect, this time by 892 alone, but all perpetuating the Egyptian preference. See under Matt., Mark and Luke, "Historic present."

‡ But see Dr. Scrivener's *Plain Introduction*, 8rd edition, p. 548, where he condemns τοτε for three reasons without reserve. Tischendorf avoids it.

αὐτοῦ of most and textus receptus, BC*X W-H *Sod txt* choose the sixth expression :

οἱ μαθηταὶ αὐτῶ with *boh*, against *sah* and ΝDKWΠ δ.

- xi. 27. πιστευω (*pro* πεπιστευκα) B*^{sol} with c^{scr} t^{scr} *sah* and *boh* (*syr aeth* and *pers*). *Tisch* omits to chronicle any versions. Our own A.V. of 1611 (as *sax*) actually uses the present tense, but Hort refuses to chronicle B even in his margin! [It is not certain that B* corrected the reading himself.] See the other example of this at x. 25 under "Change of Tense."

28. Following this promptly we find τούτο (for ταῦτα) by ΝBCLWX 59? 213 397 *Sod*¹⁴⁴³ *et txt.*, *aeth boh*^{pl} (against *sah*).

44. > λεγει ιησους αυτοις B (*sol inter gr*) *cum sah boh* Orig 1/2, *et* LW Orig 1/2 (*λεγει ο ιησ. αυτοις*) W-H.

I call attention to this here, because it is absolutely the coptic method, not only here where BLW join Origen to perpetuate it (alone of Greeks) ΠΕΧΕ ΙC ΠΑC, but at xi. 40 just above ΠΕΧΕ ΙC ΠΑC λεγει ιησους αυτη where they do not do it. The adhesion of W has no kind of weight to compel us to adopt the order, for it is simply an Egyptian habit which ΝLW (all thoroughly Egyptian) suffer from in common with Origen. Hort receives it as he receives everything Egyptian, while calling it by another name. (*Om. αυτοις* 604 *a r aur vg^r syr sin.*) In this same verse BCL in common with coptic does something else which goes to show more than a common original I think. I refer to the final clause. (See under "Improvement.")

52. αλλα ινα B^{sol} (*pro* αλλ ινα) *ut copt*

- xii. 4. λεγει δε (*pro* λεγει ουν) ΝBW Paris⁹⁷ *boh* only and [W-H]. *Tisch* quotes *goth*, but *goth* "than" stands for δε or ουν, and often for ουν as here where the sense demands a half-way house. *Goth* often shows this and explains—as do other versions in other places—why certain mss make changes in copulas and otherwise.

Here L *sah* and a few omit the copula; a few Latins have και with *syr*, but the great majority of authorities ουν.

12. +ὁ (*ante* οχλος) BL *Sod*^{1050 178 1043 1121} and *boh* [against *sah*] W-H. I placed this under "Solecisms" first as *Tisch* omits to record the *bohairic*. Cf. *syr sin*.

13. εκραυγασαν B* *sah goth*. See under "Change of Tense."

ibid. See under "Improvement."

16. αὐτοῦ οἱ μαθηταὶ ΝB *Sod*¹⁰⁵⁰ Paris⁹⁷ *sol* *et* W-H *cum copt*. See remarks under "Coptic and Latin" on this.

34 + ουν ΝBLXW *min*⁴ *et* 213 *Sod*^{1110 1443} N²¹ *et*

Johu

- txt.* We need not emphasise this because only *one* *sahidic* ms joins, but (same verse) :
- ibid.* λέγεις συ (*pro* συ λέγεις) BLXX^bΠ and W Paris⁹⁷ *W-H* & *Sod txt* is *bohairic* order (and *syr*) against the rest and *Σ* συ λέγεις with the Latins and *sah*.
- xiii. 6. λέγει (*sine copula*) BDL d l m r *sah boh syr hier Orig W-H*
26. βαψω το ψωμιον και δωσω αυτω BC(L) 213 *Sod*^{351 1110 8371} *boh (sah) arm aeth (Orig) W-H* instead of βαψας το ψωμιον επιδωσω of *ND plur.* (W has δωσω ενβαψας το ψωμιον.) Again I have to accuse *von Soden's* text of conflating and inventing Scripture. He has βαψω το ψωμιον και επιδωσω αυτω. As far as I can see none of the mss which have βαψω (for βαψας) have επιδωσω. Yet *Soden* appropriates βαψω but follows it with επιδωσω instead of δωσω.
28. τουτο ουδει; (*sine copula*) BWΨ 157 248 435 Paris⁹⁷ *Sod*^{351 1094 1131} *solī cum sah^{uno} boh^{uno} pers [W-H]* (*contra Origen et rell omn et 892 vid*).
- xiv. 4. See under "Homoioteleuton," and note that *sah* opposes *boh* which concedes the shorter form with *NBC*LQXW* 33 157 213 *Sod*^{178 8371} a r.
10. πιστευσεις (*pro πιστευεις*) B* alone with *boh* (all codices). See under "Change of Tense." Tischendorf quite neglected the *bohairic* support and so does *Soden*, but *Horner* calls attention to it. This is followed by a *sahidic* reading (and *both* versions must have been familiar to B).
11. δια τα εργα αυτου (*pro δια τα εργα αυτα*) B 229* *sah (aeth) W-H^{ext}* (- αυτα 24* 157 244 q r *syr arm boh diatess vers Tert; ταυτα* Paris⁹⁷).
15. τηρησετε BLΨ [*Sod non Lake*] 54 73 *Sod*^{190 351 1091 1110 1279} (= *Laura*^{A 104})¹³⁴⁹ only, with *sah boh* and *arm* alone of versions and *W-H*, against τηρησατε of *DW* and the rest of *Greeks* and versions. See "Change of Mood."
17. υμεις (- δε) *NBQWΨ* [*Sod non Lake*] 346 [*non fam*] a^{cr} Paris⁹⁷ *Sod*³⁵¹ a b *Lucif Auct^{quae}* and *sah^m boh^{aliq}* after the *Coptic* manner, so *W-H Sod txt*, and against all else and versions, the rest of the *Latins*, and *Did Cyr^{Hier}* and *Cyr^{Alex}*.
23. ποιησομεθα (*pro ποιησομεν*) See under "Improvement," and note the *sahidic* *ΝΑΝ* "for us" especially.
- 26/27. + εγω BL 314 *solī et W-H* (εγω ειπον υμιν X 33 127 *Sod*^K) either belonging to verse 26 *fin* or verse 27 *init*. See under "Syriac," but possibly attributable to the first word of verse 27 in *sahidic* = †κω for αφημ.
- xvi. 23. > δωσει υμιν εν τω ονοματι μου (*pro εν τω ονομ. μου δωσει υμιν*) *NBC*LXYΔ* 397 *Sod*^{1110 K} δ *sah* [*contra boh*] *Orig^{bis} Cyr* 1/2 *W-H Sod txt*. Opposed by the mass and by *DWΨ Paris⁹⁷* and

the other versions with all the Latins (except δ following Δ^{tr}) and Syriacs. The sense of the varying order is quite different: NB *etc.* and *sah* wish to read "And whatsoever ye shall ask the Father, he will give it to you *in my name*," whereas the mass and all the versions (except *sah*) read: "And whatsoever ye shall ask the Father *in my name*, he will give it to you." Of course *Hort* (followed by the Oxford edition of 1910) has no option but to follow NB, supported as they are by CLXYA, but is he right and is *Soden* right? Can we put enough confidence in these mss to follow them against all the rest and against DW with the syriac and latin hosts *in combination*? Apply Burkitt's rule here, then consider all the flimsy alterations NB ask us to adopt in St. John, and our decision will probably come closer to the truth than that of *Hort* or of the Oxford edition or of *Soden*.

- xvi. 29. +*ev* (ante παραρρησια) NBCDW *Sod*¹¹¹⁰ *d* and only these Greeks against the other fifteen uncials and all minuscules and *Cyr Chr.* The only support is from *sah*, $\Sigma\eta$ οὐ παραρρησια and *boh* $\Sigma\eta\eta$ οὐ παραρρησια which *Tisch* neglects to mention. Probably the *ev* crept in from the NYN preceding and influenced the common base of NBCDW. The only alternative is that they got it from the Coptic. All the Latins but *d* are against them with *palam* for the *in palam* of *d*. *W-H* and *Sod* have *ev*.

- xvii. 12. [*ev* τῷ ὀνοματί σου] ω δέδωκας μοι BC*LN*W 7 33 64 Paris⁹⁷ *Cyr*^{ter} *cum sah boh arm syr hier W-H* [non *Sod*] (*pro* οὐς δέδ. μοι DW *rell omn it vg syr pesh aeth Orig*^{ms}). *Syr sin* and N* omit ω or οὐς δέδωκας μοι.

The idea is to conform to the language of verse 11 where ω δέδωκας of the great majority is doubtless right. We get a variation in verse 12, but these harmonising critical authorities will have none of it, and repeat ω . (N writes: *ev* τῷ ον. σου > *kai* οὐς ἐδωκας μοι ἐφυλαξα).

- xvii. 17. See under "Coptic and Latin," and note + η (ante ἀλήθεια) BW Paris⁹⁷ *solī cum sah et boh*. *Tischendorf* omits to add *coptic* for this, chronicling B alone for the addition of the article. To B we now add W and Paris⁹⁷, and the Egyptian picture is complete, unless we tabulate the Syriac as emphatic and add it to the small list. *Soden* also neglects *sah boh*. *Hort* does not follow B here as he did not know of the support of *copt* or of W Paris⁹⁷.

- xviii. 3. *kai* τῶν φαρ. (— $\epsilon\kappa$) B^{sol} *cum* 314 [*W-H*] Cf. *sah boh syr* (not mentioned by *Tischendorf*).

34. See under "Order."

- xx. 16. *παββουνει* (*pro* *παββουνει*) BN *solī cum sah*

18. See under "Change of Number."

- ^{John} xxi. 8. *αλλα ως* **ABC** *Sod*^{allh} *W-H txt* (pro *αλλ ως*) [*non D hoc loco*]. Cf. *copt.*
11. See under "Improvement."
12. *ουδεις* (*sine copula*) **BC** *sah* † *boh*^{unus} [*taur-Tisch non Wordsw*]
18. See under "Order."

As to the corrector of B.

As to the corrector of B (*B*² or *B*³) observe:

- xii. 15 where *B*^{*} has *θυγατηρ* (pro *θυγατερ*) *B*^{cor} has inserted *H* = *ἡ θυγατηρ* = *sah* and *boh*, but no Greeks. *Von Soden* misses this connection with the Coptic, as did *Tischendorf* before him, but *Horner* has observed it. It should be noted.

Coptic and Latin sympathy.

- i. 42. (*Steph. Tisch, ver 41 W-H Sod*). *πρωτον* (pro *πρωτος*) **BAMT^bXX^bΠ** *Sod*⁵⁵⁰ *min aliq copt latt syr W-H Sod txt*. [*Non rell, non LW, non 33 vid, non 892, non Paris*⁹⁷]
43. (*Steph. Tisch, ver 42 W-H Sod*). *ιωαννου* (pro *ιωνα*) **NB^{*}LW** 33 *a b f ff l r vg*^{B⁹⁷E} (*iohanna vgg*¹²) *sah boh* (*aeth*) *Nonn Evang Hebr* (*teste Evan 566 marg*) *W-H Sod txt*, but against all else and *syr Epiph Chr Cyr Serap.* (*ιωαννα Sod*⁵⁵⁰) (*Om dim*).
- ii. 1. *τη τριτη ημερα* (pro *τη ημερα τη τριτη*) **BU** *Sod*⁵⁵⁰ *fam 13 127 min⁵ Epiph^{1er} W-H^{ms}* = *b e q r* and *sah*, against *boh* and the great mass of Greeks.
- iii. 18. *ο μη πιστευων sec loco* (-δε) **NBW ff l boh^{tres} Clem Orig Tert Cypri^{bis} W-H** [*non Sod*] but against the mass. This is coptic manner, but most *boh* and all *sah* have δε. The three *boh* mss involved are FKN. In *Tisch*'s notes neither *boh* nor *Clem* appear for the omission nor in *von Soden*.
- iv. 50. *επιστευσεν sine copula* **NBDW** [*non min exc. Sod*^{1358 & 371}] *c d l gat vg sah boh^{duo} Cyr W-H Sod txt* (against *και επιστ.* the rest and *syr boh^l aeth* and *Paris*⁹⁷, and *επιστ. δε* by *LT*^b 213 314 *s^{scr}* 892).
- v. 12. *ηρωτησαν* (*sine copula*) **NBD** *p^{scr} Sod*³³⁷ *a d e ff l r foss sah boh^{allh}* and *syr cu arm W-H* [*Sod*]. (*Om vers WGA b syr sin.*)

† Add this to *Tischendorf*'s apparatus. It is coptic (and coptic style) against all others, but as the others vary among themselves as to what copula to use we need not accuse B of dropping anything.

John

- v. 29. *οι τα φανλα* (*pro οι δε τα φανλα or και οι τα φανλα*) by B alone of Greeks with *sah* [negl. *Sod*] and *a e ff Tert Aug W-H txt.* (See under "Improvement.") T¹ extant here and otherwise sympathetic has *οι δε τα φανλα*.
- vi. 5. *-τον* (*ante φιλιππου*) *NBDNLΔ 33 892 Paris⁹⁷ Sod³⁴¹ K. C Eust 60 Cyr W-H Sod txt (contra rell omn et W) = lat copt.*
7. *-τι* *BD b d e ff l q r aur vg² W-H [non Sod] (cf. copt).*
What necessity was there for a "revision" to add *τι* here?
13. }
22. } See under "Change of Number."
35. *ειπεν* (*sine copula*) *BLTW 113 Paris⁹⁷ Laura^{A 104} Sod^{178 351} a b e r foss sah boh, arm syr W-H [non Sod].*
45. *πας* (*sine copula*) *NBCDLNSTW min perpauc it^{pl} vg sah boh arm aeth syr sin Orig W-H Sod, against the rest and syr cu Cyr.*
- vii. 40. See under "Coptic."
- viii. 14. *>η μαρτυρια μου αληθης εστιν* *BWΔ 157 235 314 Sod¹³⁸⁵ Eust 60 only of Greeks; with b vg^K only of Latins, and sah (against boh) Epiph Did W-H^{ms} (non txt) [non Sod¹³¹]. As to Origen he is divided and so is Chr, while D^{sr} has a special form and order peculiar to him. See under "Order."*
59. *-διελθων δια μεσου αυτων και παρηγεν ουτως* *NBD latt sah syr sin W-H and Sod txt. Even T¹ (extant here) has it. Soden's note to this is a caricature. No one could guess from it that no minuscules omit, not even Paris⁹⁷.*
- ix. 4. *ημας...με* *BDT¹ [non minn] d sah (aeth) syr hier W-H Sod txt, against*
εμεμε *by most, all Latins but d syr and most versions,*
but ημας...ημας *NLW boh arab Cyr and Tisch¹²¹.*

It will be noticed that W now lends its support to NL. See Tischendorf's note on the subject and full evidence in the second part of this book under "Differences between N and B." The testimony of Origen is not satisfactory enough to draw a conclusion as between NLW boh and BDT¹ sah.

John

- ix. 11. *ο ανθρωπος ο λεγομενος* (*pro ανθρωπος λεγ.*) *NBT¹ 1 33 Laura^{A 104} sah boh W-H Sod txt (ανθρωπος ο λεγομενος Sod⁹⁸⁰ Paris⁹⁷ al.) et cf. latt.*
24. *εκ δευτερου post του ανθρωπου* *NBD†LT¹W 33 Laura^{A 104} Sod³⁴¹ 1110 1116 [non Paris⁹⁷] b c d† e ff l q sah boh syr pesh W-H*

† D d substitute αυτον and ευμ for του ανθρωπου, as do only syr sin and arm, while *perz merges τον ανθρωπον as ην τυφλον* by expressing "the blind," "caecum," or "τον τυφλον."

John

Sod txt whereas the rest place the expression after *εφωνησεν ουν* (*Om. gat*).

- ix. 26. — *παλιν* **NBD**[*non T*¹]**W** 2^{ps} **Paris**⁹⁷ *a b c d e ff g l r gat aur vg sah boh syr hier* (*nust syr sin*) *Nonn W-H* [*Sod*], against all the rest all other versions and *Cyr*.

35. *εις τον υιον του ανθρωπου* (*pro eis τ. υιον του Θεου*) **NBDW** **Paris**⁹⁷ *d sah* and *syr sin Tisch*^{txt} *W-H*^{txt} [*non Sod*^{txt}] against all the rest including **LT**¹ (with them above) and *Cyr Tert*. I do not enlarge on this miserable change. I have commented upon it in my '*Genesis of the Versions*,' pp. 399/400. *Soden* violates what principles he has by opposing **NBDW** here.

- x. 14 *fin. και γνωσκουσι με τα εμα* **NB(D)LW** *it vg sah boh aeth syr hier goth Eus Cyr*^{txt} *Nonn W-H* [*non Sod*] (*cf. Epiph et diatess infra*) but *και γνωσκομαι υπο των εμων* *A rell gr omni syr pesh arm Chr Cyr*^{com bis} *Thdt.* *Syr sin* conflates both these readings (not indicated by *Soden*).

(*Epiph invertens και γαρ τα εμα προβατα γνωσκει με και γνωσκω τα εμα προβατα. Cf. diatess arab.*)

This is quite a remarkable place. Not a single recorded minuscule [not even **Paris**⁹⁷] agrees with the five uncials **NBDLW** for the active construction, yet all the Latins go with *sah boh* for it. And as *syr sin* amplifies and conflates the two, both must be equally old.

The *diatess* (not inverting) seems to preserve the singular exhibited by *Epiph*: "And I know what is mine, and what is mine knoweth me," continuing as the Greek in a harmonious sentence *καθως γνωσκει με ο πατηρ*.

Again *Soden's* text opposes **NBDLW**. How can he reconcile this action with his attitude elsewhere when he follows **NB** or **BD** alone?

- 19 *init. σχισμα* (*sine copula*) **NBLXW** 33 157 213 249 **Paris**⁹⁷ *Sod*^{cln} *it* [*non d*] *vg* [*non vg*^{pt}] *sah arm W-H Sod txt, contra rell et Chr Cyr, et syr sin* + "And while he was speaking these things."

26. — *καθως ειπον υμιν* **NBKLM*Π*** *et W Sod*⁹⁵⁰ *min aliq* [*non Paris*⁹⁷] *c g vg* (*et sax*) *gat sah boh arm, W-H Sod txt*, against the rest most Old Latins and *syr sin*.

29. See Burgon '*Causes of Corruption*,' Burgon/Miller, p. 24/26.

42. *και πολλοι επιστευσαν* **NBDLX** 1 33 157 213 248 249 **Paris**⁹⁷ *Sod*^{541 1110 fam CN} *it vg sah boh* (*et syr arm aeth*) *W-H* [*non Sod*] against *και επιστευσαν πολλοι* of *A* and most with *goth* (*arab*). (*πολλοι ουν επιστευσαν W.*)

- xi. 18. *βηθανια* (— *η*) Only **NB** *Sod*¹⁰⁸⁹ with *Lat* and *Copt W-H txt*. Not even *W* agrees.

30. See under "Improvement."

John

† xi. 32. > οὐκ ἀν μου ο ἀδελφός ἀπέθανεν D⁸⁷ (*sah boh*). Cf. οὐκ ἀν μου ἀπέθανεν ο ἀδελφός NBC*¹⁰⁶⁰ LΔW Sod^{1114 1443} 33 254 δ W-H Sod *txt* against οὐκ ἀν ἀπέθανεν μου ο ἀδελφός AX *gr plur* and οὐκ ἀν ἀπέθανε ο ἀδελφός μου 69 [*non fam*] 397 Sod^{1am N} *it vg arm syr*. Yet another variation is: ο ἀδελφός μου οὐκ ἀν ἀπέθανεν by i⁸⁷. Paris⁹⁷ omits μου (“οὐκ ἀν ἀπέθανεν ο ἀδελφός” simply). It may represent the base, and μου have crept in to the varying positions. There is so little serious textual variation in this much challenged chapter that every little thing is interesting.

xii. 16. ταῦτα (*sine copula*) NBLQW² Sod¹⁰⁵⁰ *sah b e ff g l gat vg syr sin W-H Sod txt.*

This I am sure is real coptic (*sahidic*) influence here because NB alone write in this verse *αυτου οι μαθηται* placing the possessive first as is the coptic manner, and in *sah* it is very striking, both as to this and as to the absence of copula, for *sah* heads the verse. ΠΕΡΙΜΑΘΗΤΗΣ: “His disciples” proceeding: “knew not these” bringing ταῦτα later, but completely abandoning the copula (except one *sah* ms¹¹⁵) and giving great prominence to *αυτου οι μαθηται* which NB follow against all others. W omits the copula but does not follow the coptic method here. Do the critics really mean to tell me that I am wrong again and that a common *underlying Greek text* is responsible for *αυτου οι μαθηται* in NB and in *sah*? Why then does W not do it? Observe W with NB elsewhere all around this passage.

If anything be wanting to show B's real sympathy of *eye* with the *sahidic* version—(I have shown it previously)—let the critics observe the *order* maintained by B alone two verses beyond at xii. 18.

18. See under “Order.”

35. το φως ἐν ὑμῖν ἐστί NBDKLMXII and WΨ *minn¹⁸⁰⁰ it vg boh Cyr 1/2 Nonn W-H Sod txt*, but το φως μεθ ὑμῶν ἐστί A the rest and *sah syr arm aeth Chr Cyr 1/2*.

xiii. 11. + ὅτι (*ante ουχι παντες καθαροι εστε*) BCLW 33 213 397 Sod^{183 190 541 1110} KΔN 31 *a b c f ff l q r sah boh syr Cyr W-H [Sod]*, but against N and the rest, *e* and Orig. (Paris⁹⁷ repeats ἀλλ in this place from the previous verse; but *syr*

† In Tischendorf's apparatus change D to D⁸⁷ (*d* reads *frater meus*) and add δ after 254, for δ actually reads *meus* over μου thus:

\bar{n} \bar{e} ffer \bar{m} i \bar{m} ortuuf \bar{f} rat
 ΟΥΚ ΑΝ ΜΟΥ · ΑΠΕΘΑΝΕΝ · Ο · ΑΔΕΛΦΟΣ

John

sin otherwise, for *δια τουτο* etc: "Because of him said he this word.")

- xiii. 30/31. *στε ουν εξηλθεν* NBCLXW *minn non pauc.*, *latt copt Orig*, *W-H Sod txt*, but *ουν* is against *syr* and the rest of the Greeks.
- xiv. 5. *κυριε ουκ οιδαμεν που υπαγεις, πως (-και)...* BCLW *sah boh^{two} aeth* and *arab* with *a b r* and *syr sin W-H [non Sod]*. I do not definitely accuse this of not being basic (although *Tertullian* is against it), yet the changes by the various authorities in the form of the sentence following, where *Σ* and *B* are divided once more, shows ancient editing at this place, and the absence of copula may be due only to Egyptian influence. Yet *a b r* and *syr sin* are of weight, although *d* and the rest oppose. *Arab* continues the Egyptian traditions for omission. Observe in xiv. 7 soon following, another suppression of *και* before the *απαρτι* clause by a *B* group, this time followed by *Soden* as well as by *W-H*, against *Σ* and the majority, and furthermore at:—
9. A second suppression of *και* before *πως* by NBQW 58 Paris⁹⁷, this time with *a b c e ff g foss vg Iren^{int} Hil* and *boh^{omn} [not sah this time nor syr sin] W-H [non Sod]* while *aeth* here with *pers* and *Cyr* have *πως ουν*. Observe *D* and *d* are still absent, as at xiv. 5, and it is fair criticism that instead of "Antioch" revising by adding *και* in both places, *D et al.* preserve the "true text" with it, since the authorities which omit in the one and in the other places are not agreed among themselves, or rather disagree completely and it is in the Egyptian manner to omit.
14. *τουτο ποιησω (pro εγω ποιησω)* Only BALA²Ψ *Sod¹³ 33 124 [non fam] 249 262 397 Laura^A 101 Sod¹¹¹⁰ 1131 1443 fam N Evst 16 c g q r gat vg Aug boh sah aeth (+υμιν) Cyr W-H^{txt} [non Sod]*. Add *sah* to Tischendorf's and *Soden*'s apparatus for this. (*M** reads *εγω τουτο*). It is opposed by the great mass of good authorities and looks very non-neutral. In fact the 14th verse is entirely omitted by some authorities including *syr sin* and *syr hier* and most *codd* of *arm*, and *Chr*, and *b* and *vg^F*.
- xv. 26. *σταν sine copula* NBA 2^{pe} Paris⁹⁷ *e l m δ vg^Q sah^{tres} boh^{pl} syr hier pers arab sax Did Chr Epiph Novat Hil W-H [non Sod]*, but against all others and *Cyr*.
- xvi. 16. — *στι εγω υπαγω προς τον πατερα* NBDLW 314 Laura^A 104 *Sod¹¹¹⁰ a b d e ff r sah boh^{pl} aeth Orig W-H* and *Sod txt* (against all the rest and *syr* including *sin*, and Ψ and Paris⁹⁷).
19. *εγω sine copula* NBDLW 1 [*non fam*] 33 348 2^{pe} *Sod¹⁸³ 1043 a b d e r aur boh^{pl} sah arm pers georg (Orig) W-H Sod txt*.

John

- xvi. 23. — *στι* BCD* LNY 42 *Sod*¹⁸³ K. C [non WΨ Paris⁹⁷] *b d e f ff g q gat vg* [contra *a c r δ*] *Orig Ath Cyr*¹⁸³ *Quaest*, and *boh* (which version *Tisch* and *Soden* neglect†) *W-H Sod txt*, against *ℵ* and the rest.
25. *ερχεται* (— *αλλα*) *ℵBC*D*LXYΠ*² and *W 1* [non *fam*] 33 69 [non *fam*] 213 Paris⁹⁷ *Sod*¹⁸³ 1110 *a b d e g gat vg* (*hinc sax*) *sah arm syr hier Orig*^{int} *Aug W-H Sod txt*, but against the rest and *Orig Ath Cyr*.
- xvii. 4. *τελειωσας* (*pro ετελειωσα*) *ℵABCLNII et W 1* [non *fam*] 33 42 122 246 Paris⁹⁷ *w^{cr} b ff Hil 1/2 sah boh aeth Cyr 1/2 W-H Sod txt*, against the rest, whose testimony is strong, including that of *Ign.* [*τετελειωκα Sod*¹²¹⁶ *ut lat.*]
7. *εισιν* (*pro εστιν*) See under "Change of Number."
17. This is a peculiar and interesting place.
"αγιασον αυτους εν τη αληθεια" without *σου* is read by *ℵ(B)AC*DLΠ*² and *W 1 Paris*⁹⁷ *Sod*¹⁷⁸ (*Cyr*^{txt}) and the *Latins* and *sah boh W-H* [non *Sod*], but all the other versions have *σου*. The interesting point is that *B* alone [not *sah boh*] drops *τη* before *αληθεια*, reading like the *Latins* "in veritate." We narrow the matter of the versions here down to *Latin* and *Coptic*, and since in the same verse *B* adds *η* before *αληθεια* subsequently with *W Paris*⁹⁷ only of *Greeks* but both *sah boh*† we are clearly on *Latin* and *Coptic* ground and in connection with *both*. Observe *Soden's* critical principles or eclecticism here. He holds *σου* in verse 17 while rejecting *ετελειωσα* above in verse 4 both witnessed to by the same group.
21. *ινα και αυτοι εν ημιν* (— *εν*) *ωσιν BC*DW a b c d e r vg*^x *sah arm W-H* [non *Sod*] against the mass. The few *Fathers* who quote without *εν* are also found to have it elsewhere, and *Clem* has it, which should be decisive as against *D*. *Syr sin* is illegible just at this place. Perhaps the vulgate *ms E* gives us the key. It writes *ut ipsi in nobis in (unum...)* reduplicating the *εν*. Possibly *ΕΝΗΜΙΝΕΝΩCΙΝ* in the uncial writing caused the withdrawal of *ΕΝ* (*εν*) after *ημιν*. Both *Ψ* and *Paris*⁹⁷ retain *εν* with *ℵ* and the mass.
24. This place does not really belong under the present heading. I do not know exactly where to put it. It refers to a very difficult matter. I will cite the verse in full:
πατερ (πατηρ BAN; om. et subleg. και syr sin) ους δεδωκας μοι θελω ινα οπου ειμι εγω κακεινοι ωσιν μετ εμου ινα θεωρωσω την

† But in view of Coptic methods should be noticed here.

† And perhaps the emphatic Syriac.

John

δοξαν την εμην, ἣν δεδωκας (al. εδωκας) μοι οτι ηγαπησας με προ καταβολης κοσμου.

Clem, quoting 24/26, does not vary (except as to the tense of "gavest") and employs οὗς. So do the other Fathers: *Eus Chr Cyr Cypr Thdt etc.*, but *¶BDW Paris*⁹⁷ *boh* [*non sah*] *goth* and *d* (agreeing with *D*⁵⁷) and *syr sin W-H* and *Sod txt* substitute δ for οὗς. The only key to an error in writing would occur if πατηρ were absent between the two verses, as is the case in *syr sin* alone, and where ηγαπησας would be followed by ους: ΗΓΑΠΗΣΑCΟΥC, but this cause of corruption is very unlikely. Clearly here *¶BDW d boh goth syr sin* hold the more difficult (most difficult) reading. Hort adopts it, but has nothing in his 'Notes on Select Readings' about it. The Oxford edition of 1910 places οὗς in the margin and Souter gives the evidence in a footnote. *Soden* boldly adopts δ (although *Sod*⁷⁵⁰ reads ου [showing an original difficulty, but not δ]) notwithstanding the fact that the omission which he neglected in verse 21 just above was sustained by a rather stronger family group.

To what δ refers is difficult to conjecture, and I would only remark as to the relative age of *boh* and *sah* that it is *boh* which goes with the accepted minority here for the hard reading and not *sah*. Surely if *boh* belonged to the vith or viith century this δ would have been smoothed to οὗς by then. My excuse for inserting this matter here, on the authority only of *d* and *boh* of the *Latt* and *Coptt*, is that it calls attention to this matter of date.

- xviii. 15. ηκολουθει δε τω Ιησου Σιμων Πετρος και (-ο) αλλος μαθητης. Thus: ἄλλος without the article *¶ABD*^{sup}*WΨ* 106 c^{scr} 2^{pe} 8^{pe} *Sod*^{178 1222} [*non Paris*⁹⁷] with *sah boh* (ΚΕΛΛΑΘΗΤΗC) *it vg* (alius) and *Nonnus* specifically "και νεος αλλος εταιρος," but the article is found in *CN*^{cb} fourteen other uncials *Chr* and *Cyr*, and rather specifically in *syr* "et unus ex discipulis aliis." *W-H* and *Sod* suppress the article.

ibid. > γνωστος ην (*pro ην γνωστος*) *BW* 4 *Paris*⁹⁷ *Sod*⁴⁶⁹ *it*^{pl} *boh* (*sah*) and *syr W-H*^{ms}.

31. πειλατος (-ο) *BC** *Sod*³⁶² *solī vid et W-H*. Cf. *latt boh*.

ibid. -ουν sec. *BC* 225 250 *sah*^{pl} *boh e q vg*^{GR} *syr pesh sin arm W-H*.

- xix. 12. ο πειλατος ante εζητει *¶BLMXWΨ fam* 13 33 249 *Paris*⁹⁷ *Laura*^{A 104} *Sod*^{341 1110 1089} [male 1390] *CN* *it*^{pl} *sah boh Cyr W-H Sod txt*, against two other varieties of order, while *b* omits Pilate outright.

16. παρελαβον ουν τον Ιησουν tantum sine addit. *B(L)X* (19) 33 (42) (61*) 249 *a b c e ff n r aur boh Cyr W-H Sod txt*.

There are a host of varieties here, chiefly of amplification. Of the versions, outside of the Old Latins named, all add something except *boh*. Even *sah* has "But they when they had taken Jesus, they brought him out." In such cases, when the critics follow B and so few witnesses, I wish to call particular attention to the fact that *boh* agrees and not *sah*. In such passages then *boh* has not been smoothed and added to as they would have us believe.

John

- xix. 20. > εβραιστι ρωμαιστι ελληνιστι BLNXΨ et N* (*hiat* N* *ex hom.*) 33 74 89 90 234 248 q^{scr} r^{scr} Paris⁹⁷ Sod^{351 1110 1089 2362}
K. N³¹ e ff *sah* et *boh* arm aeth georg syr hier Cyr W-H Sod txt
[*contra* rell pl.: εβρ. ελλ. ρωμ.]

24. - η λεγουσα NB 249 a b c e ff r georg *sah*^{pl} [*non omni*]
Ps-Ath W-H.

No others omit, not even WΨ or Paris⁹⁷, but *cf. pers* probably representing *syr sin* still missing. *Pers* says "and the Scripture was fulfilled," whereas *syr pesh* says "and the Scripture was fulfilled *which said*" (for the usual *ινα η γραφη πληρωθη η λεγουσα*). The omission by NB *sah*^{pl} is against *Cyril* although made their own by W-H, and *Soden* encloses the words in square brackets. Why then oppose as he does the larger group at xviii. 21 above?

John

- xx. 6. See under "Improvement."

- xxi. 20. επιστραφεις (-copula) BACΠ*W 33 265 w^{scr} Sod¹⁰⁸⁹ b c e g r
gat vgg^{pl} *sah* arm *pers* georg. (Simon turned round and saw *syr sin*). The rest have δε or και, and *Chr ovv*. W-H and Sod txt omit the copula.

21. τουτον + ουν. See under "Improvement."

Traces of Syriac Sympathy.

John

- iii. 25. B alone adds των after μαθητων, reading εκ των μαθητων των Ιωαννου. This may be reduplication, but *cf syr sin* and *syr pesh*: "of one of the disciples of John."

28. It is a little curious that so soon after this B alone with *syr hier* adds εγω after ειπον so [W-H], while T^b and *syr cu sin* prefix εγω, but the other Greeks all eschew this.

Again :

34. - το πνευμα B* ^{soi} (h^{scr} * ?) might be omitted also in *syr sin*.

- iv. 11. - η γυνη B^{soi} cum *syr sin* et W-H txt (εκεινη pro η γυνη N).

Westcott and Hort here followed B alone. This is now found supported by *syr sin*, while N substitutes *εκεινη*. Cf. the cursive 28 (sister MS to W) and *dimma* at John xx. 15, *εκεινος pro ο Ιησους* also with

syr sin alone. *Von Soden* does not mention this at all in his notes, although I called attention to it specifically in the Appendix, vol. ii., of my 'Genesis of the Versions,' pp. 100 and 171, and Scholz had duly reported 28 for *εκείνος*.

The scientific course would be to follow *syr sin* in both places. Of course Hort did not dream of following *Evan.* 28 at xx. 15. But this situation reveals the insecurity of a text founded on preconceived ideas. If *syr sin* be right in iv. 11 why not at xx. 15? The answer is because B is the key. Anything which supports B is greedily availed of, as will be a few readings of the new *ms* W. But let *syr sin* or W oppose B, however much other support they may have, and the Hortites tumble over themselves to get away from such readings.

ἐκεῖνος is a word however of peculiar importance in St. John, and these passages are well worthy of thought. See John ii. 21, iv. 25 for its general use, and xvi. 13/14 *de spiritu veritatis*.

Dr. Abbott does not go into this matter very fully in his *Johannine Grammar* (but see § 2381, 2, 2731, 2), and as the Concordances do not subdivide the subjects, I append a list of the diverse applications of *ἐκεῖνος*, *ἐκεῖνοι*, and *ἐκεῖνη* in St. John's Gospel. The word is used specifically :

- | | |
|---|--|
| Of <i>God</i> | at vi. 29 |
| Of the <i>Father</i> | i. 33, v. 19 38, vii. 29, viii. 42 |
| Of the <i>Son</i> | i. 18, ii. 21 |
| Declaration of the <i>Son of God</i> | ix. 37 <i>εἶπε δὲ αὐτῷ ὁ Ἰησοῦς καὶ ἑώρακας αὐτὸν καὶ ὁ λαλῶν μετὰ σου ἐκεῖνος ἐστίν.</i> |
| Of the announced <i>Christ</i> | iii. 28 30 (testimony of the Baptist),
iv. 25 (testimony of the Samaritan woman). |
| Of the <i>Light of Heaven</i> | i. 8 (<i>cf.</i> v. 35) |
| Of the <i>Holy Spirit</i> | xiv. 26, xvi. 8 13 14 |
| Of the <i>Word</i> | xii. 48 |
| Of the <i>Scriptures</i> | v. 39 |
| Of the <i>believer</i> | xiv. 12 21, xvii. 24. Also vi. 57 (of the <i>communicant</i>) |
| Of the <i>angels</i> | at the tomb xx. 13 |
| Of the <i>Healer</i> (in the mouth of the paralytic) | v. 11 <i>ὁ ποιήσας με ὑγιὲς ἐκεῖνος μοι εἶπεν...</i> |
| As well as of <i>Jesus</i> | in the mouth of the Jews. vii. 11 <i>οἱ οὖν Ἰουδαῖοι ἐζήτουν αὐτὸν ἐν τῇ εορτῇ καὶ ἐλέγον πού ἐστιν ἐκεῖνος; again ix. 12 πού ἐστιν ἐκεῖνος; again ix. 28 σὺ εἰ μαθητὴς ἐκείνου; and again xix. 21 ἐλέγον οὖν τῷ πῖλῳ οἱ ἀρχιερεῖς τῶν Ἰουδαίων μὴ γράφῃ ὁ βασιλεὺς τῶν Ἰουδαίων ἀλλ' ὅτι ἐκεῖνος εἶπε βασιλεὺς εἰμὶ τῶν Ἰουδαίων.</i> |
| Of the <i>year of Christ's death</i> (του <i>ἐνιαυτοῦ ἐκείνου</i>) | xi. 49, xviii. 13 |
| Also of <i>John Baptist</i> | v. 35 (<i>cf.</i> i. 8) |

Of <i>John the writer</i>	xix. 35
Of the <i>beloved apostle</i>	xiii. 25, xxi. 7 23
Of <i>Moses</i>	v. 46 47
Of the <i>disciple</i> known to the High priest	xviii. 15
Of <i>Peter the denier</i>	xviii. 17 25 (at xiii. 6 NB <i>b</i> <i>Orig Cyr omit εκεινος</i>)
Of the <i>disciples</i>	xi. 13
Of <i>Mary</i> , sister of Martha	xi. 29
Of <i>Mary Magdalene</i>	xx. 15 16
Of the <i>scribes and pharisees</i>	vii. 45
Of the <i>blind man</i>	ix. 9 11 25 36
Of the <i>sheep</i>	x. 16
Of the <i>false shepherd</i>	x. 1
Of another teacher coming in his own name	v. 43
Of <i>Judas</i>	xiii. 26 27 30
Of <i>Satan</i>	viii. 44
Of the <i>Jews</i>	x. 6 35 (add xix. 15 by BLXN ^c)

Laura^{A 104} Sod¹¹¹⁰ K. C b e q Cyr W-H Sod txt †)

It is even found in the *pericope de adult.* at viii. 10 *ανακυφας δε ο Ιησους και μηδεν θεασαμενος πλην της γυναικος ειπεν αυτη* "Η γυνη που εισιν εκεινοι οι κατηγοροι σου, ουδεις σε κατεκρινεν;"

Add xx. 15 of him whom Mary supposed to be the gardener (testimony of 28 and *syr sin*), and iv. 11 of the woman of Samaria (testimony of N).

Traces of Syriac (continued).

John

- vi. 71. *εις των δωδεκα (-ων)* BC*DL 230 Sod^{337 351 551} *d aeth* [against *sah boh*] and *syr* only W-H [non Sod txt] (*δν pro ὦν* 604).
- vii. 34. + με See under "Improvement."
- viii. 39. *εστε... ποιειτε* B ff vg (*Orig*) *pro ητε... εποιειτε.* W-H txt [*Sod εστε... εποιειτε αυ*] † (Cf. *syr sin*).
- xi. 2. *μαριαμ* B 33 *syr W-H* (*Copt latin* and the rest *μαρια*)
- § 19. *μαριαμ* again BCDLΔ *syr W-H*, here, in another case "*προς Μαρθαν και Μαριαμ*" instead of *Μαριαν* as N and most.

† Soden should not include 88 for this.

‡ Soden's notes are so constructed here as to be very obscure. The reading of B *ποιειτε* being relegated to the third series of notes with 183 (my 604) which latter however has *av* which is missing in B, and has *ητε* against *εστε*. The connection between these matters is lost in Soden's apparatus as often elsewhere.

§ Soden quotes "lat" for this accusative but neglects to speak of *syr* here, or above, or below.

John

- (xi. 20. But here only 33 138 Paris⁹⁷ *Sod*⁷⁵⁰ and 2^{re} ? are recorded for *Μαριαμ*.)

The above should be noted as to a kind of indirect *Syriac* influence on B, for at:—

21. B (possibly C) and *syr sin* ALONE omit *κυριε* of all known MSS and versions except *Evst* 54, not quoted by *Tisch* or *Horner* or *Soden*; and the omission in *Sod* edition, relegated to his bottom notes as if of no importance! Has *Soden* not read *Merx* on this (p. 273 of the *Schlussband*) ?
- (28. B holds *μαριαμ* here but with D and ACKLΔΠ *Sod*⁷⁵⁰ 33 138 157 Paris⁹⁷, while *Σ* maintains *μαριαν*; the same applies to xi. 31.)
32. *μαριαμ*, nominative, BC*E*L 33 157 Paris⁹⁷ *syr* (*μαρια* *Σ* *rell*)
- xii. 3. *μαριαμ* „ B 1 [*non fam*] 33 Paris⁹⁷ *Sod*^{N 31} *syr* (*μαρια* *Σ* *rell*)

See below at xx. 16.

46. — *πας* B² alone with *syr sin*. Perhaps an error or deliberate harmonising with verse 44. Relegated to *Soden*'s bottom notes, where he omits *syr sin* (cf. *Merx*, p. 335).
- (xiii. 22. *εβλεπον* *sine copula* BC 16 245 *Sod*¹³⁴⁹ *e arm pers* (*Orig*) *sah*^{unus} *et* *Σ* *W-H*.)

I venture to place this here, although the syriacs have a copula, since *pers* and *arm* are agreed to support BC, and possibly the old syriac underlying *pers* and *arm* was without it, and BC may represent the base here. The more so as in verse 25 *ουν* or *δε* omitted by BC 138 *e Orig* only, is also wanting in *syr sin*. *Soden* quotes *Ψ* for omission, but *Lake* does not record it.)

- xiv. 5. See under "Coptic and Latin."

26/27. This is a place of some importance, although involving the addition merely of the little personal pronoun *εγω*. *Tischendorf* says: "*υμιν...Praeterea* BL 127 *add* *εγω* (*sive ad υμιν sive ad seqq trahitur*," by which he means that we can read either at the end of verse 26 *παντα α ειπον υμιν εγω*, or *παντα α ειπον υμιν*, and place the *εγω* at the head of verse 27: "*εγω ειρηνην αφιημι υμιν*."

As a matter of fact *Evan* 127, correctly reported by *Birch*, is misreported by *Scholz* and *Tischendorf*, for 127 reads in verse 26 *παντα α εγω ειπον υμιν* as X 33 *Sod*^K and not *παντα α ειπον υμιν εγω* as BL 314 (= *Sod*^{C13}), so that while 127 definitely places *εγω* in verse 26, BL are indeterminate as to adding it at end of verse 26 or at beginning of verse 27. No other Greeks or Latins add in either place! *Hort* however crams it in after *υμιν* verse 26 *fin* [*R.V.* does not, again opposing *Hort*]. Neither of the coptic versions has *εγω* in

either verse, but the first word in *sahidic* of verse 27 is **†κω** (= *αφιημι*) which might mislead the eye. In *aeth* however *εγω* is present in the same position as in BL. The situation in *syriac* is as follows:

Syr^{pesh} says 26/27 *παντα α ειπον εγω υμιν · ειρηνην αφιημι εγω υμιν*. *Syr^{hier}* (lesson 150) has *εγω* in verse 27 but not in verse 26. *Syr^{sia}* has *εγω* verse 26 *fin* without *υμιν* (as *Cyr* only but *α β c e ff l m r aur* omit *υμιν*), and *syr^{cu}* apparently has *υμιν* without *εγω* (separately) but *εγω* separately verse 27 after *αφιημι* (Lewis ed. p. 254 note "Dissimilia" line 4, and photograph opp. 1st col. line 4). At any rate the *εγω* of BL seems clearly due to the influence of a *version*. Tischendorf says nothing of the *Syriac*.

[*W^{tr}* is wanting from xiv. 25 to xvi. 7 and 892 ceases on parchment at xiv. 23.]

- xix. 10. Matter of order and quite important. As to Pilate's speech to our Lord. Instead of *ουκ οιδας οτι εξουσιαν εχω σταυρωσαι σε και εξ. εχω απολυσαι σε*, the order is reversed to: *απολυσαι σε...σταυρωσαι σε* by *NBAE*N Sod^{C 40} e* and *syr^{pesh}* [*hiat sin*] only, but with *pers* (doubtless representing the missing *syr sin* [*Tisch* forgets *pers*]) and *arab W-H* [against both *coptics*].

WΨ all *minn.* including *Paris⁹⁷* give us the usual order which *Soden* follows.

11. In this connection observe the order *δεδομενον σοι* here of *NBD^{sup}LY* and *W Sod¹¹²¹ κ.* with *syr* and *it^{pl} Cyr Iren^{int} Orig^{int} 1/2 W-H Sod txt*, against *σοι δεδομενον* of most and *Cyr*. The order in the previous clause *κατ εμου ουδεμιαν* of *NBD^{sup}KLXWΨ 1 33 124 [non fam] 138 157 2^{vo} Paris⁹⁷ Laura^{A 104} W-H Sod txt* is also *Latin* order. Observe also the *ο παραδους* in this verse of *NBEΔΛ Sod^{1050 1089 min^{allq} et W-H [non Sod txt]}* (for *ο παραδιδους*) = *it vg syr: qui tradidit*.
 †xx. 16. *μαριαμ (pro μαρια)* *B* with *NLNΟΠ* and *W 1 33 71^{marc} w^{scr} Sod^{1121 1222} sah boh syr Greg Nyss Sev (Nonn) Tisch^{txt} W-H^{txt} [non Sod]*.

(See above at xi. 2, 19, 28, 32, xii. 3).

This is quite noteworthy. It occurs in our Lord's single-worded address to the woman—(and is the correct lingual antithesis as it were to the answer "*ραββουγι*!" introduced in *NB* and the majority by *εβραιστι* but not by all);—whereas

† *Paris⁹⁷* breaks off at xx. 15, the last leaves having apparently perished, as have the last leaves of the Apoc. in some mss, and as those or that of St. Mark where that Gospel came last.

John

sah boh do not use *μαριαμ* but *μαρια* earlier in the chapter, as do the rest. *Σ* however has *μαριαμ* throughout.

xx. 18. *μαριαμ* again BNL 1 33 2^{re} [*Sod teste*] *sah* [*non boh*] *syr Nonn*

23. *τινος bis pro τωνων bis* B (*sol inter gr*) *a e f r syr Cypr Orig^{int} Eus.*

“Form.”

John

i. 12. *ελαβαν* B [*non W-H*]

{ v. 39. *εραυνατε* *ΣBN Sod^{C80}* (*pro ερευνατε*)
vii. 52. *εραυνησου* *ΣB*T* [*non N*] (*pro ερευνησου*) } *et W-H*

The word occurs nowhere else in the Gospels. But at 1 Pet. i. 10 *εξηραυνησαν* by *ΣAB** while in the very next verse 11 *εραυνωντες* follows by *ΣB** but not by A.

At 1 Cor. ii. 10 *εραυνα* by *ΣAB** and C, but at Rom. viii. 27 only *Σ* has *εραυνων* against B and the rest *ερευνων*. Finally at Apoc. ii. 23 *εραυνων* is found in AC (*hiat* B) but *ερευνων* here by *Σ* and the rest.

vi. 22. *περα (pro περαν)* B⁸⁰¹ Cf *Liddell and Scott* [*non W-H*]

Soden does not care to record this in his foot-notes, so B remains alone. But it is an indubitable “improvement.”

42. *ουχι ουτος (pro ουχ ουτος)* BT *et W-H*

43. *μετα αλληλων (pro μετ' αλλ.)* B 157 *sol* [*non W-H*]

Soden did not recollate St. John in 157 so does not record it; but he adds *Sod⁸⁵⁰ Sod³⁷¹* (presumably ε371 = *Evan* 4 at Paris) and Ψ although not reported by Lake.

viii. 12. *μοι (pro εμοι)* BT *Orig* (Until BT were carefully collated *Orig* was always cited alone for this. No others seem to join, nor 892 nor Paris⁹⁷ more recently collated). *W-H* place *μοι* in text and do not consider *εμοι* at all. *Soden* retains *εμοι* and has no new evidence for *μοι*.

† 55. *καν (pro και εαν)* *ΣBDW Sod³⁴¹ soli et W-H* (cf. viii. 14 *ubi καν habent MSS^{omn} et sah boh, sed Orig c^{8r} και, cf. viii. 16 καν Σ solus*)

57. *εορακες* B* *et W Sod⁸⁵⁰* (*pro εωρακας*) [*non W-H*]

x. 24. *εκκυλευσαν* B

xi. 24. *εν τη αναστησει* B (*pro εν τη αναστασει*) [*negl. Sod*]

28. *ειπασα (pro ειπουσα secund.)* BC

† By using *καν* for *και εαν* at viii. 16 *Σ* (alone) shows that this is a “preference.” The others do not have it there. Are they right at viii. 55? Observe that *Clem¹¹⁶* uses *καν* elsewhere.

Actually in *W-H* text because *C* supports. No marginal alternative. The Oxford text of 1910 restores *ειπουσα*. I presume *ειπασα* is a "form" and not a change of tense, but unless *B* intended a subtle variation between the first and second *ειπουσα* in the verse, it is difficult to see why he writes thus. Compare the versions. *Latin* and *sah* make the first *ειπουσα* = a past participle, and the second a present participle. (*ειπων sec. loco* by the critical codex 213 (= *Sod*¹²⁹) so often in the *B* group elsewhere.) *Boh*, according to Horner, conveys a past participle in the second place.

In order to avoid burdening the apparatus in Part II. with a lot of minor differences in form or spelling,† I have not chronicled a host of places where *N* or *B* write *ειπαν* for *ειπον*.‡ I wish I had done so however, as this case arises which might seem at first sight to require delicate treatment. But it will be seen, as neither *N* nor *B* are constant in the use of *ειπαν*, that it is merely a matter of occasional preference with either of them (indeed *D* writes *ελεγον* and *ελεγαν* in the same verse, John ix. 16) and that *ειπασα secund.* in xi. 28 is not to be regarded seriously. Some cursive MSS place a stop after *αυτης* and before *λαθρα ειπουσα*, but I do not think *B* was finessing here. Hort ('Notes on Orthography,' vol. ii., p. 164, col. ii. top) says: "The participles *ειπας, ειπασα* are rare: the forms in *-αντος, -αντες, -αντα* have no sufficient authority anywhere." It is regrettable that he did not refer to this place at John xi. 28 where *ειπουσα* is first used and then *ειπασα*, by himself and *BC* only. He admits that *ειπαντος* and cases other than the nominative are not recognisable in the *N. T.* Then why admit *ειπασα* in xi. 28? Why not have used *ειπας* at ix. 6 where the discourse had preceded the act of healing? Cf. some MSS in note below at xi. 38.

John

- | | |
|-------------------------------------|---|
| xi. 37. <i>ανξας</i> | <i>B*D</i> [<i>non W-H</i>] |
| § 38. <i>ενβριμωμενος</i> | <i>B*D</i> (Cf. xv. 18 <i>μεμεισηκεν BIX</i>) |
| xii. 15. <i>Σειων (pro Σιων)</i> | <i>B*A</i> [<i>non W-H</i>] |
| 32. <i>αν (pro εαν)</i> | <i>B</i> 13 [<i>non fam</i>] <i>W-H</i> . Here 157 |
| | <i>Sod</i> ¹³¹ <i>Orig Ath Bas Chr Caes</i> have <i>οταν</i> . |
| (xiv. 13. <i>αιτητε pro αιτησθε</i> | <i>BQ</i> only and <i>W-H</i> ^{ms} . It may be |
| | ellipsis or "Change of Tense." See thereunder and also as |
| | to the same form at xv. 16 by <i>BLV</i> . There <i>Sod</i> does not |
| | even record <i>αιτητε</i> although he did at xiv. 13. <i>Sod</i> ¹³⁸ alone |
| | improvises <i>αιτησησθε</i> at xiv. 13.) |

† Thus sometimes *B* spells *παρησια* with one *ρ*, sometimes it is *N* who does this.

‡ Thus taking for example John ix. we find ix. 22 26 *ειπαν* by *N* alone, ix. 28 40 *ειπαν ND*, ix. 20 *ειπαν NBL* [not *D*], ix. 12 28 24 34 *ειπαν NBD*.

§ *εμβριμωμενος NAU al. aliq*; *εμβριμωμενος plur*; *sed ενβριμων W*; *εμβριμη-σμενος C*X 213 Sod*^{124 131} *Andr*^{Cret}; (*εμβριμωσμενος t^{ss}, εμβριμωμενος K*).

John

- (xiv. 19. *ζησετε pro ζησεσθε* BLX 213 only, but adopted by *Tisch* on the ground that at v. 25, vi. 51 57 58 *ζησει* and *ζησουσιν* are found and not *ζησεται* and *ζησονται*, but, as he points out, *ζησεται* is found, without variation, at xi. 25. I place the matter here as it hardly seems right to put it under changes in verbal voices; yet a delicate shade of meaning seems to underlie one or other of these forms in the particular connection involved, and which one the writer of the Gospel used we shall never know. *W-H* follow BLX with *ζησετε*. *Soden* adds 213 (*Sod*¹²⁹) but does not follow it, yet 213 is a regular adherent to and confirmer of the B transmission.)
- xv. 4. (*μνη pro μεινη* NBL 33* [*Sod*] 213 Paris⁹⁷ *W-H Sod txt.* "Form" or change of tense. But *Origen* *εμμνη* and *Eus Cyr* *μεινη ut vid.*)
- ibid.* (*μνητε pro μεινητε* NABL *Sod*^{150*} Paris⁹⁷ *W-H Sod txt.* The same applies here. Above *a* writes *maneant* but *manseritis* here, while *d* above has *manserit* (with most) but *maneatis* here.)
- { 5. *ουδε εν (pro ουδεν)* B. Cf. *CW Sod*⁵⁴¹ ad xxi. 3 [*non B*]
13. *ουδε εις (pro ουδεις)* B
- (6. *μνη (pro μεινη)* N*ABD Paris⁹⁷ *Sod*¹²²² *W-H Sod txt.* Yet another Greek combination for this. *d* here has *maneant* but not *a* nor the rest.)
7. *ο αν θελητε* B 209 { *Reil* *ο εαν θελητε et W-H & Sod*⁵⁴
- οσα εαν θελητε* N }
- (8. *γενησθε pro γενησεσθε* BDLMXA *min pauc Amphil Chr W-H [non Sod]*. Ellipsis or intentional change? *γινεσθε* Paris⁹⁷.)
22. *ειχουσαν (pro ειχον)* NBN*LI² 1 [*non fam*] 19 mg 33 j^{cr} (*negl Tisch Sod*) *Sod*¹⁸³ [*non Ψ Paris*⁹⁷] *Orig*^{codd non ubique} *Cyr*^{ter} *W-H Sod txt (ειχαν D*)*.
24. *ειχουσαν (pro ειχον)* NBL* (*hiat N*)II² 1 [*non fam*] 19 mg 33 *Sod*^{150*} 2^{pe} *W-H Sod txt* against the rest and against *Cyr* here (*ειχαν D**).
- xvi. 32. *καμε (pro και εμε)* NBC*LNΨ 1 [*non fam exc. Sod*¹⁸³] 138 *Sod*^K *Cyr W-H Sod txt* against the rest and *Const Did*.
- xvii. 6. *καμοι (pro και εμοι)* .BY *Sod*⁵² 1 [*non fam*] 33 138 *W-H [non Sod]* against N the rest and *Orig Eus Did Chr Cyr*.
- ibid fin. τετηρηκαν (pro τετηρηκασιν)* BDLW *Sod*⁵² *solī vid et W-H [non Sod]*.

We have had imperfects (*ελεγον*) and aorists (*ειπαν*) frequently. This is the first instance to be noticed of the perfect in this form. NN 33 substitute *ετηρησαν*. To the testimony of BDLW however we should add *e ff*

John

which read *τετηρηκα* (*e servavi*, *ff servavi*). This various reading may have come from a copy in which the final *ν* of *τετηρηκα* had become lost before the *νν* following—*ΤΕΤΗΡΗΚΑΝΥΝ*—but observe *εγνωκα* in the next verse, by a few cursives, is shared by most *latt vett* although no *N* follows there in the next word.

xvii. 7. *εδωκες* (*pro δεδωκας*) B^{col} See under "Change of Tense."

8. *εδωκες* („ „) B^{col} „ „ „ „ „ „

xviii. 6. *απηλθαν* NBDW W-H (*et επεσαν* N^{BCDELXW} 1 33 213 Sod^{K⁵⁵} W-H *et Sod*).

29. *φησιν* (*pro ειπεν*) N^{BC}*LXWΨ 1 [22 Soden. *Teste Sanders ex errore*] 33 213 2^{pe} Paris⁹⁷ Sod^{341 1110} K^c Cyr Chr^{11b} W-H Sod *txt*.

xix. 3. *εδιδουσαν* (*pro εδιδουν*) N^{BLNXW}Ψ 1 22 138 2^{pe} 604 (*cum LX εδιδωσαν*) Paris⁹⁷ Sod¹⁷⁸ K^c Cyr W-H Sod *txt*.

11. *ο παραδους* (*pro ο παραδιδους*) Either ellipsis or a variation witnessed to by N^{BEΔA} W-H^{txt} [*non Sod*] Sod^{750 1089} K⁵⁵ min^{allq}, but not the ones we expect, nor by WΨ Paris⁹⁷, but = *it vg syr qui tradidit*.

12. *εκρανγασαν* BD^{sup} Ψ 33 157 249 w^{icr} al¹⁰ Sod^{allq} W-H [*non Sod^{txt}*] *a*, but this is a change of tense as well. See under "Change without Improvement."

xx. 4. *ταχειον* (*pro ταχιον*) B *al aliq et W-H* [*non N*]

(I have neglected the oft recurring differences between *N* and *B* as to *πειλατος* and *πιλατος*, *ειστηκει* and *ιστηκει*)

16. *ραββουνει* BN *sah Evst*^{Amélineau p. 63} W-H (*ραββωνει* D)

23. *αφειονται* B (*αφιονται* W-H^{ms}; *αφεωνται* W-H^{txt} Sod^{txt} *cum* N^{ADOX} Sod⁷⁵⁰ *al. Cyr, et αφιενται plur et Orig*).

25. *χειραν* BW and A c^{scr}, but (see under "Genitive before the Noun") BW *μου την χειραν*, whereas A c^{scr} *την χειραν μου*. (*τας χειρας, -μου* D *d.*)

xxi. 4. *γεινομενης* BA [*non D hoc loco, sed DA ver 5 προσφαγειον, non B*]

15. *πλεον* (*pro πλειον*) N^{BCDLSXA}Ω 4 33 122 314 Sod^{K^c} Chr Cyr W-H Sod *txt* [against the rest and Basil] *πλιον* N *al?* (1 22 2^{pe} Sod¹⁷⁸ *a b c e ff r aur syr sin omit πλ. τουτων*.)

Synonyms.

John

i. 40 (*St. Tisch, ver 39 W-H Sod*). *οψεσθε* (*pro ιδετε*) B^C*LT^bW X^b (*Sod* A⁴) Ψ *fam* 1 22 33 Paris⁹⁷ (*Orig*) W-H Sod *txt*.

This appears rather more euphonious as: *ερχεσθε και οψεσθε* than *ερχεσθε και ιδετε*. The latter is supported by the mass and *N* and by *Epiph Cyr Chr*. As CLT^b and WΨ join *B* for

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οψεσθε with 1 22 33 Paris⁹⁷ it may well be fundamental as regards *Egypt*, but not necessarily as regards fundamental *neutrality*. [See Abbott for particulars as to Johannine diction in this respect.]

- iv. 51. *υπηνητησαν* (*pro απνητησαν*) See in St. Matthew's Gospel as to this pp. 24/26.
- vi. 2. *εθεωρουν* BDLNX^bΨ(A) 69 185 397 Paris⁹⁷ *Sod*^{190 1443} κⁱ *Cyr W-H Sod txt* for *εωρων* (*θεωρουντες pro οτι εωρων* W, *εθεωρει* Laura^{A 104}, *εωρακεν* *Sod*¹⁰⁹¹) involves a discussion of the synonyms for seeing and beholding *etc.* in this Gospel (see Abbott, 'Johannine Synonyms,' § 1598) and would not be profitable enough to discuss at length here, so that it need not detain us. I will only remark that in this same chapter at verse 19 *θεωρουσιν* occurs, at verse 40 *ο θεωρων*, and at verse 62 *θεωρητε* (or *θεωρειτε*), without variation among MSS, so that a change has been wilfully made here in verse 2 by one party or the other. Which is the most likely to have altered the word? (At vi. 36 *εωρακατε* occurs, and at vi. 46 *εωρακεν*, in both places unchanged except for *Evangel.* 28 in the latter place, which MS merely adds *επιγινωσκει η* before *εωρακεν* (*sic*) *pr. loco.*)
- [vii. 49. *επαραιτοι* (*pro επικαταραιτοι*) NBTW *Sod*⁹⁵⁰ 1[*non fam*] 33 2^{vs} *Sod*^{κⁱ} [*non al. vid*] *Orig Cyr W-H Sod txt.* This may be ellipsis, or it may indicate a preference, or it may be basic, for *επικαταραιτοι* is the expression throughout the LXX from Genesis to Jeremiah and therefore may have replaced *επαραιτοι*.]
- viii. 16. *αληθινη* (*pro αληθης*) See under "Improvement."
- x. 3. *φωνει* (*pro καλει*) NABDLXWΨ *fam* 1 33 157 213 249 397 2^{pe} Paris⁹⁷ *Sod*^{541 1110 1114} κⁱ N⁴⁰ *Cyr W-H Sod txt.* It does not follow that the rest are wrong with *καλει*. The change may have been made by "scholars" for alliterative purposes following *φωνης αυτου ακουει* in the verse.
- xii. 3. *επλησθη* (*pro επληρωθη*) in the phrase "*η δε οικια επλη. εκ της οσμης του μυρου.*" This reading is found in B only, and is put aside by Hort and R.V. as not worthy of notice. The viciousness of their "note" system is shown here, for neither Hort nor Souter give the reading in their notes, and the ordinary minor student, who is compelled to use these tomes, thinks of course that B agrees with the text *επληρωθη* as printed. But B deliberately used a word which is practically *non Johannine* (*Soden* does not add one single new witness for *επλησθη*), for the *πλησαντες* of many at John xix. 29 [the only place in which a form of *πληθω* or *πιμπλημι* is found in the fourth Gospel] does not find any room in NBLX who

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use a different sentence (σπογγον ουν μεστον οξους προ οι δε πλησαντες σπογγον οξους και) whereas πληρωω is fully Johannine, occurring at :

- iii. 29. αυτη ουν η χαρα η εμη πεπληρωται
- vii. 8. οτι ο εμος καιρος (vel ο καιρ. ο εμος) ουπω πεπληρωται
- xii. 38. ινα ο λογος Ησαιου του προφ. πληρωθη
- xiii. 18. αλλ ινα η γραφη πληρωθη
- xv. 25. αλλ ινα πληρωθη ο λογος
- xvi. 6. αλλ οτι ταυτα λελαληκα υμιν, η λυπη πεπληρωκεν υμων την καρδιαν
- 24. ινα η χαρα υμων η πεπληρωμενη (Cf. I Jo. i. 4, II Jo. 12)
- xvii. 12. ινα η γραφη πληρωθη
- 13. ινα εχωσιν την χαραν την εμην πεπληρωμενην εν εαυτοις
- xviii. 9. ινα πληρωθη ο λογος ον ειπεν
- 32. ινα ο λογος του Ιησου πληρωθη
- xix. 24. } ινα η γραφη πληρωθη
- 36. }

besides πληρωμα in John i. 16 (a word not used by St. Luke, who on the other hand uses forms of πληθω freely).

Further, πληρωω is found in St. John's epistles :

- I John i. 4. ινα η χαρα υμων η πεπληρωμενη (Cf. Jo. xvi. 24)
 - II John ver. 12. ινα η χαρα υμων πεπληρωμενη η (N) B vg. (Rell η πεπληρ.)
- in the same phrase as in the Gospel at xvi. 24.

Yet, if the critics could rake up from the Libraries a few Greek cursives with επλησθη in John xii. 3, upon their own foundations and rules they would be bound to insert the reading of B. there. Such unscientific reasoning cannot affect Scripture harmfully here, since we are merely dealing with a synonym at this place. But the example is, or should be, a warning and a danger signal as to B's methods: *elsewhere*. If B is "neutral" when he writes Ιησους for ο Ιησους, even when alone, as Hort insists by repeatedly placing the article in square brackets on those occasions, why in the name of common logic is B not right when he gives us such a fine "neutral" form as επλησθη, equally not found in other documents?

I insist, and I think the public will say with reason, instead of repeating to us *ad nauseam* what a fine man Hort was, and how much study underlay his text, that his followers should offer us some explanation of *why* they abandon B occasionally when that ms is affected by a bad "sunstroke," and not that they should cover up B's solecisms by a conspiracy and a mantle of silence (which I charge to be unfair). This remark applies with even greater force to the next place of this kind to be considered, viz. John xii. 28, where B and Evan 5 alone are guilty of something very serious. See under "Hopelessness of considering B neutral." Both Hort and Souter's Oxford edition abandon B, but cover up the matter by another conspiracy of silence. ...

John

- xiv. 7. In view of the foregoing, the next case may be referred with some confidence to an internal species of harmonistic effort (throwing some light on the other question of *εμεινεν* or *διετριβεν* at xi. 54. See under "Indeterminate.") I refer to the substitution of:

αν ηδευτε by BCQΨ 1 [*non fam*] 33 *Ps-Ath Bas Cyr W-H*¹²¹ [*nil in mg*] *Sod*¹⁷⁸ [*non txt*], or *αν ειδητε* L 2^{re}, or *ειδητε αν* X, or *ηδευτε αν* 22 213 314 *Sod*¹⁷⁸, for *εγνωκειτε αν*, which as Tischendorf carefully explains may be a reflection of John viii. 19. NDW Paris⁹⁷ substitute *γνωσεσθε* which Tischendorf receives into his text. *αν ηδευτε* seems very likely an importation from viii. 19.

Homoioteleuton.

- iii. 25. *εκ των μαθητων των Ιωαννου* B^{so1} (but see under *Syriac*)

- ix. 7. *απηλθεν βλεπων* (— *ουν και ενιψατο και ηλθεν inter απηλθεν et βλεπων*) B^{so1}

Syr sin however differs: "and when he washed his face his eyes were opened," leaving out any question of *ηλθεν* which caused trouble in B.

The *arm* is rather graphic here: "He went, washed, came and saw."

- x. 18. *ταυτην εντολην* (*pro ταυτην την εντολην*) B^{so1}. This must be an error and cannot certainly be referred to any Latin influence yet *Sod*¹⁸⁰, a thoroughly bilingual codex, alone now comes to join B at this place! Note the only *Greek* witness in xix. 26 for *αυτου post την μητερα* to join the Latins *a c n* is *Scd*¹⁸⁰ with Ω.

See beyond under the caption "Historic Present." It is *in the same verse* that NB alone substitute *ηπεν* for *αιπει*. I have directed attention to the *tullit* of *gat* at that place. Is it possible that Latin (*tulit* and *hoc mandatum*) is responsible for both *ηπεν* and *ταυτην εντολην* (— *την*)?

Homoioteleuton with Indeterminate Results.

- xii. 35. *περιπατειτωσ το φως εχετε*. Depending on how carefully the original was made and copied must depend the correctness of the double variety *περιπατειτε ως* or *περιπατειτε εως*. B favours the former. In verse 36 *ως* stands plainly by *ΣABDLWΠΨ Did Ath.*
- xiv. 22. *ΚΕΚΑΙΤΙΓΕΓΟΝΕΝ*. *και* has been inserted or dropped here owing to the proximity of *κε*. *Σ* and most have it. *BADELX* 33

397 Laura^{A 104} Sod^{337 1246 3371 K. N} *Cyr latt copt syr arm aeth goth*
drop it as do *W-H* [*nil in mg*] but not *Soden* (I wonder why).

Homoioteleuton and Homoioarcton.

John

- xiv. 4. We can hardly attribute to homoioteleuton the shortened clause here. It would be charitable to do so, but it is evidently to remove an apparent (and not a real) pleonasm that NBC^{*}LQXW 33 157 213 (*Sod*¹⁷⁸) *boh pers aeth*^{allq} and only a *r* of the Latins give us *και οπου (εγω) υπαγω οιδατε την οδον* with *W-H* and *Sod*, instead of *και οπου (εγω) υπαγω οιδατε, και την οδον οιδατε* of D and all the other fourteen uncials, all the cursives, *syriacs* (including *sin*), *sah*, *latt*, the other versions, and *Cyril*. Neither Ψ nor 892 follows the NB group here, and Paris⁹⁷ has *και οπου εγω υπαγω ουκ οιδατε την οδον*. (Observe that it is *boh* which supports NB *etc.*, and not *sah*. Further remove "*al. pauc*" and "*al*" in *Tisch Horner* and *Scholz* after 33 157. It is doubtful whether any other cursives so far collated have the short form. Only the famous *Sod*¹²⁹ (= 213) appears as a new witness. Correct *Wetstein* also who cites *goth* for it.) *c*^{ca}, not cited by *Tisch*, has *και οπου υπαγω εγω οιδατε (- και την οδον οιδατε)*.
- xviii. 5. Where D *b e r* (*hiat d*) and *Origen* omit *ιησους* in the sentence: *λεγει αυτοις (Ιησους) εγω ειμι· ειστηκει δε και Ιουδας*, B alone with *a* changes the order thus: *λεγει αυτοις εγω ειμι ιϛ ιστηκει* placing *Ιησους* after *εγω ειμι* and changing the form of the address. This *ιϛ* crept in from the margin into the wrong place, or is an error of homoioarcton from *ιστηκει* following.
- Hort cut the difficulty by omitting *Ιησους* from his text (with D 435 *minn*⁵ [*et Sod*^{841 1054}] *b e r Orig*) but indicates it in his margin as an alternative reading to place it where B does. But *r* (closely related to *a*) by omitting shows that in a "Jesus" came in, as in B, from the margin. Why should we follow B *a* then and insert it in the wrong place? *a* shows up the whole thing by writing "*Jesus autem stabat et Judas...*"

Compound for Simple Verb.

John

- iv. 15. For *μηδε ερχομαι* (or *ερχομαι*) *ευθαδε αντλειν* of all others and *Orig* 1/5, NB and *Orig* 4/5 (and these alone) write *μηδε διερχ...* (*διερχομαι* B, *διερχομαι* NB *Orig*) *ευθαδε αντλειν*.

As to this, *Tischendorf* at last makes a remark which we eagerly avail ourselves of. He says: "(:: *ερχ- si scriptum fuisset, quis tandem διερχ- maluisset?*)"

After going through St. Matthew, St. Mark, and St. Luke, and the first three and a half chapters of St. John, that is the best way he can put it. "If *ερχομαι* or *ερχωμαι* be original who would have thought of changing to *διερχ-*"! But, on the contrary, in the previous hundreds of pages in this volume we have seen **NB** and *Orig* constantly improving or trying to improve. The answer to Tischendorf and Westcott and Hort (for of course *διερχ-* is found in the latter's text, "*διερχωμαι*" with **N**, rather than B's *διερχομαι*, and no marginal comment) is that B often substitutes a simple for a compound verb, so that in these other cases an "Antioch" revision presupposes a change from simple to compound which "Antioch" would favor. Why then not here retain the compound if original? Further, the context shows that **ε**π_x following **Δ**ε in **ΜΗΔΕ** (**ΜΗΔΕΕΡΧΟΜΑΙ**) could easily give rise to *διερχωμαι*.

The middle-Egyptian fragment (published by Crum-Kenyon in J.T.S. vol. I does *not* have *διερχ*. (p. 428).

Dr. Souter in his latest pronouncement on B ('Text and Canon,' 1913, p. 22) after referring to conflation in B at Luke xii. 47, xix. 37, says: "But such features are like spots in the sun."† So carried away with B—(without real fundamental acquaintance with its *pervading* lack of neutrality, and indebtedness *throughout* to the "Version tradition")—was Hort, but Souter is absolutely inexcusable to write in this vein. For justification of our remark the reader need only read the previous and the subsequent pages in this volume. But on p. 103 Souter fairly eclipses anything so far said as to the wonderful labours of Westcott and Hort.

Now Dr. Souter is a capable and very well read man. Whence this fascination for an edition without fixed principles, or rather with an invented standard, and whose sponsors withheld (if they knew them) ‡ the rules which should govern in *identifying* readings? It is a strange situation. For fear that any student might be independent enough to think for himself once in a while, Dr. Souter delivers himself of this (p. 117): "In deciding as to which of one or more readings is the correct one, the final judgment lies with the trained common sense of the scholar. If it be replied that scholars differ, then the answer must be that for the untrained man *the opinion held by most scholars, or by those whose judgment is most highly esteemed by the body of scholars themselves*, is that which will be most safely followed."

This is immediately succeeded by the following :

"There can be little question that of all texts now in existence that

† How about John iv. 46, Dr. Souter? Here B writes *ηλθεν ουν παλιν ε ν κανα* for *ηλ. ουν παλ. εις την κανα*. Is this a sunspot or a sunstroke? [B is followed by **NX**^b (= *Sod*^{A4} tremendously *Latin*) *Sod*^{1043 1443}].

‡ Hort's 'Introduction' has no adequate foundation for his text in the matter of examples. It is throughout "assumption" backed by wordy and pleonastic iteration, not by examples.

which commands the highest degree of assent *among those best qualified to judge* is that of Westcott and Hort."

Now the first part *sounds* logical enough, but it certainly is illogical to follow it up with the subsequent renewal of idolatrous admiration for Westcott and Hort, because Dr. Souter himself consented to allow his name to appear on the title-page of the Oxford edition, from which many of Hort's readings are ejected, whether Souter approved or not.

We return to John iv. 15 where the Oxford edition is satisfied to leave *διερχώμαι* of NB Tisch and W-H in the text. The Revision thus shares Tischendorf's and Hort's ideas that it would be folly to suppose that anyone finding *ερχώμαι* should have revised to *διερχώμαι*.

Very well. That presupposes that every other Greek ms (including mind you, DLWΨ Sod²⁵⁰ 1 13 22 26 33 127 157 213 604 892 Paris⁹⁷ all extant here, besides hosts of other important witnesses including Soden's sympathetic codices from Sinai and Jerusalem) *have been revised FROM A COMMON ORIGINAL*, which we happen to know is not the case, because most of these MSS have a partial base conforming to N and B. [Soden cannot produce a single new witness agreeing with N or B.]

It presupposes that every latin base has been revised (for none read the equivalent of *διερχώμαι*) although in countless places in the neighbourhood some and often many Latins are found with N or B.

It presupposes that D has also been tampered with, and W.

Why this elaborate and terrific difficulty, instead of recognizing that our good old friend, the precursor of NB and contemporary of Origen, calmly made use of his little "improvements" or suffered one of his "lapses" from homoioteleuton.

The *sah* and *slav* versions have "and I should not come out," while *aeth* expresses "et non veniam huc iterum." *vg*² adds *amplius*. Otherwise nothing lends its countenance to *διερχ.* which is opposed by Origen^{4, 220} himself, and by *Cyr* two hundred years later, which is a poor commentary on the "watchfulness of Alexandrian scholars" (Hort) if *διερχ.* had been correct.

As a matter of fact, but for *διερχεσθαι* in this same chapter (Jo. iv. 4), *διερχώμαι* is foreign to St. John's diction, while being exceedingly common to that of St. Luke.† A glance at the concordance will show the situation.

I think therefore that it is not a question of Tischendorf's "quis tandem *διερχ.* maluisset," but that *διερχ.* is an *error* from the *MHAE* preceding.

Dr. Hort (vol. ii. p. 226) explains his decision thus:

"*Διέρχομαι* is here used in its idiomatic sense 'come all the way,' which expresses the woman's sense of her often repeated toil."

Exactly. Thus NB "improved" the record.

† Twenty times in Acts, ten times in St. Luke's Gospel.

Hort continues: "Being commonly used in other senses, the word was easily misunderstood and assumed to be inappropriate; and the change would be helped by the facility with which one of two similar consecutive syllables drops out."

We are face to face here with Dr. Hort's whole mental attitude in these matters and with our own. His studies led him to presuppose innocent copying on the part of B (p. 237), and a very pure archetype from which B was copying. Our investigations reveal a surprising degree of the contrary elements pervading B, of which we are giving examples at full length. Having established that the B text is full of "improvements," we can only rank *διερχομαι* as another in the same class. Dr. Hort sees here the foundation text, abandoned by all copies, scribes, and versions, because the true sense (which he alone appreciates) was "easily misunderstood." But the copyists and translators of antiquity did not act thus, and there is no trace of this left elsewhere, except in the *aethiopic* version (as recorded above) which once more reduces Hort's mental attitude, and that of *Σ* and B and their progenitors, to Egyptian soil. Hort says *διερχ.* means "'come all the way,' which expresses the woman's sense of her *often repeated* toil." Exactly thus INTERPRETS *aeth* alone, retaining *ερχομαι* but adding *iterum*! And so INTERPRETS *Ephr* (against *sy* and *diatess*)!

John

iv. 16. Immediately following this, we find *σου τον ανδρα* by B and seven cursives which is the coptic method (for *τον ανδρα σου*) and where *Orig* 3/6 3/6 is on both sides.

What happened to *Σ* here? And W? What science is there in establishing *διερχ.* as "neutral" and basic in iv. 15 if in the very next verse we cannot tell what is and what is not neutral? Of course Hort knew, for he had support for B from a mixed lot of cursives: 69 [*contra fam*] 71 74 248 254 *Evst* 32 and 60 [*contra* Evan 157 its sister], (*Soden* only adds ¹⁹⁰ ^{N¹¹}) so he placed the B reading in his text. But he is only following a "version tradition," one "version tradition," and that of Egypt, in so doing. Naturally, when you establish an *arbitrary* "neutral" text and make it a standard you can be free to act as you wish. This utterly unscientific stand (*διερχομαι* in verse 15) is now found to be adopted by the *R.V.* as exhibited in the Oxford edition of 1910 after thirty years' and more experience since Hort's text was published. I can only say that the "majority of scholars" cited by Souter *may* be right, but I prefer to remain with the late Dr. Salmon, Canon Cook, Adalbert Merx and others in the minority. "Facts are stubborn things," as Adalbert Merx quotes on the first page of his first volume. I will *not* accept all B's strange readings and aberrations because I am told to do so. Souter's apostle Burkitt (see the unstinted praise on p. 129 of Souter's 'Text and Canon') himself is on my side with Turner and others against this idolatry and even *von Soden* abandons *ΣB* and *Orig* 3/4 here.

VERB FORM CHANGES.

Change of Voice.

John	v. 25. ακουσουσιν	B 22 138 357 ? (257 Tisch) Sod ³⁴¹ Chr ^{bis} Cyr ^{bis} <i>Hipp (Soden) et W-H txt.</i>
	ακουσωσιν	ⲚLT ¹ 1[non fam] 33 69[non fam] 157 185 213 314 2 ^{pe} et WΨ Paris ⁹⁷ Sod ¹⁸⁰ 1468 K ^a et Sod txt.
	(audiunt	c f vg ^M)
	but ακουσονται	DAΓΔΑΠ unc ^a minn pl et Hipp ^{bis} (Lagarde)
ibid.	ζησουσιν	ⲚBDL et T ¹ W 1[non fam] 22 33 357 2 ^{pe} z ^{cr} † Laura ^{A 104} [Soden non Lake] Paris ⁹⁷ [non 346 teste Ferrar] Sod ¹²⁶⁶ W-H Sod txt.
	but ζησονται	ΑΓΔΑΠ unc ^a al ^{p1} Hipp ^{bis} Chr ^{bis} Cyr.

As to the more recently recovered witnesses, W and Paris⁹⁷ join ⲚB in *both* places, but Ψ has ακουσωσιν and leaves ζησονται alone, thus agreeing with Chr and Cyr, and 892 makes no change from the *textus receptus*; the new witness T¹, of course wholly 'Egyptian,' agrees as would be expected with W.

The suspicious thing here is the position observed in Cyr and Chr, which is reversed in D, while the 1 and 13 families are divided. Would it not be better to follow *Hippolytus* rather than strain at the more or less imaginary "neutral" text here? *Hipp* is absent in the following but Chr and Cyr are on both sides.

John	v. 28. ακουσουσιν	BT ¹ [negl. Sod] 157 Sod ³⁵¹ Chr 1/2 Cyr ^{txt} W-H txt.
	ακουσωσιν	ⲚLNA (Sod ⁰⁵⁰) 33 213 397 Paris ⁹⁷ et W Laura ^{A 104} Sod ¹²⁶⁶ K ^a Sod txt [non 2 ^{pe}]

but ακουσονται DAΓΑΠ unc^a rell minn Chr 1/2 Cyr^{com} Bas

Here W again agrees, and T¹ with B, but not Ψ, and 892 is again noticeable by absence from agreement with Ⲛ or B. Observe that 1 and 69 do not repeat their change here and Sod⁰⁵⁰ has ακουσουσονται *sic*. Paris⁹⁷ (with Orig) adds και οι ακουσαντες ζησουσιν repeating and confirming ζησουσιν of verse 25, and thus is more consistent than Ψ which abstains from change here.

John

x. 14. See under "Coptic and Latin."

† Soden does not give Laura^{A 104} at verse 28 below (his 1279). Has he copied wrongly from Lake?

- ^{John}
 (xiv. 19. *ζησετε προ ζησεσθε* See under "Form.")
 xiv. 23. *ποιησομεθα (προ ποιησομεν)* See under "Improvement" and
 note very specially.

Change of Mood.

- xiii. 2. *παραδοι (προ παραδω)* **NBD** [*non T'W rel*]
 (Cf. xiii. 29 *να τι δοι D*)

As to whether *αι* really represents a change of mood or not in **NBD** here and elsewhere, it is worth noting that the new *ms* W has *εγνοι* for *εγνω* in xvi. 19, so that *αι* for *ω* may merely be itacismic in **NBD**.

But see Matt. xviii. 30 *αποδη N (vulg^{rob} αποδοιη) προ αποδω* [not cited by *Tisch* or *Sod*], noticed by us in Postscript to Part II.

I have neglected all changes of mood following *να*. They seem of no value in the premises.

- ^{John}
 xiv. 15. *τηρησετε (προ τηρησατε)* **BLΨ** [*Sod non Lake*] 54 73 *Laura*^{A 104}
Sod^{190 351 1191 1110 1349 K} *W-H* [*non Sod txt*] only and *sah boh arm*
 future against imperative of the rest and the other versions
 (**N** 33 *Paris*⁹⁷ *Sod*¹³ and a few *τηρησητε*).

Change of Tense.

- iv. 21. *πιστευε (προ πιστευουσιν)* **NBC*DLW** 1 22* 138 *fam* 13 [*non*
 124] 2^{ps} *Laura*^{A 104} *Sod*^{190 1110 K} [*male vid Sod*³⁵⁰ = *i^{scr}*] *sah Orig*
Ath Cyr W-H^{txt} *Sod*^{ms} [*non*^{txt}]
 vi. 12. We may include under this head *τα περισσευοντα* by B only
 and 40 63 64 71 *al*⁵ *Sod*^{1094 fam C} [not indulged in by the real
 sympathising cursives] for *τα περισσευσαντα* of all the rest
 and *Cyr* (*περισευματα* & *aliqu.*). Neither *W-H* nor *Soden*
 follow B here.

(A change of number occurs in the very next verse.)

- vii. 19. *εδωκεν* **BDHΠ**² 240 244 359 *hi soli inter omn et W-H*^{txt}
 (*προ δεδωκεν N rel*)

In these connections we must consider St. John's manner. He employs the perfect almost habitually.

39. *οι πιστευσαντες (προ οι πιστευοντες)* **BLT** (*πιστευουσιν*) *W*
Erst 18 *syr sin* (cf. *sah*) *Chrys*^{cod A} and *W-H txt* [*nil in mg*],
 but apparently no others. *Soden* gives no new witnesses.
 viii. 23. *ελεγεν (προ ειπεν)* **NBDLNTXW** *fam* 13 [*non* 124]
Laura^{A 104} [*negl Sod*] *Sod*^{7541 1114 fam C} *it^{pl} vg Orig Cyr W-H Sod*
txt.

This looks like a strong combination, but it is opposed by all the sympathising cursives and 1 33 892 *Paris*⁹⁷ and *Ψ*. Why? Because *ειπεν* is right. The small band above changed merely in order to conform to *ελεγον* above in verse 22. Again a question of "pairs." *Ver* 22 *ελεγον ουν οι*

Ιουδαιοι... then why not, said they, *και ελεγεν αυτοις* in *ver* 23. There would be no reason to change to *ειπεν* if *ελεγεν* were basic.

viii. 39. See under "Improvement."

The number of cases of change of tense in the Gospels can be doubled if we consider the readings of *N* as well as those of *B* or *NB* together.

x. 18. *ηεν* (*pro aipei*) *NB soli cum W-H*. See p. 354.

21. *ανοιξαι* *NBLXX^bW Sod⁷⁵⁰ fam 1 fam 13 22** 33 157 213 249* 2^{pe} Paris⁹⁷ Sod¹⁷⁸ 541 1110 ^{fam} CN Orig Chr W-H Sod txt*, against *ανοιγειν* by the great mass including *D*. This *ανοιξαι* must be an "improvement" to fit the remark to chapter ix. where the record is so complete of a cure of the blind. I cannot conceive of a "revision" under all the circumstances changing *ανοιξαι* to *ανοιγειν*.

25. *ουκ επιστευσате* (*pro ου πιστευετε*) *B 4 52 63 71 157 248 259 Sod¹⁰⁹⁴ Chr^{codl} 27 (+ μοι) (33? 251 ουκ επιστευετε) f [non Paris⁹⁷ rell]*.

Only the above-mentioned change, against all the rest and against the Versions. It is quite clear that it is an "improvement" (following *ειπον υμιν*) and not basic, and even Hort abandons *B* and does not record anything in his margin! The amusing thing is that King James' translators (although the previous editions and Tynedale had the present) have "and ye believed not," and Hort and the Revision actually set them straight here as against *B* and company, and of course the margin of the Revision is silent, whereas they could have mentioned *B* and ten other "ancient authorities" for the past tense.

The point to observe is that the transition from "*I TOLD you...to...and ye BELIEVE not*" offended *B*, and Hort by not accepting *B*'s "*I TOLD you...and ye BELIEVED not*" reproves *B* for an unnecessary nicety. Is not our case abundantly proved by this? If *B* is wrong here, he must be wrong in many of the other places which we have discussed. Fancy accepting *ηεν* of *NB* in x. 18 (*vide paullo post*) and rejecting this harmless reading of *B min⁸* in x. 25!

xi. 27. *πιστευω* (*pro πεπιστευκα*) *B* c^{act} (= Sod¹³⁸⁶) t^{act} [negl. Sod] sah boh (and syraethc.)*. Also A.V.¹⁶¹¹ again. Not adopted by Hort.

See under "Coptic."

29. *εκεινη ως ηκουσεν, εγειρεται ταχυ και ερχεται προς αυτον*. So *Tischendorf* (against his own group)† with the *textus*

† "*Tischendorf's text is, in my own opinion, right in many places where the text of Hort is wrong.*" C. H. Turner (*J. T. S.* vol. xi. p. 183).

John

receptus and most, but against Hort's and Soden's: *εκεινη δε ως ηκουσεν ηγερθη ταχυ και ηρχετο προς αυτον* with **NBC(D)LXW** 33 213 249 397 Paris⁹⁷ Sod¹¹¹⁹ 1114 *latm* **N** [*d* has *surrexit* and *venit*, D⁸⁷ *ηγερθη και ερχεται*, clearly a *Latin* influence on his Greek].

I suggest that this small but important group is perpetrating another "improvement," objecting to the transition from the past tense *ηκουσεν* to the graphic historic presents *εγχειται* and *ερχεται*. So at least thought Tischendorf, no mean judge of such matters, and he condemns his beloved **N** by absolutely neglecting its testimony, down to the suppression of the connecting *δε* at the head of the verse. †

- xii. 13. *εκραυγασαν* (*pro* *εκραυγαζον* **NB³DLQW** *et* *εκραζον* *unc* *rell*)
B^{201*} *inter gr cum sah et goth.*

49. An exception to the rule of "pairs" is made here, and instead of *ελαλησα...εδωκεν*, we are treated to *ελαλησα...δεδωκεν* by **NBAMX** and **WΨ** *al. pauc.* Did *Cyr W-H Sod txt*, while the rest favour *εδωκεν*. Now *δεδωκεν* may have been introduced by **NB** *etc.* to conform to St. John's more usual use of the perfect, or the other side may have revised to *εδωκεν* (but observe that **DΔ**, the graeco-latins, have the aorist) for the sake of the "pair." We will not insist. For at xiii. 3 **NBKLT³W** 138 Paris⁹⁷ Sod^{K¹} have *εδωκεν*.

- xiii. 19. *πιστευητε* (*pro* *πιστευσητε*) **BC** *Orig* 1/2 *et W-H txt* [*nil in mg*]

37. *ακολουθειν* (*pro* *ακολουθσαι*) **B** and **C** only. This is a most glaring *change*, yet Hort follows in his text without marginal alternative. And this amounts to following **B** *alone*, because he prints *ακολουθειν αρτι*, whereas **C** (the only other authority for the present infinitive) has *νυν ακολουθειν*. Moreover the fact of wilful change is shown by **C**, who alone with *Evan* 96 and *Cyr* also changes *νυν ακολουθσαι* in verse 36 to *νυν ακολουθειν*. The Oxford edition of 1910 representing the Revisers acknowledges that **BC** and Hort are wrong, for it restores *ακολουθσαι* without marginal comment. Upon what principle then do Souter and the critics so earnestly commend Hort's "foundations"? Once more they are shown to be imbedded in sand, and to represent the perishing piles of **B**. For the present infinitive is clearly introduced because of the propinquity of *νυν* and *αρτι* both in verses 36 and 37. (Some few mss, viz. 157 with 47 435 and the Latinisers 56 58 61, remove *αρτι* altogether in this verse 37. **NXW** vary the order

† See my remarks as to this in Part II. under "Versions."

John

of the following clause to *υπερ σου την ψυχην μου θησω*, and some would couple *αρι* with this sentence.)

- xiv. 10. *οὐ πιστευσεις* (*pro οὐ πιστευεις*) B^{so1}. This is a very pretty place, and will appeal to Coptic scholars, if not to my less well-informed critics. I know of no other authority for this except the *bohairic* version (all codices) which very definitely has the second person singular of the future tense: *χναζ† αν* against the transliterated *ηπιστευετε αν* of *sah*. Could anything be more definite as to the situation as between B and the *bohairic*?

13. *αιτητε* (*pro αιτησητε*) B(*αιτηται*) Q only, is presumably the present conjunctive, unless merely a matter of "form," but both coptics have definitely the future. [In verse 14 B reads *αιτησητε* with the rest]. See below at xv. 16.

17. See under "Improvement."

- | | | | | |
|---|----------------------------|------------------|---|---|
| { | xv. 4. <i>bis in versu</i> | See under "Form" | } | In verse 7 <i>μειντε</i> and <i>μεινη</i> are retained by those who change in verses 4 and 6. |
| | 6. | " " " | | |

16. *αιτητε* (*pro αιτησητε*) BLΨ [*non Paris? non al. vid.*]. B is the only one to have this *both here and at* xiv. 13 (see above). It may be a version influence, but it occurs here in B at the end of a line. It can also be referred here to a continuation of the tense in the verse of *να υμεις υπαγητε...φερητε...μεινη...αιτητε*. This would bear out the general preference for "pairs" as explained elsewhere. On the other hand, in the actual sentence *αιτητε* would not square with *δω* following (of B *etc.*). We would have the *pres. subj.* followed by the *ao. subj.* in this last clause *να οτι αν αιτητε του πρα εν τω ονοματι μου δω υμιν*, whereas we might expect *διδω*. N, some cursives and *Cyr* force the future *δωσει* † on us to square with *αιτησητε*. Any way we look at it there has been forced tinkering with the passage, for others read *δωη*. As none read *διδω* we may look with suspicion on *αιτητε* of BLΨ, which *Hort* merely places in his margin.

- xvi. 22. *αρει* (*pro αιρει*) BD*Γ (*ερει* N) *sah boh arm aeth W-H^{1st} Sod^{me}*. Cf. *Hil et tollet c d δ gat aur Aug vg¹⁵, auferet a ff r Cypr (αφερει W), aufert e f q; tollit b vg¹⁰*. See under "Improvement."

- xvii. 7. *εδωκες* B, *εδωκας* A [*non fam*] 118** a^{sc} Paris⁷ *Sod^{2d} W-H^{1st} (pro δεδωκας rell)*

8. *εδωκες* B, *εδωκας* ACDΠ*W *minn pauc W-H^{1st} (pro δεδωκας longe plur et Cyr)*.

21. *πιστευη* (*pro πιστευση*) N*BC*W *Clem Eus W-H [non Sod]*,

† And *fam* 18 have *τοουτο ποιησε* *etc.*

John

but against the rest and *Orig Ath Cyr*. Probably to conform in a measure to πιστευοντων in verse 20, for πιστευοντων is the correct reading there.

- xix. 12. *εκραυγασαν* BD^{sup}Ψ min^{allq} a W-H txt [nil mg]. See under "Change without Improvement." (*ελεγον pro εκπ. λεγοντες* N; cf. NW in xix. 15.)

15. πιστευητε (*pro πιστευσητε*) N*BΨ (verse number wrong in Lake) *Orig W-H* [nil mg] (Latins *credatis*) against all the rest (*Soden* adds no new witnesses although printing in his text πιστευ[σ]ητε) including W Paris⁹⁷ and *Cyr* [*e* and *vg*^F omit the verse, but not the *Diat*^{rab} nor any other authorities (*syri* still missing until xix. 41, but *pers* has it)].

- xx. 31. πιστευητε (*pro πιστευσητε*) N*B Sod⁹⁵⁰ W-H txt [nil mg] (Latins *credatis*) against all the rest including W the new fragment T^o (Amélineau p. 47) and the *Eust.* in same publication (p. 63) and *Cyr* again [*Origen* is absent]. Will *Soden* please explain why at xix. 35 he prints πιστευ[σ]ητε and gives H^{41-2*} 88 Ωρ in his upper margin, while here at xx. 31 he prints πιστευσητε (against *Hort*) and places πιστευητε H^{41-2*} I⁹⁵⁰ in his second column of notes, although he adds I⁹⁵⁰?

- xxi. 6. ισχυον (*pro ισχυσαν*) NBCDLNAPΨ [non W] 1 [non fam] 4 15 27? 29? 33 124 [non fam] 262 270 aopw^{scr} Laura^{A 104} Sod^{351 1089 1110} *Cyr W-H Sod txt et valebant c g δ gat foss aur dim vgg^{omn} vid*, poterant a b d f r [hiat ff, non e q].

- †25. χωρησειν (*pro χωρησαι*) BC* et N^a et Sod^{1121 901} *Orig* 1/4 (1/4 χωρειν, bis χωρησαι). The fluctuation of *Origen* probably indicates revision and preference by B, for BC*N^a are not even joined by W or Ψ nor by a single minuscule except Sod¹¹²¹ = Sinai¹⁸² (only c^{scr} χωραισεν sic). But *Hort*'s and *Souter*'s editions both adopt χωρησειν. *Soden* does not.

(Historic Present.)

As against the frequent change by NB in the other Gospels in favour of present or imperfect† over the past tense, there is but little to note in St. John's Gospel. In fact at:

† *Om. verse* N*.

† Obs. 892 but not N or B at ix. 40 ηκουον for ηκουσαν and obs. N alone at xi. 43 *εκραυγαζεν* (of the Lord's command to Lazarus) for *εκραυγασεν*. Only two vulgates^{or} have clamabit sic, simply an error for clamavit.

Note also at xi. 8 *εφειλεis for φιλειis* by L *Eust* 29 Sod²⁰¹⁷ arm. Observe N at xvii. 12 *εφυλασσον* for *εφυλαξα*. There is a gross error here in *Soden*'s notes. He adds d r to N for *εφυλασσον*. They do not read thus. Both *custodivi*. He has confused their reading of *custodiebam* for *servabam* as an interpretation of *ετηρουν* earlier in the verse. Perhaps the eye of N was similarly misled!

John

- x. 18. **NB** and they alone curiously enough substitute *ἦεν* for *αἶρει* in the clause *οὐδεὶς αἶρει αὐτὴν ἀπ' ἐμοῦ* (of *τὴν ψυχὴν* verse 17) *ἀλλ' ἐγὼ τίθημι αὐτὴν ἀπ' ἐμαυτοῦ*, where **NB** must be wrong. They are opposed by **N^o** and the rest *Origen^{quater} et Orig^{int} Eus^{quinq}les Did^{pluries} et al.*, and it is scarcely credible, but *Westcott-Hort*, acting on their rule that **NB** in combination cannot be wrong, actually insert *ἦεν* into their *text*, which has overflowed ("some ancient authorities read") into the margin of the English Revision of 1881. The Greek *R.V.* naturally restores *αἶρει* to the text, but could not resist putting *ἦεν* in the margin. The versions and every other Greek document are clear for the present tense *αἶρει*.

Instead of *tollit* of most Latins I find *gat* has *tullit*. Is it possible that this *ἦεν* crept into **NB** from a graeco-latin with *tullit* or *tulit*?†

Soden cannot find a single new witness for this absurd reading. Observe that it is in this same verse that **B** (alone with *Sod*⁷⁵⁰) has *ταυτὴν ἐντολὴν*, "*hoc mandatum*" or "*hoc praeceptum*" for *ταυτὴν τὴν ἐντολὴν* of all the rest.

40. *εμενεν* (*pro εμεινεν*) is found in **B** [apparently alone of Greeks with 21 (*Sod*⁷⁸⁵)] with *a b c e f f l* of Latins [*non d f r δ*]. *Syr sin* apparently alone with *pers* and *Chr^{odd 5/8}* omits *καὶ εμεινεν ἐκεῖ*, or rather may agree with *pers* alone, and suppressing *εμεινεν* transfer *καὶ ἐκεῖ* to the head of the following verse. (*Syr pesh* has *ἦν* or *ῥuit* for *εμεινεν*.) *W-H^{ist}* prints *εμενεν* alone with **B**, and now 21.
- xii. 23. Here occurs a real Historic present: *ἀποκρίνεται* (*pro ἀπεκρίνατο* of nearly all and *ἀπεκριθῆ* of the few) by **NBLXW 33** *Sod*⁷⁵⁰ and *Paris*⁹⁷ *W-H* [*non Sod*] and by them alone. All clearly representing one influence and one stem. And absolutely deliberate and eclectic as will be shown immediately, because two verses below at:
25. we find *ἀπολλυεῖ* substituted for *ἀπολεσεῖ*, but only by **NBLW 33** *Sod*⁷⁴¹ *ff*. Here **X** and *Paris*⁹⁷ abandon the group. They have been "revised" if you will, it matters not whether they have been revised or hold the true base exhibited by all others. The reason **NBLW 33** adopt *ἀπολλυεῖ* is apparently because it follows so close to *φέρει* at the end of the previous verse: *εάν δε ἀποθάνῃ πολὺν καρπὸν φέρει . ο φιλῶν τὴν ψυχὴν αὐτοῦ ἀπολλυεῖ αὐτὴν*. Thus it not only bears on the previous *φέρει* but has reference to the harmonising of *φιλῶν* with *ἀπολλυεῖ*,

† For *ἦεν* at John v. 9 *e q* have *tulit*, and not *sustulit*; at John xi. 41 for *ἦεν* all Latins (except *p r*) have *tulerunt*, and not *sustulerunt*.

John

and thus constitutes another affair of "pairs." There can be no question about it. They do not however change *φυλαξει* in the next clause, which only shows how imperfect, or rather personal, was this Alexandrian revision. I speak with some confidence—as I draw towards the close of this essay—for if "Antioch" had been the censor here, besides changing *απολλυει* to *απολεσει*, why did they leave *φέρει* alone and not change that to a future *οἴσει*?

As a matter of fact *Origen* and *Nonnus* exhibit to us the attitude of the ancient minds at this place for they *do* write *φυλασσει* for *φυλαξει*, and *ff* with its Egyptian affinity writes *perdit...odit...custodit* (*b c f l* *custodit*).

Will *Soden* explain why he rejects *αποκρινεται* of *NBLXW* 33 Paris⁹⁷ in verse 23 and adopts *απολλυει* of *NBLW* 33 *Sod*⁵⁴¹ *ff* in verse 25?

- xiii. 38. Again here, as at xii. 23, we find *αποκρινεται* substituted for *απεκριθη* by a somewhat larger group involving *NABCLXW Sod*⁵⁵⁰ *fam* 1 *fam* 13 22 33 138 157 213 254 2^{re} Paris⁹⁷ *Sod*¹⁹⁰ 351 *W-H Sod txt.* *Tisch* says of the *minn* "al¹⁰," but observe that only *fam* 1 *fam* 13 22 138 157 213 and 254 of the same family tendencies swell the chorus of 33 Paris⁹⁷ sung in the former place. *Syr* is *λεγει*, but all *latt* respondit as at xii. 23. *αποκρινεται* seems clearly an "improvement" by the few. Observe their record in the other Gospels as to Historic presents. So far in St. John they had successfully resisted the temptation to change. If really basic how is it that *fam* 1 *fam* 13 22 138 157 213 and 254 did not follow in xii. 23 as well as in xiii. 38?

Change of Number.

- vi. 13. *επερισσευσαν* (controlled by *δ*) *BDE^sW* 67 *Sod*¹⁹⁰ *Evst* 60 (*P^{scr}*) *copt lat W-H* [*non Sod*] against the singular *επερισσευσεν* by the rest and *Amélineau's* new Egyptian *Evst*, see his page 64, and (*απερ επερισσευσεν Cyr*). The plural is more or less Egyptian (Coptic) and the Latins use it. When *W* joins in these places with *D* it is a pretty clear intimation of "version" tradition and influence. In the next verse we get an intimation of *which* version, for, while the Latins hold the singular *σημειον* with *N* and majority Greeks and versions, *B^eX^b* only, with *a arm syr hier* and *BOH* only, have the plural *σημεια*.†

† There is great danger of *Δ* (*Sod*^δ 30 being quoted here instead of *Θ*^s), for *Soden's* symbols read in verse 13 *H^δ 1 014 30* and in verse 14 *H^δ 1 30*. By 30 *ε* 30 is meant (*Θ^s*) whereas *δ* 30 is *Δ*.

John

- vi. 22. *ειδον* BA *minn perpauc a d f l q* (following *turbæ*) *sah boh aeth syr W-H Sod txt* (*ιδον* LNW) [*pro ιδων ΓΔ^{sr}Α unc⁹, et ειδεν ΝD^{sr}X^b b c ff g δ vg* (following *turba*) *σκοπιαζεν Nonn*]. This is again rather Egyptian. (*ιδοντες* 67 213, *ειδως Sod¹¹¹⁰ Laura^{A 104}*.)
- but x. 12. *εστιν τα προβατα* NABLXW *Sod⁰⁵⁰ min¹¹¹³ Const Eus Cyr W-H Sod txt* (for *εισιν τα προβατα*) but this is exceptional.
16. *γενησονται* (*pro γενησεται*) BDLXWΨ 1[*non fam*] 33 213 2^{pe} *Sod¹⁸³ d f vg^f goth sah boh arm Clem* (Variant *Chr codd inter εσεται et εσονται. Cf. verss*).
27. *ακουουσιν* (*pro ακουει*) following *τα προβατα* NBLXW *Sod⁰⁵⁰ fam 13 33 157 213 249 397 Sod¹¹¹⁰ fam^N d et latt Hom^{Clem} ? Orig 4/6 Bas 1/4 Cyr W-H Sod txt* (*ακουσωσιν Paris⁹⁷*) but against all the rest and D^{sr} and *Clem Orig 2/6 Eus Bas 3/4 Thdt*.
- As showing that this must have been changed originally from *ακουει* we note that N alone follows with *αποληται* for *απολωνται*.
- xi. 45. *δ* (*pro â*) See under "Improvement."
- xvii. 7. *εισιν pro εστιν* (following *παντα οσα*) NBCLNXY *et WΨ 33 157 213 314 Sod¹¹¹⁰ Paris⁹⁷ W-H Sod txt latt copt et d δ* [*contra D^{sr} Δ^{sr}*]. Cyril has *εστιν* against the Egyptian group.
- xx. 23. *τινος bis* (*pro τινων bis*) B (*sol inter gr*) *a e f syr Cypr Eus Orig^{int} Aug Pacian Auct^{prom} W-H^{ms}*.

Change of Case.

- viii. 55. This is quite an important place. *εσομαι ομοιος υμιν ψευστης* by BADW *fam 1 52 138 157 254 2^{pe}* only of Greeks, and *latt: ero similis vobis mendax* (against *Tertullian's* genitive *ero similis VESTRI mendax*), instead of *εσομαι ομοιος υμων ψευστης*. *Soden* only adds 138 (*B & G add⁰⁵⁰*) to the Greek witnesses hitherto known and does not follow in his text, abandoning *Hort's υμιν*. The dative after *ομοιος* is as legitimate in Greek as the genitive, and throughout the N.T. is generally used. Therefore in opposing N and the mass here (including Ψ 892 and Paris⁹⁷) B must be seeking for something. What was he doing? Who is right? Which is the harder reading? Was B influenced by the Latin, or did the Latins have *υμιν* and not *υμων* before them? Well *υμων* being the harder reading is I think distinctly to be preferred, and *υμιν* to be relegated to the large scrap-heap of attempted "improvements." St. John himself near by (ix. 9) says *ομοιος αυτω* and in 1 John iii. 2 we find *ομοιοι αυτω*. But if St. John uses the *genitive υμων* in the fourth Gospel at viii. 55 why not let it stand?

John

Our Lord was saying to the Jewish crowd: "And ye have not known Him, but I know Him, and if I should say that I do not know Him, I should be *like a liar among you*," or, *like a liar of your sort*, rather than "like to you a liar." In other words the genitive seems to convey that sarcasm† which not

† Dr. Burkitt ('The Gospel History') has this to say about the fourth Gospel: "There is an argumentativeness, a tendency to mystification, about the utterances of the Johannine Christ which, taken as the report of actual words spoken, is *positively repellent*" (p. 227). And again: "For we have not done with the Fourth Gospel when we have made up our minds that neither the narrative nor the discourses are to be regarded as history, as matters of the past fact" (p. 229). And again: "Especially am I sure that we shall never do justice to this Gospel, so long as we treat it as a narrative of events that were seen and heard of men. It is not a competitor of the Synoptic Gospels. But, you will say, what becomes of the truth of the Gospel?" (p. 235/6). And once more: "Then again, as I have already observed, the actual words which the Evangelist ascribes to our Lord when the Jews 'persecute' Him for healing on the Sabbath were calculated rather to exasperate than either to appease or instruct them" (p. 238). And lastly: "Now, if we look at the form and manner of these words, *it is, I am convinced, impossible for one moment to imagine that they can represent an accurate account of any man's defence of himself after outraging the religious susceptibilities of powerful adversaries*. It is not in the least the kind of thing which a phonograph would have reported" (p. 238/9).

But surely the other Gospellists have something of the same kind to say of Christ's manner on certain occasions! And as to deep sarcasm how about *Luke* xvi. 9 "And I say unto you Make to yourselves friends (out) of the mammon of unrighteousness, that when ye fail they may receive you into everlasting habitations"? No satisfactory interpretation of these words has ever been made, save that they convey a biting satire.

In the above quotations from Dr. Burkitt's book (chapter on the Fourth Gospel) I do not wish to do him any injustice by quotations perforce divorced from their context. He has said, rather unnecessarily, of me that I do not know the difference between a dilettante and a scholar. However that may be, I think I can detect the difference between an unbeliever and a believer! For in all Dr. Burkitt's writings he distinctly disavows his belief in our Lord's saying, recorded in the Fourth Gospel (xvi. 28): "But the Comforter, the Holy Ghost, whom the Father will send in my name, he shall teach you all things and bring to your remembrance (*lit.* remind you of) all the things which (*πάντα ἃ*) I said unto you." In the face of this Burkitt writes again and again such things as this: "It was necessary that the disciples should reverence and love their Master; far more necessary that they should remember His phrases. *But the conditions were not specially favourable for accurate reminiscence*" (*op. cit.* p. 145). "I imagine it to be one of the most delicate of the problems which confront the investigator of the Gospel History to determine how far the sayings of Jesus reported only in the Gospel according to Matthew are, in the narrower sense, historical; how far, that is, they are a literal translation into Greek of words which Jesus once spoke... It is not only a question whether this or that sentence or illustration comes really from a later time" (p. 191/2). "If the picture presented in S. Mark's Gospel be in all essentials true, it will give an essentially reasonable account of the ministry. I do not mean it will contain no stories of what are called 'miracles' or that we should at once be able without misgiving to accept every incident as having actually occurred in the way related" (p. 66). "I have said that our Evangelists altered freely the earlier sources which they used. They changed, added, omitted. This sounds, no doubt, very terrible and dangerous. Let us put the statement then in another form, a form quite as legitimate, but less shocking. Let us say that the Evangelists were historians and not chroniclers. *This does not assert that they were trustworthy or even truthful*" (p. 21).

unoften underlies our Lord's addresses to those who were baiting him and lying in wait to "catch him in a word." The original Aramaic of John viii. 55 we can only surmise, but the Syriac is plain, not "like you a liar," but "a liar like you" "*mendax sicut vos.*" Malan says: "I am for myself a liar like you," and adds in a note: "the construction is

But for cold, calculated apostasy, note the following:

"That the Gospel according to Mark contained the story of the Resurrection of Jesus Christ is surely no reason for questioning its right to rank as an historical document... There is no doubt that the Church of the Apostles believed in the resurrection of their Lord. *They may have been mistaken*, but 'there is satisfactory evidence that many professing to be original witnesses'—I will not say, with Paley, 'of the Christian miracles': that claims too much, but certainly that Jesus had been raised from the dead—'passed their lives in labours...' " "Let us add, what Paley omitted, the abiding personal influence of Jesus in the memories of the first disciples, and let us concede that like all other men they may have been mistaken: with these amendments, Paley's famous allegation still stands. Yet no considerations of this kind explain the vitality of the Christian religion: *we do not know why it lived and lives, any more than we know why we ourselves are alive*" (p. 74/75).

Into this last sentence, in my opinion, is compressed a whole world of base denial of the great foundation of the Christian religion, and of its founder, whom the writer calls "our Lord." The Christian religion lives because, apart from cold historicity, the Spirit of God still moves upon the waters of men's hearts and convinces (the original reads the future ἐλέγξει) them "of sin, of righteousness, and of judgment," as the Founder promised when He said it was necessary for Him to go away from them, but that He would send the Paraclete to replace Him (John xvi. 7/14).

Dr. Burkitt, with many others, does not believe in the xith chapter of St. John although it is attested by all documents, and in no uncertain manner, for textual differences there (quite unlike those of the pericope de adult.), are exceedingly small in number and very moderate in scope. "For all its dramatic setting it is, I am persuaded, impossible to regard the story of the raising of Lazarus as a narrative of historical events" (p. 223). This, because "there is no room" for it (p. 222) in St. Mark's narrative. But upon the same grounds of criticism, both "lower" and "higher," we must excise the long and most detailed ixth chapter concerning the definite healing of the man born blind about whom there was such a stir. And these excisions must logically be followed by the suppression of the xith chapter to the Hebrews concerning *Faith*. The result will be "shipwreck," as St. Paul graphically foretold in the first chapter (ver 19) of the 1st Epistle to Timothy, following it up in the 2nd Epistle (ch. iii. 1/5) by his warning as to the character of the "heady" leaders of the last times (προπετεῖς, "headlong, rash"), "wrapped in smoke and mist of conceit and folly" (τετυφωμένοι), "having a form of godliness, but having denied (so R.V.; Gr. ἡρημένοι) the power thereof."

I said to such an one recently in Germany: "But, my dear sir, the trouble with these people is that if the good God himself came down and told them that the xith chapter of St. John were absolutely true, they would not believe Him." His answer was "*Neither would I!*"

Does not this justify St. Paul's prophetic "προπετεῖς, τετυφωμένοι..., ἔχοντες μόρφωσιν εὐσεβείας, τὴν δὲ δύναμιν αὐτῆς ἡρημένοι"!

As regards the lower criticism I would like to add that in the xith chapter of St. John there are few textual alterations, far fewer than in the succeeding chapters, and if on lower grounds the xith chapter should have to be ejected, then the whole Gospel would have to go.

John

remarkable." The German version is very explicit: "So würde ich ein Lügner gleichwie Ihr seid." *Tertullian* seems here to be a star-witness against the Latinism of B.

B and the few are therefore accused here with Hort of following Latin, or of making a false grammatical improvement to the basic text. The Oxford edition of 1910 (without footnote) changes Hort's *υμιν* back to *υμων*, avoiding B's "sunstroke." I call it a "sunstroke," for observe that besides the opposition of *Ν* and the rest, the new Egyptian ms T¹ (so friendly otherwise) also has *υμων* against B.

- xvii. 11. *πατηρ αγιε* sic (*pro πατερ αγιε*) BN soli vid
 21. *συ πατηρ* (*pro συ πατερ*) BDNW against the rest and against *Clem.* (*πατερ συ Sod*¹²², — *πατερ diatess*, *illeg. syr sin.*)
 24. *πατηρ* (*pro πατερ*) BAN only here
 25. *πατηρ δικαιε* sic BAN (*δικαιαι*) only here } against *Clem.*

xviii. 16. We now come to rather a peculiar case:

εξηλθεν ουν ο μαθητης ο αλλος ο γνωστος του αρχιερεως BC*L 213 (and no others except X Paris⁹⁷ *ος ην γνωστος του αρχιερεως*) instead of ... *ος ην γνωστος τω αρχιερει* of all others and NW. [N exceptionally *εξηλθεν ουν ο μαθ. εκινος' ος ην γνωριμος τω αρχιερει.*] The genitive does not seem to be a version influence, and yet, if correct, implies a change by all other authorities! (*Boh* can be read either way.)

Besides occurring here (and in verse 15 just before: *ην γνωστος τω αρχιερει*, where the dative is constant in all mss) *γνωστος* does not occur elsewhere in St. John nor in the other Gospels, except at *Luke* ii. 44 (*και τοις γνωστοις*), xxiii. 49 (*παντες οι γνωστοι*) both times in the plural, but it occurs ten times in *Acts* and everywhere with the dative, except at iv. 16 where it is used purely as an adjective (*γνωστον σημειον γεγνε δι' αυτων*) and at ix. 42 where no case follows (*γνωστον δε εγενετο καθ ολης της Ιοππης*), so that St. Luke does not use the genitive. We have to turn to the single other remaining occurrence of the word in the N.T. to find the genitive. I refer to St. Paul's use of the word at *Rom.* i. 19: *διοτι το γνωστον του θεου φανερον εστιν εν αυτοις.* Cf. Moulton's Winer, p. 295.

In the case we are discussing in St. John BCL seem to stand absolutely alone with *Westcott and Hort* (no alternative in the margin) and *Soden* (adding 213 = his¹²⁹) although *Cyril* definitely opposes them with the mass. Why should *Cyril* tell us what to read, or rather what to omit at *Luke* xxiii. 34, and be denied a hearing here? In the very next verse *W-H* accept *Cyril's* testimony when backing the same mss BCLX for the unusual order *λεγει ουν τω Πιτρω η παιδισκη η θυρωρος.*

John

The science in such matters is evidently incomplete, for the Revisers disagree with Hort in both places! They agree with Cyril for the dative after γνωστος and disallow the above order.

- †xix. 31. ἦν γὰρ μεγάλη ἡ ἡμέρα ἐκείνη τοῦ σαββατοῦ (*pro . . . ἐκείνου τοῦ σαββατοῦ*) B*H 33 69† [*non fam sed diserte τοῦ σαββατοῦ ἐκείνη*] 138 157 247 317 6^{pe} p^{scr} i^{scr} z^{scr} *al. aliq Sod^{aita} et Elz^{ed} c f g gat vgg (instante > illa dies vg^d) pers arab Cyr.*

The versions and it^{pl} favour ἐκείνου, but *pers* and *arab* go with B* for ἐκείνη and *syr pesh* (*sin* still missing) has a forceful repetition "*Dies enim erat magnus dies Sabbathi illius*" as rendered by Schaaf and Gwilliam, but Malan prefers to render "For it was a great day that day of Sabbath" (ⲁⲟ comes last in the sentence). Hort only places ἐκείνη in his margin, but Cyril proves that B* was the correct Alexandrian reading. While *pers* (in the absence of *syr sin*) reads more simply than *syr pesh*, for *pers* = "for that day was great" (Malan^{int}), "et ille dies magnus esset" (Walt^{int}), and I think may represent *syr sin*.

Change of Person.

- xx. 18. οτι εωρακα (*pro οτι εωρακεν*) NBNXW Laura^{A 104} *a g gat aur vg sah boh aeth syr sin (εωρακαμεν S 33 [cf. Luc xxiv. 11], but all others and syrr rell Cyr οτι εωρακεν).*

εωρακα with οτι is strange and of course the more difficult reading. Hort spaces: μαθηταῖς ὅτι Ἐώρακα τὸν κύριον. καὶ ταῦτα, but does not intimate a various reading in his margin. There is no particular objection to the receiving of this rather strange lection. I would only remark that whereas in coptic **ⲭⲉ ⲁⲓⲛⲁⲣ** is legitimate, the οτι in Greek and Latin is rather illegitimate [*b c d e ff* § have *quod vidit, f q r: quia vidisset*, only *a g vg: quia vidi*] and in view of our other coptic sympathies [see under that heading] NBNXW very likely imbibed the coptic and do not represent a "neutral" base at all! Even *syr sin* is not free from the reflex action of the coptic versions. Soden brings forward Laura^{A 104} as the only new witness, but does not adopt εωρακα in his text. I notice that Amélineau's *Evst* (p. 62) has εωρακαμῆ (with S 33).

† In Tischendorf's apparatus B is not properly quoted. Gregory rectifies the matter in his *Emendanda*. B* reads ἐκείνη. B² or B³ ἐκείνου.

† τοῦ σαββατοῦ ἐκείνου D^{ms} LN^Ψ 73 t^{scr} Paris⁵⁷ Sod³³².

§ *ff* is misrepresented by *Tisch* and *Horner* for *vidi*.

Change of Possessive Pronoun.

John

- xii. 28. μου (*pro σου*) See under "Hopelessness of considering B neutral."

Genitive Absolute.

As in St. Luke's Gospel so in St. John's there is a marked absence of any dative absolute. In fact there is no trace of it if we except xx. 19 where *τη ημερα εκεινη τη μια (των) σαββατων* (interposed between two genitive absolutes) might be considered as one, with *ουση* understood.

The genitive absolute itself is quite rare, other expressions replacing it on countless occasions. Thus, whereas at xx. 19 we find *ουσης ουν οψιας, τη ημερα εκεινη τη μια (των) σαββατων, και των θυρων κεκλεισμενων* . . ., if we turn to vi. 16 we read *ως δε οψια εγενετο*, and at vii. 10 *ως δε ανεβησαν οι αδελφοι αυτου*. Or ii. 23 *ως δε ην εν (τοις) Ιεροσολυμοις εν τω πασχα*, or iv. 28 *αφηκεν ουν την υδριαν αυτης η γυνη, και απηλθεν* . . ., where we might expect to find genitive absolutes. The same applies to ix. 11, xi. 43, xii. 3 14, xiii. 4, xvii. 1, xviii. 1 18 38, xix. 1 and other places. Real genitive absolutes are observed and appear to be limited to the following places:

John

- iv. 9. *ουσης γυναικος Σαμαρειτιδος* (or > *γυν. Σαμ. ουσης*)
 51. *ηδη δε αυτου καταβαινοντος*
 vi. 23. *ευχαριστησαντος του Κυριου*
 vii. 14. *ηδη δε της εορτης μεσουσης*
 viii. 30. *ταυτα αυτου λαλουντος* †
 xii. 37. *τοσαυτα δε αυτου σημεια πεποιηκotos εμπροσθεν αυτων*
 xiii. 2. *και δειπνου γενομενου*
ibid. *του διαβολου ηδη βεβληκotos* . . .
 but not in xiii. 4 as might be expected.

Then none until:

- xviii. 22. *ταυτα δε αυτου ειποντος*
 xx. 1. *σκοτιας ετι ουσης*
 19. *ουσης ουν οψιας*
ibid. *και των θυρων κεκλεισμενων*
 again:
 xx. 26. *των θυρων κεκλεισμενων*
 xxi. 4. *πρωιας δε ηδη γενομενης*
 11. *και τοσουτων οντων* ‡

† Instead of as at xi. 43, *etc.*, και ταυτα ειπων.

‡ Add vi. 23. For *αλλα ηλθον πλοιαριαι*, N reads *εελθοντων ουν των πλοιων* and D (cf. *b r syr cu*) *αλλων πλοιαρειων ελθοντων* [but *d aliae naviculae venerunt*].

Now the same remarks apply here as those which I made under this head in St. Luke. The supposed "Antioch" revision has made no changes in St. John or in St. Luke from genitive to dative absolute. Then why should Lucian (or another) be accused of doing so in the Gospels of St. Matthew and St. Mark? Instead, does not the plain fact of the case stare us in the face that it was "Alexandria" which disapproved of certain dative absolutes in Matthew and in Mark and replaced them in *their* revising process by genitive absolutes? The case, it seems to me, is proven.

Genitive before the Noun.

Referring to iv. 16 (see remarks under "Compound verb for simple") we find a number of cases in this Gospel, as at:

John

- ii. 15. *και των κολλυβιστων εξεχεε το κερμα (τα κερματα BLTWX)*
 xvi. 6. *η λυπη πεπληρωκεν υμων την καρδιαν*
 xvii. 6. *σου το ονομα*
 xviii. 37. *μου της φωνης*
 where all mss are practically agreed. And as below where the
 mss are not in exact agreement:
 xiv. 30. *ο του κοσμου (τουτου) αρχων* Most, but:
 ο αρχων του κοσμου (τουτου) 1 *fam* 13 138 2^{ve} Paris⁹⁷ *e vg*
 Hipp Orig Bas Ath Cyr.
 xv. 10. *καθως εγω τας εντολας του πατρος μου τετηρηκα* Most and
 Cyr, but:
 καθως καγω του πατρος (μου) τας εντολας τετηρηκα NB *a b ff*
 g vg Chr Novat.
 xviii. 10. *τον του αρχιερεως δουλον* the usual Greek construction as
 exhibited by most (pontificis servum *g q δ vg*), but:
 τον δουλον του αρχιερεως ND¹ 242 Sod^{1444 s 362} *a b c e f*
 ff r
 xix. 20. *οτι εγγυς ην ο τοπος της πολεως* Most, but:
 οτι εγγυς ην της πολεως ο τοπος *tzt recept* and W 1 13 138
 Paris⁹⁷ *al. it^{pl} vg copt syr arm.*
 24. *μου τα ιματια* N^{sol} *cum copt* (—μου 127)
 34. *αυτου την πλευραν* Nearly all Greeks with *copt*, but Orig^{lis}
 with 69–346 [non 13–124] 317 348 397 Paris⁹⁷ and the Latins
 and Syriacs have *την πλευραν αυτου*. [*Eus* doubtless read the
 former order, for he writes *του αμνου του θεου λογχη την*
 πλευραν ενυξε.]
 35. *αυτου εστιν η μαρτυρια* NBW *plur Orig^{lis}*
 εστιν αυτου η μαρτυρια EGKNSUA *min³⁰⁺*, but:
 εστιν η μαρτυρια αυτου HY¹ *min⁶⁰ latt^{pl} Chr Cyr*

John

xx. 25. > μου τον δακτυλον NDLW 33 *Evst*^{Amélineau p. 62} *copt* (om. μου d)

ibid. > μου την χειρα NL 33 *Evst*^{Amélineau} } *copt* { against την χειρα
 > μου την χειραν BW } μου *rell et Cyr*
 > μου τας χειρας D (om. μου d) } (- μου 1 a)

N.B.—*Soden* adopts μου την χειρα with NL 33 *Evst*^{Amélineau} (BW) *copt*, but rejects μου τον δακτυλον of NDLW 33 *Evst*^{Amélineau} *copt*! (Paris⁹⁷ ceases at xx. 15 and is not available here.)

xxi. 24. > αυτου η μαρτυρια εστιν BCW
 > εστιν αυτου η μαρτυρια D *Evst* 48 d *aur Cyr*
 > αυτου εστιν η μαρτυρια 33 ?
 but N and the rest > εστιν η μαρτυρια αυτου as *latt* [*praeter d aur*].

Matters of Order.

· ii. 17. See under "Solecisms."

iv. 9. αιτεις > γυναικος Σαμαριτιδος ουσης NABC*LNT^b et WΨ
frag gr-copt Crum-Ken et 33 Cyr.

against αιτεις ουσης γυναικος Σαμ. the rest and cursives and Paris⁹⁷.
 (D d *arm* omit ουσης.)

This is either an Egyptian improvement, for there would be no good reason to set ουσης back in any "Antiochian" revision, or the basic text like that of D d *arm* lacked this ουσης, which found its way into the text in differing positions. The versions—*copt syr lat*—express it in the position opposed to the Greek of NAB *etc.*

21. > πιστ. μοι γυναι NBC*L et WΨ 71 213 253 259 892 [*non Paris*⁹⁷] 6^{pe} 7^{pe} 8^{pe} 11^{pe} *vid Sod*¹⁹³ 1094 b l q *sah aeth syr hier Orig Ath Cyr W-H et Sod txt.* (- γυναι F 124^{1st} *Sod*¹²⁶⁶.)

against γυναι πιστ. μοι D the rest, d and other Latins, *boh, syr rell et cu sin, arm Thdt.*

Here, the coptics being divided, we do not place it under the heading of "Coptic."

vi. 17. > προς αυτους εληλυθει ο ιησους BNΨ 435 Paris⁹⁷ *solī vid.*,
 against εληλυθει (+ ο D) ιησους προς αυτους ND 80 a d *aeth syr hier*,
 and εληλυθει προς αυτους ο ιησους most and *boh syr (sah ιησους ηλθεν πρ. αυτους).*

Soden gives one new witness agreeing with BNΨ 435 Paris⁹⁷, viz., *Sod*⁷⁴¹, a ms at Patmos, but adopts the ordinary reading in his text. Curiously enough *W-H* refuse the BNΨ reading in both text and margin, their text agreeing with the majority of witnesses, and their margin agreeing with ND.

49. > εφαγον εν τη ερημω το μαννα BC(D)TW b c d e ff gat
vgg^{fere omn} *Eus Chr Aug W-H Sod txt (Orig and aur* εν τη*

John

ερημω εφαγον το μαννα) against **N** the rest coptics and *Cyr* *Thdt* for εφαγον το μαννα εν τη ερημω.

[vi. 49/50. του ουρανιου αρτου φαγοντες απεθανον *Clem*^{Theodot}]

- vii. 12. **N** reads: και γογγυσμος πολυς ην περι αυτου, while **BLTXW** a few cursives and *W-H* read: και γογγυσμος περι αυτου ην πολυς, bringing πολυς last. As far as I can see, both *Tischendorf* and *Soden* make a composition of these readings and print: και γογγυσμος ην περι αυτου πολυς which I do not think has any ms authority whatever except that of 33 and *Chrysostom* (codd. μ. ε. 7. 4. λ. θ. of *Matthaei*), the majority reading: και γογγυσμος πολυς περι αυτου ην, and 127 exceptionally: και γογγυσμος ην πολυς περι αυτου, while **l** and *goth* omit περι αυτου, and the "neutral" text probably lurks in *D a c d e ff l aur arm?* which omit πολυς altogether! The fact is that πολυς is probably an addition, injected into the text in differing positions. *Syr* and *pers* place it early with the majority, against the small Egyptian coterie of Greek mss (+ *b q*) followed by *Hort*.
33. > χρονον μικρον **NBLTWX** *Sod*¹⁰⁵⁰ *fam* 13 *e ff q aur W-H* *Sod txt* (for μικρον χρονον *D* and the rest and *sah boh Cyr*) is possibly due to basic omission of χρονον which occurs in *syr sin*.
42. > οπου ην Δαυειδ ερχεται ο Χριστος **BLTWΨ** 33 *Laura*^{A 104} [*non* 892 *non Paris*⁹⁷] *c vg syr Cyr W-H Sod txt*. This instead of οπου ην Δαυειδ, ο Χριστος ερχεται, evidently to avoid the two nominatives coming together. In *sah* the verse is practically inverted, bringing ο Χριστος ερχεται (but maintaining this order) very early in the sentence. Compare carefully all authorities here and a lesson may be learned. *Itala* is against **BLTWΨ**.
52. > οτι εκ της γαλιλαιας προφητης **BLNTXΨl** 892 *al. pauc.* *Orig Chr Cyr W-H Sod txt*, but against **NDW** and the great mass.
- viii. 14. > η μαρτυρια μου αληθης εστιν **BWl** 157 235 314 *Sod*¹³⁸⁵ *fam* *Evst* 60 *b sah arm Orig* 1/3 *Epiph Did W-H*^{ms} while *D^{sc}* has αληθεινη μου εστιν η μαρτυρεια (*d verum est testimonium meum*) and the rest of the Greeks with *Orig* 2/3 *Cyr* followed by *Sod* and *W-H*^{ms}: αληθης εστιν η μαρτυρια μου as *d* and the Latins.
- We should refer *B*'s reading probably to *sahidic* influence [*boh* is opposed]. The fact that *W* joins is somewhat significant of this and not necessarily of any "neutral" form, while as 157 is joined by the sister ms *Evst* 60 it is evidently real and basic with them. 314 is *Soden*^{C 13} a commentary ms.
- 19 *fin.* και τον πατερα μου > αν ηδείτε (*pro . . . > ηδείτε αν*)

John

BLNTXWΨ 1 33 213 249 397 892 [*non* Paris⁹⁷] Laura^{A 104} Sod^{541 1110 1268} *Eust* 49 *c r aur Orig*^{quinoles}, *Cyr*^{ter} [*sed alibi contra*] *W-H Sod txt*, but against **N** and all the rest (*D r^{ec} d b e ff om. av*). This appears to be a distinct effort to avoid ending the verse with *av*. Why should all the rest force the hiatus in *ηδείτε av*? (*D omits av*.)

- viii. 23. *υμεις εκ του κοσμου τουτου εστε, εγω ουκ ειμι εκ του κοσμου τουτου* So **N** and nearly all, but *BT (fam 13 Sod*¹⁹⁰) *latt Orig 1/3 Cyr*^{txt} wish to vary the "pair" of expressions, so they write: *υμεις εκ τουτου του κοσμου, εγω ουκ ειμι εκ του κοσμου τουτου*.

The only other authority to make a change† is the notable ms *W* with its well known coptic affinity (it has rested for 1500 years in Egypt), which places the demonstrative *before κοσμου* in BOTH places as does *sahidic* (and *boh* **πικκομιο**†... **παικομιο**). The *lat* and *vg* object also to such an abject "pair" and so reverse the process thus: "de mundo hoc... de hoc mundo."

- ix. 17. > *τι συ (pro συ τι)* **NBLXΨ** [*teste Sod, non Lake*] *solī et boh* [*non sah*] *Cyr* followed by *W-H* and *Soden*, against all the rest including *T¹W*. (*Syr: συ τι λεγ. συ, τι λεγεις συ Sod*⁵⁴¹). *Om. συ Sod*⁵⁵¹ *ff*.

18. > *οτι ην τυφλος και ανεβλεψεν (pro οτι τυφλος ην και ανεβλεψεν)* **NBLNT¹W** *Sod*⁰⁵⁰ 157 Paris⁹⁷ Laura^{A 104} *Sod*^{1110 1114 1266} *W-H* and *Sod txt* (*b*) *r boh* (**χε παχοι** **αβελλε** **πε**, whereas *sah* **χε πετβλλε** **πε**). This is more important than it seems, for *D d l* omit the clause altogether, showing something out of the common, which 28 emphasises by substituting *εγεννηθη* for *ην* and eliding *και ανεβλεψεν* with *b* and *syr sin* alone, thus: "*οτι τυφλος εγεννηθη*." *b* has "*qui fuerat caecus*" without *et videbat*; and *r* has "*quoniam fuerat caecus et videbat*." *e* varies the missing *και ανεβλεψεν* by writing "*et recepit lumen*."§ No Latins apparently use *εγεννηθη*, but *aeth* always prompt to show us that these readings of 28 or others are *old*, conflates with: "*quia caecus NATUS fuisset et vidisset*."

Amid these variations possibly *D d l* are correct with total omission.

The *εγεννηθη* of 28 *aeth* may of course have crept in from verses 1, 2, 19, 32, 34.

† 69 has *εκ τουτου του κοσμου secundo loco (teste Scriv)* as 33 and *latt*.

‡ - τουτου *prim* as *Eust* 50 and a few.

§ Cf. the Georgian and Slavonic versions.

(Interesting Passage as regards Diatess and Latins.)

John

ix. 21. Concerning what the parents of the blind man actually said.
 Ordinary Greek: *αυτος ηλικιαν εχει · αυτον ερωτησατε · αυτος περι αυτου*

(*vel εαυτου*) *λαλησει* ANΓΔΔ *unc⁸ l q δ goth slav*
pers syr^{sch} pesh diatess Ps-Ath

αυτον ερωτησατε · ηλικιαν εχει · αυτος (+ τα Ψ 157 min^{allq}) περι
αυτου (vel εαυτου) λαλησει N^cBD(*επερωτησατε*
cum Sod¹¹¹⁰) LXΨ 1 22 33 157 213 397 *Sod^{541 1110}*
Paris⁹⁷ IT [except. b (vide infra) l q δ] vg boh aeth
arm georg syr^{hl:r} Cyr et F^{lat diatess} W-H et Sod txt.

but N^{*}WT¹ *Sod^{1083 1250} b sah (syr sin) Chr^{vid} OMIT αυτον*
ερωτησατε, and sah further omits ηλικιαν εχει.

Syr sin really merges *αυτον ερωτησατε · αυτος περι αυτου*
λαλησει by saying: "from him ye can know." In reality
 the omission should be considered to be of the final clause
αυτος περι αυτου λαλησει (with *l*), which gives us the
 variation: *ιδου ηλικιαν εχει · απ αυτου δυνατε μαθειν syr*
sin (l).

We have the *itala* opposing the *diatess*. Here it may well be that
diatess is conformed to *syr pesh*, for *syr sin* (*hiat syr cu*) opposes both
 with a different turn of phrase. But thus it precedes *diatess* for N^{*} and
b, that interesting conjunction, omits one of the two clauses whose order
 is *sub judice*. N^{*}T¹W and *b* omit "ask him."

"*He is of age*" therefore stands in *all* except *sah* (12 mss!) which
 practically omits both *ηλικιαν εχει* and *αυτον ερωτησατε*, saying "...He
 also, he was fit for to speak about himself," retaining the *αυτος* which
 NBDLX 1 33 *it aeth* omit, and perhaps covering in intent *ηλικιαν εχει*.

"Ask him," therefore, is the point around which it all turns. The
 inversion of order shows that something was wrong in an old common
 parent. This may account for omission in N^{*}T¹W *b syr sin sah Chr^{vid}*, or
 it may be basic. The fact however that all other Latins have it militates
 against it. On the whole it looks like the old question of an exemplar
 which had been (properly) corrected in the margin, and led to confusion
 in the minds of the copyists.

There is no trace of trouble left in F^{lat diatess} which agrees with the *it*
 and N^cBDLXΨ in the order *αυτον ep. ηλικιαν εχει etc.*, but thus opposes
diatess arab.

John

ix. 24. See under "Coptic" and "Latin."

31. *οιδαμεν σι > ο θεος αμαρτωλων < ουκ ακουει* BDT¹ΛΨ [*negl.*
Ψ Sod] *a d e goth Cypr Conc^{Carth} a d e W-H txt (nil mg)*

John

[*sah boh* θεος ουκ ακουει αμαρτωλων (*αμαρτωλου sah†*); *syr pesh* θεος φωνην αμαρτωλων ουκ ακουει (*mut syr sin*); cf. *aeth*]. This instead of *οιδαμεν οτι > αμαρτωλων ο θεος < ουκ ακουει* which *ℕW* with the rest as well as 892 Paris⁹⁷ and most Latins give us, as also *Cyr Orig*^{int} and *Hil* and *Sod*^{ext}. (*Chr* is on both sides.) The change of order seems to be a clear "improvement" by BDAΨ. The harder order (supported as it is by the mass of Latins) is undoubtedly right. The combination BDT¹ is of no weight in such places, given their record otherwise, when *ℕW* and the mass oppose. (*N aeth gat* = *οιδαμεν δε οτι > αμαρτωλων ουκ ακουει ο θεος*.)

x. 16, 17. See under "Latin."

28. " " "Coptic."

32. " " "Solecisms" in the first place, and "Latin" in the second place.

42. " " "Latin and Coptic."

xi. 47. > οτι ουτος ο ανθρωπος πολλα ποιει σημεια *ℕABLMWXΨ*
Sod^{750 1069} Paris⁹⁷ *sah Orig Ath W-H et Sod txt.*

οτι ο ανθρωπος ουτος πολλα ποιει σημεια 33 *et Ψ [Sod, non Lake]*

οτι ο ανθρωπος ουτος πολλα σημεια ποιει *Λ Sod*^{190 1054 1194 5371}

οτι ουτος ο ανθρωπος πολλα σημεια ποιει *Unc*¹⁰ *al. pl etc. Chr*

οτι ο ανθρωπος ουτος σημεια πολλα ποιει *Cyr (Sod*¹²⁵⁰)

ουτος ο ανθρωπος τοιαυτα σημεια ποιει *D b c d e ff*

πολλα τα σημεια α ουτος ο ανθρ. ποιει *boh*

οτι ουτος ο ανθρωπος ποιει πολλα σημεια *sah*

xii. 18. *δια τουτο και υπηνητησεν αυτω ο οχλος οτι...* So write most authorities. (Some omit *και*.) But B writes *alone*

> *δια τουτο υπηνητησεν αυτω και ο οχλος, οτι...* Now observe

sah: *ετβε παι οη α πικνησε ει εβολ ζητϛ, κε.*

Sah does not therefore omit *και* as Tischendorf says, but

places it ("οη") before *ο οχλος*, as does B, merely displacing

υπηνητησεν and giving it after *ο οχλος*. Surely a sight of *sah*

here influenced B so to write, unless he added *και* in the

wrong place, from his margin. But see *boh* omitting the

prior *και*. Hort does not record B here in his margin. Why

not?

xiii. 9. See under "Solecisms."

10. " " "Latin."

19. > *ινα πιστευσητε (πιστευητε BC Orig 3/5 W-H txt [nil mg])*
*οταν (εαν Paris*⁹⁷) *γενηται οτι εγω ειμι* *ℕBIL 213 Paris*⁹⁷ *some*
latins sah Orig 3/5 W-H Sod txt.

This instead of *ινα οταν γενηται πιστ. οτι εγω ειμι* of the rest and *Orig 2/5*. It is a very difficult matter to judge who is

† Some cursives and EUXΓ have *αμαρτωλον*, as *Cypr peccatorem*.

John

right, and *Origen* insists upon being upon both sides as so often. I only mention it for this reason and to show how impossible it is to reconstruct an "*Origen*" text seeing that he not only gives both *orders*, but writes *επαι* [observe Paris⁹⁷ *εαι*] for *οταν* once,[†] and *πιστευητε* thrice against *πιστευσητε* twice.

- xiii. 21. > *υμιν λεγω* B^{sol} *cum pers (ut solet)*. See the same order at x. 1 and 7, noticed under "*Solecisms*," but not thus elsewhere.

36. See under "Latin."

- xiv. 16. *να μεθ υμων εις τον αιωνα η* Bst and *b* latin only and *W-H^{ms}*. This among three varieties of order, and the exchange of *η* for *μενη*. Old Latin is for *η*, but the Vulgates all for *μενη*, and as they drew from a text similar to NB such as Paris⁹⁷ it is probable that *η* is an amendment, for Paris⁹⁷ has *μενη*. The differing order between B, N, D, and LQX is suspicious.

20. > *υμεις γνωσεσθε* BLM*QX 33 213 *Sod*^{1110 1443 C⁶⁰ f vg Cyr 1/6 W-H [non Sod]} against *γνωσεσθε υμεις* NDW *rell minn omn vid et Paris⁹⁷*. I would point out that as A *Sod*⁷⁵⁰ 249 *Sod*^{N 31} *Eust* 150^{sem} *b dim em gat vg^v syr pers aeth Chr Cyr 5/6 Victorin* omit *υμεις* altogether, the differing order between the large ND group, and the small B group may well have its source in an addition to the basic text from the margin. *υμεις* appears superfluous here.

- xv. 2. > *καρπον πλειονα* See under "Latin" and note specially in connection with xiv. 31.

9. > *υμας ηγαπησα*

See under "Latin."

10. > *του πατρος τας εντολας (- μου)*

B a b c ff q aur Novat
Chr^{pl} W-H^{txt}.

xvi. 12. > *υμιν λεγειν*

See under "Latin."

23. > *δωσει υμιν εν τω ονομ. μου*

See under "Coptic."

- xviii. 2. > *οτι πολλακις συνηχθη ιησους μετα των μαθητων εκει* B^{sol}.

This is rather interesting, because B clearly accuses himself of being non-neutral here in placing *εκει* right at the end, as an afterthought (incorporated from the margin? *Sod*¹⁷⁸, with *syr pesh^{no}*, omits), and this is admitted by Hort, who places the B reading in his margin, and has in his text:

οτι πολλακις συνηχθη Ιησους εκει μετα των μαθητων αυτου as N and most, but D *d it^{mult}* and some versions place *εκει* before (ο) *Ιησους*. The Latins vary a good deal, and Hort nearly always adopts B when there are several varieties of readings or of order. Here he recognises B as absolutely *non-neutral* in its unique order.

[†] Just as at xiii. 27 for *τοτε* *Orig* uses *ετα* four times, and omits (with ND^L) thrice elsewhere.

John

Soden now adduces *Sod*¹⁷⁸ for omission of *εκει*, and supports B for *εκει* at the end with *Sod*³³⁷. [*εκει* is placed after *συνηχθη* by D Paris⁹⁷ *a r (vg)* and *syr.*]

Note that in the following verse, where *Σ* alone omits *εκει*, *syr sin* follows B's example in verse 2, and in verse 3 alone places *εκει* right at the end of the verse!

- xviii. 5. Another matter of order (unique, by B) promptly supervenes, and again *non-neutral*, and once more relegated to Hort's margin. It stands exactly on the same plane as the matter just noticed under xviii. 2 and is due to addition from the margin of B's parent. Here the *textus receptus* after "*τινα ζητετε*" says: *απεκριθησαν αυτω, Ιησουν τον Ναζωραιον. Λεγει αυτοις ο Ιησους εγω ειμι.* *Σ* retains this, merely suppressing the article before *Ιησους*, but ACLX and the rest of the Greeks confirm the *text. recept.* *Sah* and *boh* say >*Ιησους αυτοις* but neither *Σ* nor B are following them. D 435 and five minuscules plus *Sod*^{341 1054} with *b e r [hiat d] gat syr sin* and *Orig* [*Sod* omits *Orig*] OMIT *Ιησους* altogether. When B comes to the place he acts thus:

>*λεγει αυτοις εγω ειμι Ιησους* incorporating *Jesus* last, and changing the method of the address. No trace of this lingers in others except in the Vercelli Codex *a*, which has: *Dixit illis: Ego sum. Iesus autem stabat et Judas...*, thus preserving the order of B and incorporating *Jesus* in the next sentence. Consult the original page of B. We find *ΕΓΩ ΕΙΜΙ ΙΘΕΙCΤΗΚΕΙ*, *ΙΘ* coming before *ιστηκει*. The combination D [*habet d^{sup}*] *minn¹ b e r syr sin Orig* is strong for the simple omission of *Jesus*, which is in fact what Hort adopts. Some of his principles here go to the winds in favour of others involving the "shorter text," but the fact remains that B is discredited as a "neutral" by adding in the wrong place. The combination D *b e r (hiat d) syr sin* is the true Latin base. The Oxford edition of 1910 goes back to the *textus receptus*! This is rather amusing, seeing that *syr sin*, discovered since Hort's day, lends its voice to the omission of the Latins which Hort followed here, and which justifies him. Poor B is left alone, all alone out in the cold. This is a sad "sunspot."

15. >*γνωστος ην (pro ην γνωστος)* BW 4 Paris⁹⁷ *Sod*^{8 469} *a c f ff q r gat aur W-H^{ms}*. Cf. *syr et boh*.
17. >*λεγει ουν τω Πετρω η παιδισκη η θυρωρος* BC^{*}LX 33 213 397 [*non al. gr.*] *b c f g r gat vg Cyr W-H d Sod txt [Hiant d e]*.

See as to BCLX just previously under "Change of Case" where they oppose *Cyril*.

John

xviii. 18. BCLX remain together here for another change of order with (Cyr) but have the additional support of NW and a few cursives with *a*.

22. > εἰς παρεστηκως των υπηρετων (*pro* εἰς των υπηρ. παρεστηκως A plur) N*BW Sod⁴⁴¹ *a ff g gat vg Cyr W-H & Sod txt*, while N*CLXYΨ 33 213 604 Laura^{A104} Sod¹¹¹⁰ *b c f r* vary in a third manner with εἰς των παρεστηκοτων (*vel* παρεστωτων) υπηρετων and Paris⁹⁷ εἰς των παρεστηκοτων των υπηρετων.

34. > η αλλοι ειπον σοι BC*D^{sup}LW [*non* Sod⁶⁵⁰] *sah boh syr Cyr vg^{edd} W-H* [*non* Sod].

This against the usual η αλλοι σοι ειπον of N and most as Sod^{xt}, or η αλλος σοι ειπεν of (M)NSII and a few, and η αλλοι σοι περι εμου ειπον 2 Sod¹⁴⁵⁴.

38. See under "Latin."

xix. 4. > ουδεμιαν αιτιαν ευρισκω εν αυτω B 1 33 73 Sod¹³⁴⁹ 1443 & 460 *aeth vg^a Cyr et W-H & Sod txt* (*cf.* largely differing orders in others.† *Sah* and *boh* grouped by *Tisch* here do not agree exactly).

11. Large variety of order here.

10, 11. Important. See under "Syriac."

12. Great variety. See under "Coptic and Latin."

20. See under "Coptic and Latin."

21. > βασιλευς των Ιουδαιων ειμι BLXΨ 33 314 Sod¹¹¹⁰ (*aeth*) [*non* W *non* Paris⁹⁷ *non* al. *vid.*] *W-H* [*non* Sod]. *ειμι* is omitted by *syr* and *vg^B*. Possibly it was missing from the B^{ex} exemplar and carried in from the margin.

28. See under "Latin."

33. > ηδη αυτον τεθνηκοτα (*pro* αυτον ηδη τεθν.) BLW Orig *W-H* [*non* Sod]. (*Tisch* "∴ qui ordo corrigendus videbatur.")

The mass with *Cyr* have αυτον ηδη τεθνηκοτα, but *c ff q r vg^T arm aeth georg (sax) Auct^{from}* do not express ηδη. This may possibly be basic, owing to the differing order as between BLW Orig alone and all the rest (including all Soden's new witnesses) with *Cyril*. In St. John *r* of the Latins is quite important with a very old text. It is notable that the "Egyptian" Latins *c* and *ff* also omit, while *vg^T* is as old as any of them in base. Is it the *Latins* who once again preserve the base?

xx. 17. > μη απτου μου (*pro* μη μου απτου) B^{sol} with *Tert^{prax}* ("ne, inquit, contigeris me") and some versions as† *syr arm aeth copt*, but against every other Greek including the new Egyptian

† For further particulars see the 'Morgan Gospels,' pp. 382/383.

† But some exchange "touch me not" for "draw not near me."

John

Lectionary, Amélineau p. 63 [*Eust* 47 only omits *μου*] against the Latins expressly *noli me tangere*, and against the host of Fathers *Iren*^{int} *Resp*^{orthod} *Orig*^{sexles} *Orig*^{int} *Eus*^{octies} *Eustath Epiph*^{bis} *Chr Cyr Thdt Sever al*.

B does not even substitute *μοι* (*Pindar*) for *μου*. Hort carries *μη απτου μου* religiously into his margin, but no one else considers it seriously and the Oxford edition of 1910 rejects it. Another "sunspot" I suppose. There are many recorded in these pages.

xxi. 17. > *παντα συ* (*pro συ παντα*) *NBC*DNW Sod*⁵⁶⁰ 33 [*non al. minn Sod*] *a d e ff m aur vg⁴ syr W-H Sod txt.*

‡ 18. > *ζωσ. σε* (*pro σε ζωσ.*) *NBC² Cyr* [*non al. Sod*], *cf. copt (syr)* [*non lat*] *W-H Sod txt.*

22, 23. See under "Latin."

24. See "Genitive before the Noun."

Hopelessness of considering B neutral, when he can never understand Christ's character.

xii. 28. We have here to indict B on a frightful count. We indict him for mutilating scripture without the shadow of excuse, and this in a most important place. His changes of tense, or suppression of the article, or niceties of expressions by "pairs" are nothing to this. In the short expletive prayer of our Lord, introduced in verse 27 by the words *νυν η ψυχη μου τεταρακται και τι ειπω*; our Lord continues: *πατερ σωσον με εκ της ωρας ταυτης · αλλα δια τουτο ηλθον εις την ωραν ταυτην. Πατερ δοξασον σου το ονομα.*

The reply is reported swiftly in the words following: *ηλθεν ουν φωνη εκ του ουρανου · και εδοξασα και παλιν δοξασα* without mentioning any "object." Therefore B was free to alter the record in the prayer itself, and he does so.

† *d^{scr}* is wrongly quoted by *Tisch* for omission. It omits the second, not the first *μον*. *Soden* commits a bad blunder here, citing *N* and *D*, *W* and 848, "at" and *Orig* for the omission of this first *μον*. They all omit the second only (*post πατερα prim.*) with the possible exception of 848 (*Sod*¹²¹) whose actual readings *Soden* is the first to report fully. *Soden* does not mention *d^{scr}* here (his¹³⁶⁰) and so does not repeat *Tischendorf's* error, but places it with the others for — *μον post πατερα prim.* He neglects however the only *ms* which *does* omit outright, viz. *Eust* 47, as he makes a practice of avoiding the testimony of Lectionaries nearly everywhere. (*Eust* 47 is a most important document in every way and will bear the closest watching. Its absence from *von Soden's* apparatus is most regrettable. It is often alone with very ancient and important witnesses, e.g. at John ii. 19 with *Ignatius* alone.) *Matthaei* refers to *Origen*^{4.199} where he would seem to exclude *μον* with *Eust* 47.

‡ But B has *και αλλος ζωσει σε* alone, as *sah boh*, while *NC²* have *και αλλοι ζωσουσιν σε*, and *syr* add to gird: 'thy loins.' Therefore B remains alone with certain versions (against the Latin).

B writes: Πατερ δοξασον μου το ονομα. He has the support of one minuscule (of which we rarely hear), viz. *Evan* 5 [neglected by *Soden*]. *Hort* and the *R.V.* do not exhibit a trace of this in their texts. In *Hort*'s margin is found "Ap." In the Appendix is found "xii. 28 τὸ ὄνομα] τὸν υἱόν," nothing more. So we turn to vol. ii. 'Notes on Select Readings,' p. 89, col. 1. Here we find the variation *τον υιον* for *το ονομα* described as *Alexandrian*, but—would it be believed?—not having the grace or the face to refer to the B reading at all! Now whether we read with L[negl. *Sod.*]XX^b and *Athanasius* πατερ δοξασον σου τον υιον, or with B πατερ δοξασον μου το ονομα [instead of πατερ δοξασον σου το ονομα] the result is the same, and we find this most *Alexandrian* reading in B (which we were told was absolutely free from such things). *Hort*'s silence is not dignified. It is worse. For he has said that he could find no trace of any *Alexandrian* reading in B in any book of the New Testament. Therefore it is specious here to hide behind the view that *μου* for *σου* is a mere error. *Cyril* has said εἴτε δοξασον σου τον υιον ἔχει η γραφή, εἴτε δοξασον σου το ονομα, τουτον εστιν τη των θεωρηματων ακριβεια (xii. 28, xvii. 1), so that he brings together both readings. After the correct reading here: δοξασον σου το ονομα D adds εν τη δοξη η ειχον παρα σοι προ του τον κοσμον γενεσθαι which is a phrase erroneously brought back from John xvii. 5. D would therefore really like to read with B or *Alexandria*, for in xvii. 5 the previous clause reads και νυν δοξασον με συ, πατερ, (continuing) παρα σεαυτω τη δοξη η ειχον προ του τον κοσμον ειναι παρα σοι. [At xvii. 5 D has γενεσθαι τον κοσμον for τον κοσμον ειναι.]

We have here then a clear case of *Alexandrian* editing by B. Foolish editing too. Because, when our Lord quickly adds "But for this came I to the selfsame hour," he debars any thought of "Glorify me" or "Glorify my name" or "Glorify Thy Son," and the editors have properly accepted the wording of the prayer to be "Glorify Thy name," in Him if you will (as *Tert* once: glorifica nomen tuum in quo erat filius).

μου is not a mistake or a slip made by B. It is most deliberate. If it is wrong why did not *Hort* own up and say so? And as his silence says it is wrong how can such a text be "neutral"?

Harmonistic.

xiii. 26. + λαμβανει και (ante διδωσιν) BCLMX et N^a 33 213 892
Sod^{183 351 1110} aeth *Orig*^{ter} W-H & *Sod* txt against NDWΨ

John

Paris⁹⁷ and the rest and the versions and *Cyr*. The opposition is so strong that this may have come from the λαβων in all three of the synoptics (Matt. xxvi. 26, Mark xiv. 22, Luke xxii. 19). In 1 Cor. xi. 23 it is ελαβεν.

- xix. 41. ην τεθειμενος (*pro eteθη*) NBW Paris⁹⁷ Laura^{A 104} *Cyr* but these only, miserable band of Alexandria contradicted by *Origen*. Cf. positus erat *latt* here, and cf. *Luc* xxiii. 53 ην ουδεις ουδεπω κειμενος. In fact Tischendorf says "*ex Luc* 23, 53" and refuses to displace *eteθη* from his text. Bolder (and stupider) is Hort, who places ην τεθειμενος in his text *without marginal alternative*. The *R.V.* more wisely follows in Tischendorf's footsteps and retains *eteθη* (but the Oxford edition of 1910 has no note on the evidence). Soden's text follows Hort and NBW Paris⁹⁷. He adds Laura^{A 104} to the small group.

Example of Conflation exhibited only in this "Neutral" text of B.

- vii. 39. ουπω γαρ ην πνευμα without addition by NKTHΨ *Sod*⁹⁵⁰ 42: 91 280 *w^{scr}* (*boh sah*) *arm Orig^{quater} Dion^{alex} Cyr^{quater} Hesych* *Orig^{int}* 1/3 *Rebapt Tisch & W-H txt.*

LNXW *unc⁹* δ *vg^{sex}* *Did Ath Chr Thdt Orig^{int}* 1/3 *Txt. rec. & Sod txt* add *αγιον*.

Eus and *a b c ff g l r aur gat vg^{pl} syr pesh cu sin* add *δεδομενον*.

D d f goth (aeth) add *αγιον επ* (in *d f*) *αυτοις*.

But it is left for B *e† q syr hier Orig^{int}* 1/3 to conflate by adding *αγιον δεδομενον*. B has no Greek support † but 254 = *αγιον δοθεν*, which is distinctly a critical codex; its corrections being only used by the critics when they favour *N* or B

Now the situation is quite clear here, and Hort recognised it by following *N* and the Fathers against B. What becomes of his "neutral" text in B then? This is worse than a "sunspot" or "sunstroke" as regards B [see Souter], for it is deliberate tampering with the deposit. Nor does Hort himself conduct his enquiry into this matter better than B. In the margin of his text opposite *πνευμα* (*tantum*) is found "*Ap.*" and we therefore turn to the Appendix (p. 574). But there we find no word about the misconduct of B. Instead we find this, and only this:

"vii. 39] πνεῦμα] + δεδομένον; also + ἅγιον: also + ἅγιον ἐπ' αὐτοῖς: also + ἅγιον δεδομένον."

† What does *von Soden* mean by citing *e* (before "*it^{exc} q f*") for omission of *αγιον*? True, *Hans von Soden's* "African" text lacks it, but *e* reads: "*nondum autem sps erat sanctus datus.*"

‡ *Soden* adds *Δ^a* (= *X^b*).

John

That is absolutely all. Not a word as to the culprit B who perpetrated the addition referred to lastly. In vol. i. p. 82 ('Notes on Select Readings') he goes into the matter a little more fully, but as usual cannot recognise what the readings mean. Under +*αγιον* he has "Pre-Syrian (? Alexandrian) and Syrian," under +*αγιον δεδομενον* he has no remarks. Well, of what family is it? I have said before that Dr. Hort could not recognise his own children when he saw them. I repeat the accusation here. And if he could not, how can his followers?

This is his illuminating remark on the subject:

"The singular distribution of documents is probably due in part to the facility with which either *αγιον* or *δεδομενον* or both might be introduced in different quarters independently. "Text" [*i.e.* '*πνευμα*'] "explains all the other readings, and "could not have been derived from any one of them." Thus he utterly condemns B here.

Well then B's usefulness is destroyed? Not a bit of it. Hort seizes the first opportunity to follow B again in the next verse +[*στι*] where B with only D (against the rest and *Orig Cyr*) inserts this in the *coptic* method.

General Improvement.

- i. 13. (omission). B and one cursive (17) omit the second clause *ουδε εκ θεληματος ανδρος*. This is either because of homoioteleuton,† or more likely because there seems something of tautology in "*ουδε εκ θεληματος σαρκος ουδε εκ θεληματος ανδρος*." But for B's bad record previously we would not select this against him. The omission is opposed by all else, by W 892 and Paris⁹⁷, by all versions,‡ and by Tertullian and other Fathers, except *Athanasius* and *Eusebius*, who omit with B, and *Ath* appears deliberate. This is another *Alexandrian* reading as witnessed to by *Ath*, which is shared by B, and the existence of which Hort denied.
- ii. 15. *τα κερματα* (*pro το κερμα*). BLT^bXW *Oxyr*³⁴⁷ 33 213 314 Paris⁹⁷ *b q copt arm Orig*^{octiles} *Eus W-H txt* [*nil in mg*] *Sod*^{ms} against all others and *Nonnus*. This seems to be an effort at (mistaken) improvement, and has support of *Oxyr*³⁴⁷ W

† E* and a very few omit the first clause *ουδε εκ θελ. σαρκος*.

‡ *Sah* has it, but alone changes the beginning, writing "These were not out of the wish of blood and flesh, nor out of the wish of man," for *οι ουκ εξ αιματων ουδε εκ θεληματος σαρκος ουδε εκ θεληματος ανδρος*. If *sah* considered the matter we may be sure that B did, although B adopts a different plan.

John

and *copt* as well as *Origen* fully. Hence it is certainly Egyptian. As to the neighbouring places in the same verse, observe following, where \aleph 157 and *Epiph*, almost alone, have *κατεστρεψεν*, and most Greeks with *Origen* (over 1/2) *αυεστρεψεν*, BWXII² 61 108 234 247 251 252 435 q^{scr} r^{scr} (*Sod* only quotes 251) *Sod*¹²²² N 11 16 go with *Cyr* and *Oxyr*⁸⁴⁷ *W-H txt* for *αυεστρεψεν*. The Old Syriac only begins again at ii. 16, so we do not know if it employed singular or plural for *το κερμα* or for *εκ σχοινιων*, but we may note that 33 and 71 *Sod*^{1349 1443} ff and q use *εκ σχοινιου* alone here.

iii. 34. — ο θεος *sec*. \aleph BC*LT^bW 1 33 213 2^{pe} Paris⁹⁷ b e f l *Cyr* (*syr cu*) *W-H & Sod txt*, against all the rest and *syr copt aeth Orig et Orig^{int} Chr Did Cyr^{hier} Ang^{loh}*. This seems to be an endeavour to remove redundancy.

iv. 51. (Indirect for dramatic direct oration). *λεγοντες οτι ο παις αυτου ζη* by \aleph ABC and W 185 *Sod*⁵⁴¹ c d f ff g l r gat aur vg arm *W-H & Sod txt* and the inevitable textual muddler *Origen* in the proportion of 1/3.

This is opposed by D^{sr} ΛΓΔΔΠ *unc⁹ minn omn rell (et N οτι ο υιος σου ζη) a b e q syr cu sin pesh hier sah boh aeth Chr Cyr* with direct oration, employing *σου* for *αυτου*. It is confirmed by *Orig*^{4.273} (on the next page following the quotation *αυτου*^{4.272}) plus *Origen (ex Heracl.*^{4.275}).

Tisch misquotes 13 for *σου*. In Ferrar's edition 13 reads: ο παις σου ο υιος αυτου (but the rest of the family σου with all other minuscules).

In a question of this kind when the Semitic versions are so strong for direct oration, the minuscules should be decisive. What is their verdict? *None uphold αυτου*.† Not even 892 nor Paris⁹⁷ nor 33 (the old "queen of cursives" before discovery of 892 and Paris⁹⁷) nor 28 which here opposes and neutralises the testimony of W.

May I ask, if it is a question of revision, who would revise *back* to direct oration? The thing is unimaginable. If *αυτου* were original, the whole series of "Antioch" revisers (and they are represented by other Egyptian mss) could never have put back σου so successfully.

John

iv. 52. *ειπον ουν* BCLNWΨ 1 33 50 213 291 2^{pe} *Sod*^{5 409} Paris⁹⁷ *W-H Sod txt* but no versions except arm. The others and *Cyril* have *και ειπον* with \aleph , but Tⁿ *Sod*¹²²² e foss with *sah boh* and the middle-Egyptian version, and the *syrr* omit the copula. The "neutral" text is therefore with *copt syr*, and the ουν of BCL is a sheer improvement.

53. Similarly *εκεινη τη ωρα εν η* by \aleph BCTⁿ 1 *minn aliq*^{Sod}

† *Soden* now adduces two critical codices for it, his³⁴¹ at Patmos, and his⁴¹⁰ = 185 at Florence.

Johu

- vii. 8. Although B has large support here for *οὐπω ἀναβαίνω*, the consensus of opinion of antiquity (*Porph Epiph Chr Cyr Ephr Aug Auct quaest*) is with *NDKMII* † *it^{pl} vg boh* (*diserte*) *arm aeth syr cu sin georg slav pers* for *οὐκ ἀναβαίνω*, which Hort only places in his margin, retaining *οὐπω ἀναβ.* in his text. Can anyone suppose that if B had been on the other side it would not have turned the scale? Yet here, although supported by *sah* and W, it is manifestly an ancient "improvement" which D and the good Latins, *syr boh* and the bulk of the versions, will have none of. I regret that the Oxford edition of 1910 follows Hort with *οὐπω* in text and *οὐκ* in margin, instead of reversing it.‡ In this connection I would like to remind Dr. Souter of his own words quite recently expressed ('Text and Canon,' p. 129): "The readers of the present work would do well to ponder every word he writes on the subject of New Testament textual criticism, for no authority of our time surpasses him in learning and judgment." This sentence refers to Professor F. C. Burkitt, and this is what he has to say of situations exactly such as the evidence indicates in St. John vii. 8: "*The question at issue is what right we have to reject the oldest Syriac and the oldest Latin when they agree*" (F. C. B. 'Introduction' to Barnard's *Clem^{alex}*), because, as he says elsewhere (*op. cit.*): "*With Clement's evidence before us we must recognise that the EARLIEST texts of the Gospels are fundamentally 'Western' in every country of which we have knowledge, even in Egypt.*" I have already used these remarks of Dr. Burkitt elsewhere, as headings to my study of the books of *Dimma* and *Moling*, and Dr. Souter will please to recognise that I "ponder every word" of Dr. Burkitt on the subject. Perhaps more than he (Dr. Souter) does, for if Dr. Souter (*op. cit.*, p. 138) approves the addition of the words *καὶ τῆς νύμφης* at Matt. xxv. 1 which "has now received the support of the Old Syriac version and is therefore proved to be 'Western' in the widest, and not merely in the geographical sense," he must apply the same canon of criticism to *other* places, irrespective of B and N. As a matter of fact this addition of *καὶ τῆς νύμφης* stands upon another footing, and I am not at all clear that we should receive it. The valuable cursive 892 reads alone *τῶν νυμφίων* for *τοῦ νυμφίου καὶ τῆς νύμφης*, revealing a situation which calls for very detailed examination.§ This

† Add 17** 389 p^{scr} w^{scr} P^{scr} Laura^A 104 Sod⁴¹⁰ 1091 1246 & 371 & 462.

‡ Soden does reverse it against Sod¹⁰⁶², having *οὐκ ἀναβαίνω* in text and *οὐπω* in margin.

§ τω νυμφίω C 157 soli, ut latt sponso.

reading of 892 I have not seen referred to anywhere, and Dr. Souter himself has not used Dr. Rendel Harris' very interesting collation of this valuable British Museum codex. But the proposition holds good, viz. if we are to believe $DX\Xi\Gamma^{194}$ *latt syr arm Orig^{nt} Tichon Arnob Op^{imp} Hil* for $+ \kappa \alpha \iota \tau \eta \varsigma \nu \upsilon \mu \phi \eta \varsigma$ in *Matt. xxv. 1* against *Aug* and the rest, how much more are we to believe *D latt syr* strengthened by $\aleph K M H$ *arm aeth georg slav pers boh Porph Epiph Chr Cyr Ephr Aug Quaest* at *John vii. 8*.

In such connections we can profitably study matters of order, such as *vii. 12 33* (see under "Order"), where perhaps the basic text omitted the word subsequently added in different positions.

- vii. 34. Another question of "pairs." To: " $\zeta \eta \tau \eta \sigma \epsilon \tau \epsilon \mu \epsilon \kappa \alpha \iota \omicron \upsilon \chi \epsilon \upsilon \rho \eta \sigma \epsilon \tau \epsilon$ " *BNTX* [*non fam 1 teste Lake*] 213 258 2^{pe} *w^{scr} Sod^{183 190} sah boh syr aeth W-H* [*non Sod*] would add $\mu \epsilon$ to complete the "pair." It is difficult to suppose that all others including *DW Sod⁰⁵⁰ 892 Paris⁹⁷* removed the second $\mu \epsilon$. Rather is it a "version" influence on *BTX*.

ibid. Observe in the same verse *fin.* that *B* alone (*cf. georg arm*) adds $\epsilon \kappa \epsilon \iota$, which can be traced to the unique addition by the *sahidic* and *bohairic* here of $\epsilon \rho \omicron \varsigma$ ("to it").

36. *B* [*non N*] *TX sah boh syr aeth*, with *G 1* [*non fam*], 892 2^{pe} *W-H* this time, again add a second $\mu \epsilon$ in the same phrase as in *vii. 34*.

In the latter case *G 1 892* join, and *N 213 ? 258 w^{scr} Sod¹⁹⁰ ?* abandon *BTX* and the four versions which remain constant in the error with *Westcott* and *Hort*.

39. δ (*pro oũ*) *B* and *EKMSUVA* Δ *min³⁰* and 604 [*non 892 (Harris ed.) non Paris⁹⁷*] but against $\aleph D G H L N T W X \Gamma \Delta H$ *al. pl* and *Cyr^{hier} Chr Thdor^{hieracl} Cyr (Nonn) Thdt*; in other words, *B* has no Patristic support. It is rather a difficult construction, and *B* with *LTW Evst 18* proceeds to change the tense of $\pi \iota \sigma \tau \epsilon \upsilon \omicron \nu \tau \epsilon \varsigma$ following, to $\pi \iota \sigma \tau \epsilon \upsilon \sigma \alpha \nu \tau \epsilon \varsigma$, and then conflates with $\alpha \gamma \iota \omicron \nu \delta \epsilon \delta \omicron \mu \epsilon \nu \omicron \nu$ as against omission of both words by $\aleph K T H$ *Orig Cyr*, while some add $\alpha \gamma \iota \omicron \nu$ and some add $\delta \epsilon \delta \omicron \mu \epsilon \nu \omicron \nu$. It will be observed that *B's* supporters *LT* and *W* are in varying positions in this verse in the three changes under review. [See *ante* as to addition by *B*.]

41. In the "pair" of expressions $\alpha \lambda \lambda \omicron \iota \dots \alpha \lambda \lambda \omicron \iota$ it is to be noticed that some and 1 33 248 *al. a c f ff vg sah boh arm (aeth) Orig Cyr* add $\delta \epsilon$ after the second $\alpha \lambda \lambda \omicron \iota$, which is found also in *textus receptus* and in *sah* against its usual method; (*BLNTXW Sod⁰⁵⁰* substitute $\omicron \iota \delta \epsilon$).

Now *St. John's* method seems to be against this, for at

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ix. 9 *ἄλλοι ἐλεγον... ἄλλοι ἐλεγον* remains without copula and only *ℵ* and a few add *δε*, while *B* and the great majority abstain. I mention it because there are other places involved, all in the same class, as, in the same chapter vii. above at verse 12: *οἱ μὲν ἐλεγον... ἄλλοι ἐλεγον*, where *BTXW Sod*⁹⁵⁰ *sah boh Cyr* and a number of Old Latins (with *textus receptus* again) add *δε*. I had not intended to mention this place, supported as it is by *c f ff g l vg* (although observe that *b d e q† r δ foss* oppose),† but when comparing vii. 41 and ix. 9 it became evident that the +*δε* on behalf of all those who add is probably anti-neutral and in the nature of revision.

vii. 46. Following a variety of changes of order in the phrase *οὐδεποτε ἐλάλησεν οὕτως ἄνθρωπος* (order of *BLNTX Orig Cyr*), it is to be observed that *BLTW 225 229* boh* and *Cyr Orig* drop the clause following (against *ℵ* and the rest) of "*ὡς οὗτος (λάλει) ὁ ἄνθρωπος.*" The semitic doublet was objected to. Tischendorf remarks "offendebat scripturae prolixitas, hinc additamentum vel in brevius contraxerunt vel totum omiserunt."

viii. 16. *ἡ κρίσις ἡ ἐμὴ ἀληθινή ἐστιν* *BDLTXW 33 213 892 Sod*^c *Orig 1/2 W-H & Sod txt*, against the use of *ἀληθης* by the others. *d* and the latins use *verum*. Only *gat vg*^e vary with *justum* as *δικαία c^{scr} Sod*^{337 541 1250} *Evst 60 [Evan 157 does not join Evst 60] Cyr Chr 2/3*. It does appear as if *ἀληθινή* were more in the nature of an "improvement" than otherwise. Why should the rest abandon it? It would have been a welcome variation from the use of *ἀληθης* above, if correct, and certainly not tampered with by *all* the rest including *Ψ* and *Paris*⁹⁷. (*D* has *ἀληθεινή* alone at viii. 14.)

19. See under "Order."

38. *καὶ ὑμεῖς οὖν ἀκούσατε παρὰ τοῦ πατρὸς*. This (instead of ...*ἠώρακατε*... of the rest), by *BCKLX* and *ℵ^cW 1 (131) [non 118-209] 4 5 fam 13 [non 124] 15 33 42 68 91 116 122** 145 213 229** 249 299 dpiw^{scr} and 892 Sod*^{950 al. pc.} *f goth boh aeth^{aliqua} arm Orig^{pluries diserte} Cyr [non ℵ rell, non Ψ, non Paris⁹⁷, not even Laura^{A 104}]*. This is of course to avoid the difficulty, hence against the canon of the "harder" reading to be preferred. Hort swallows *ἠκούσατε* and his margin is silent. *Soden* acts similarly. *Clem^{alex}* is silent, but *NDTΨ Paris*⁹⁷ and eleven other uncials are not, nor the *Latins* nor *sah* nor *syr sin* nor *Tert*, who all witness to *ἠώρακατε* and *vidistis*§ as Tischendorf

† *Tisch* misquotes *q* on the other side.

† *a = et alii*, for which *Soden* also quotes *r*, but *r* in *Abbott's* edition has plainly ...*st* (for *est*) *alii dicebant*. *Soden's* collator seems to have misread *et* for ...*st*.

§ *f* only of *Latins* with *goth* join *B* in improving.

diligently explained by quoting *Apollin*^{cat 280} in full “*εωρακεναι και παρα τω πατρι λεγων ουκ οφθαλμων τινα ορασιν εδηλωσεν αλλα γνωσιν φυσικην, επει και εκεινος φασκων εωρακεναι παρα τω πατρι αυτων ουκ οφει δηπουθεν εωρακεναι λεγει αλλα τη ενοικουση πονηρια...*” Yet we persist in receiving *Origen*’s third century “improvement” against this fourth century witness *diserte* and *Tertullian* earlier. The Oxford edition of 1910 follows Hort here to its discredit. Will the critics not kindly apply Burkitt’s canon at this place also, and see in the consentient voice of *syr sin* and *syr pesh pers arab* (*cu* is wanting) with the *diatessaron* (quoting Jno viii. 12/60 in full sequence) and all the Latins [but *f*] with *sah georg slav* and *Apollin* and *Tert* a full rebuttal of the “improving” voice of *Orig* and his minions, even with *syr hier* added to them?

Here is Hort’s weak note, in ‘Notes on Select Readings,’ p. 88:

“viii. 38. ἃ ἐγὼ...πατρός] -ἐγὼ ἃ ἐώρακα παρὰ τῷ πατρὶ μου [ταῦτα] λαλῶ· καὶ ὑμεῖς οὖν ἃ ἐώρακατε παρὰ τῷ πατρὶ ὑμῶν- Western and, with ὁ twice substituted for ἃ, and ταῦτα omitted, Syrian (Gr. Lat. Syr. Aeth.): but aeth omits μου and ὑμῶν.” For later and better information [*von Soden* to the contrary notwithstanding] cf. *Merx* pp. 208/212 in the *Johannes* volume, and note (on p. 209) his expression: “und es ist Willkür zu sagen, B hat überall hier das Richtige.”

- viii. 39. Another very important question of “pairs” or more than “pairs.” *ει τεκνα του Αβρααμ εστε τα εργα του Αβρααμ ποιειτε*. So B* and the *vg* alone followed by *W-H txt*. *Origen* is on both sides, quoting very often. Now most authorities, with *Eus Epiph Cyr*^{Hier} *Did Bas Cyr*^{Alex} have *ητε* and *εποιετε*, while those who join B for *εστε*, viz. *NDLT Evst* 60, still follow with *εποιετε*, and some have *εποιετε αν*. The cursives are practically all for *ητε* and *εποιετε* or *εποιετε αν*. True 604 has *ποιετε*, but retains *αν*. Paris⁹⁷ has *ητε* and *εποιετε αν*. The Coptics and the Versions oppose B; *syr sin* appears to support. I hardly think B has preserved the “neutral” text. If so, why do *sah* and *boh* not follow? It looks rather as if B and *Origen* here were playing a part, for *Origen* knows and gives both readings. The Old Latins, with the exception of *ff*, are against B, while *b* and *Orig*^{int} add *utique*.

The matter has no importance in one sense, and yet in another it has a very great importance. The record of B as exhibited in these pages is not sufficiently good to trust him without better support. D and the supporters having *εστε* follow with *εποιετε*. The transition from *εστε* to *εποιετε*

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offends apparently, yet they retain. While *εστε* may therefore be basic, *ποιετε* seems to be the reverse; *ητε* may indeed be a revision, but *εποιετε* rather than *ποιετε* appears basic.

Note.—In case it should be thought that I had gone crazy over questions of "pairs," I would like to exhibit another place in St. John quite in the heart of these changes by B, where *Ν* indulges in this, in order to show that the changes were either premeditate on the part of both MSS or were influenced by a version. Observe then that at John vii. 22 in the clause: *ουχ οτι εκ του μωυσεως εστιν αλλ εκ των πατερων*, an additional *οτι* is supplied by *Ν* after *αλλ*. This is shared by *syr cu sin*, but NOT by *sah boh*, as might have been expected, nor by the other versions, and is found in no other Greek or Latin witness. My point therefore appears to be well taken that the changes were made to "improve." It is extremely unlikely that such complementary expressions should have been removed by any revisor. Why, for instance, should *Ψ* or 892 or Paris⁹⁷ or Laura^{A 104}, all derived from a similar MS to the parent of *Ν* and B, cut out this second *οτι*? Why also should they all have *εν σαββατω* while B with *b e r* quite alone omit *εν* in this same verse? *Do they not preserve the true text as against B and Ν respectively in BOTH places?*

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viii. 51/52. We now come to one of the grossest disfigurements of the text in the whole of the narrative perpetrated by B. The facts are so clear that Westcott and Hort abandon his testimony completely and do not even give the reading a place in their margin, although B has the support of *Eust* 32 and *e*, to which now add Paris⁹⁷. It is not discussed in Hort's 'Notes on Select Readings,' for it would have been exceedingly distressing to him to discuss it. But was it *honest* to pass it by in silence? Let the facts speak for themselves.† Burgon omitted to comment on this because Hort and the Revision mercifully left the record alone. But in an arraignment of codex B it is my duty to record the shameful mutilation of scripture here, justifying all I have previously said of B as to "pairs" of expressions.

In John viii. verse 51 the Saviour says: "*Αμην αμην λεγω υμιν εαν τις τον εμον λογον (or τον λογον τον εμον or τον λογον μου) τηρηση, θανατον ου μη θεωρηση εις τον αιωνα.*"

In verse 52 the Jews reply: "*νυν εγνωκαμεν οτι δαιμονιον εχεις. Αβρααμ απεθανεν και οι προφηται, και συ λεγεις· εαν τις τον λογον μου (or μου τις τον λογον, or τις μου τον λογον, or [33 Orig] τις τον εμον λογον) τηρηση, ου μη γευσηται θανατου (εις τον αιωνα om. D b c d ff l syr sin).*"

† Souter also ignores it in his notes to the Oxford edition of the N.T. 1910.

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In verse 52, however, B calmly substitutes *θανατον ου μη θεωρηση* for *ου μη γευσεται θανατον*, repeating the form of verse 51 in order to make no difference in the wording of the Jews' reply to the actual words spoken by our Lord. *Evst* 32 does the same, so does *e* latin, and so does Paris⁹⁷ unknown to Hort, and a new witness 213 (¹²⁹) adduced by *Soden*. But this last support only justifies all I have said as to such particular cursive testimony not *helping* B but re-accusing his text of an ancient error. *No other authority changes*, for the simple reason (as Hort and the Revisionists admit) that the record is perfectly plain that the Jews in their excitement repeated the phrase of verse 51 in slightly different language. *Origen* is a witness to this effect, which Hort here dared not put aside. Neither *Tisch* nor *Tregelles* nor *Hort* nor the *Revision* nor *Souter* nor *Soden* then follow B, although it had both Greek and Latin support. If we look into the matter still more closely we shall find that *syr sin*, some mss of *pesh* (but not *diatess*) and *aeth*, while holding "shall not taste of death" in verse 52, put *taste* back into verse 51, replacing *θεωρηση* there by *γευσεται*, exactly for the same purpose of harmonising the records in verses 51 and 52. What a clear picture of these critical authorities dealing with scripture.†

Now such absolutely unpardonable handling of the record by B here, raises afresh the whole question of the readings of this ms elsewhere, which Hort asks us to accept in so many other places, as does Dr. Souter. The latter in his 'Text and Canon' (p. 103 *seq*) has this to say of Westcott and Hort: "Their work is held in the highest esteem in all civilised countries, and on the foundation they have laid *the future will do well to build.*" But if the foundations are insecure, as I claim to have shown in this volume, is it not an unfortunate myopia from which Dr. Souter and others are suffering? Do they really know B? I cannot believe it possible, or Dr. Souter would not write on p. 22 (*op. cit.*) after citing two of the "secondary traces here and there in its text": "But such features are like spots in the sun." The features to which I have drawn attention, of this constant striving for "consistency," for running the narrative in "pairs," for general linguistic or grammatical "niceties" or "improvements," with occasional "conflations" or bold

† The omission of *εις τον αιωνα* at the end of verse 52 by D d b c ff l and *syr sin* is not perhaps on the same footing.

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"harmonies,"† culminating in this passage in John viii. 51/52, proves something quite different, and it is evident that textual theories and a text built upon B are liable to be swept away owing to the foundations being quite insecure. As to "spots in the sun" they may not perceptibly dim the brightness of the luminary to eyes some millions of miles away, but studied *a little more closely* they are indications of grave danger. These spots on the sun of B have had as disastrous an effect on our N.T. studies as have had real sunspots on our agricultural situation on many occasions.

Souter's simile is unfortunate. Perhaps it is prophetic! This matter of harmonising by B in viii. 51/52 is followed so closely by another peculiar matter (viii. 55), see under "Change of Case," that it should be consulted by the student at once. There Hort and the *R.V.* will be found in disagreement, Hort following BADW *Sod*⁵⁰ *minn*⁶ *contra*^{rell omn}, while the *R.V.* restores the usual genitive and tacitly accuses Hort's foundation of being wrong. [A somewhat similar case to that of John viii. 51/52 may be seen at xvi. 16/17, concerning which note Burgon's remarks in 'Causes of Corruption,' pp. 105/106.]

ix. 14. See under "Latin."

16. Another "pair." The verse begins *ελεγον ουν...* Later for *αλλοι ελεγον*, *ΝΒDΤW* *fam 1 fam 13 22 2^{pe} Sod*¹⁷⁸ *c d r₂ sah boh syr* [*non pers*] (*aeth kai*), have *αλλοι δε ελεγον*, against the great majority without copula. *ff* (Buchanan) is against it, not for it, as Tischendorf says from an uncertain phrase of Sabatier. Tisch. also errs as to the vulgates by saying "*vg*^{cle} *et*^{old mu}" but only *vg*^{EW} recorded by Wordsworth have a copula. Tischendorf claims ten cursives, but none of Matthæi's or Scrivener's cursives have it, and it seems to be limited to *fam 1 fam 13 2^{pe}* and "Colb" (22, confirmed to me by Sanders). Others seem to lack it completely and it does not appear in 892 nor in Paris⁹⁷ and only in *Soden's*¹⁷⁸ of all his cursives, but he accepts it openly, although *Hort* only took it into his text in brackets.

20 *init.* *απεκριθησαν + ουν* *ΝΒ 2^{pe}* [*teste Sod.*] *Evst 15 g q vg*^E *dim Tisch*¹⁴⁴ *W-H* [*nil mg*] only against *no* copula *DGLT^UWXII 1 33 al. latt*^{pl} *sah boh arm Cyr*, and *+δε* the rest and *Sod txt.*

I would not call attention to this, but that the whole graphic narrative, abounding in repetitions, must be examined most closely (much more closely than I can do in these few notes on ch. ix.) and that in ix. 10, ix. 17, *Ν* or *B* or *ΝΒ* add an *ουν*

† See *ante* and *post* under all these heads.

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which probably does not belong to the text. See also ix. 26. The matter is settled as far as I am concerned by observing that in ix. 27 B alone with *aeth* and *georg* adds an *οὐν* after *τι* (appearing in Hort's margin). Observe the variations as to *οὐν*, *δε*, *και* (NB *sah*), and the absence of the copula here by the mass.

- ix. 30. + *το* (*ante θαυμαστον*) NBLNT² 1 [*non fam*, although Soden quotes 118, which *Lake* specifically denies] 22? 33 397 Laura^{A 104} Sod^{183 1110} *sah* Chr Cyr W-H & Sod txt against omission by all others. Why should the others omit if *το* were basic? But this should doubtless be referred to coptic (*sah* **ΧΕ ΤΑΙ ΡΩ ΤΕ ΤΕΩΠΗΡΕ**, *boh* **ΧΕ ΘΑΙ ΡΩ ΤΕ ΤΩΦΗΡΙ**) reproduced by *arab* alone of later versions. *Syr* has "to wonder" or "mirandum" as a *r*, for "mirabile," and Paris⁹⁷ substitutes *εθαυμαζον* for *το θαυμαστον εστιν*, while all the others with WD and Ψ hold *θαυμαστον* "a wonderful thing."

31. See under "Order." In this the following verse, B again follows coptic (against N) apparently disliking the position of *αμαρτωλων* after *οτι*, which word would hardly have been found there if this order were not basic.

- x. 25. Another "pair." See under "Change of Tense."

- xi. 29. See under "Change of Tense."

30. "οὐπω δε εληλυθει ο ιησους εις την κωμην αλλ ην εν τω τοπω οπου υπηνητησεν αυτω η Μαρθα." In this quiet and dignified sentence, witnessed to by ADLΓΔΔΠ *unc al' min permult* and *syriac*, NBCXX^b 1 33 213 242 249 Sod^{211a} some *Latins* and *boh* introduce *ετι* after *ην*, while F *a e* and *sah* add it before *ην*. The addition in different positions is suspicious in itself, but this has never influenced Hort apparently nor the school of Hort, for he and the Oxford edition and Soden diligently add it. Yet why should the other school have dropped it? It savours distinctly of officious "improvement." Observe that

sah has **ΑΛΛΑ ΕΤΙ ΠΕΡΙΣΤΕ ΠΙΛΑ** and

boh has **ΑΛΛΑ ΠΑΡΙΣΤΗ ΟΥΝ ΠΕ ΔΕΝ ΠΙΛΑ.**

44. Another question of "pairs" in the final clause:

"λυσατε αυτον και αφετε αυτον υπαγειν."

BCL Sod²⁵⁰ 33 157 Paris⁹⁷ alone of Greeks, *copt Orig^{ter}*. Where are the Latins and the Syriacs? All the Latins (except *ff* with its coptic affiliations) and the Syriacs (except *hier* and *diatess*) are with N and the mass *without* the second *αυτον* against Messrs. Hort and [Soden].

It is possible that this is a common error of base, however, between B and *copt*, for it is opposed by W as well as N *al*. It might have occurred from misreading *γρ* in *υπαγειν* after

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αφεται (for αφετε). Thus in W you find ΑΦΕΤΑΙΥΠΑΓΕΙΝ. It is important as placing W *behind* the diatessaron.

- xi. 45. και θεασαμενοι ᾶ ἐποίησεν **N** and the great majority, with Origen six times (and ὅσα 314 d^{scr}) W-H^{ms} Sod^{ms}, but ὁ BC^aDA² (also C^{2,3}. ο ἐπ. σημειον) 1 244 249 Sod^{100 fam CX} e goth sah aeth W-H^{1st} Sod^{1st}. This seems to be an absolute "improvement" referring to the miracle of the raising of Lazarus. It occurs immediately after verse 44 which recounts the actual resurrection, and ὁ is so absolutely natural after θεασάμενοι that no one would have changed ὁ here to ᾶ, while there is every reason to change ᾶ to ὁ as do B and a few. W does *not* do it. Here observe Origen absolutely opposed to B's "easy" reading. Origen, **N**, and Tisch prefer the "harder" reading.

In verse 46 following εἶπον αυτοῖς CD 249 397 with M Sod^{1114 fam X} b e goth aeth repeat ὁ, but **NB** and most, this time keeping with Origen, have ᾶ. I have no doubt ᾶ is right in both places. The *bohairic* shows that *criticism* of these verses was in vogue, for it reverses the whole process, having in verse 45 θεασαμενοι ᾶ and in verse 46 εἶπον αυτοῖς ὁ.

57. ἐντολας (pro ἐντολῇ) **NBIMW** fam 1 138 254 i^{cr} Paris⁹⁷ 2^{10e} [teste Sod] Sod¹⁴⁴³ Orig^{bis}. A clear "improvement" adopted by Tisch W-H and Soden.† See *sub voce* "Indeterminate," after remarks on xi. 54.

- xii. 12. See under "Solecisms of B."

13. Apparently another question of "pairs": εὐλογημενος ο ἐρχομενος ἐν ὀνοματι κυρίου και ο βασιλευς του Ισραηλ. Only **NBLQ** boh aeth and Orig and the editors Tisch W-H and Soden† indulge in this second και ο or at any rate they alone add the και to make the two parts. Some and sah have ὁ before βασιλευς.

- xiii. 18. τινας (pro οὓς) Undoubted correction, thinking to improve. It occurs in the phrase ἐγὼ (γαρ) οἶδα οὓς ἐξελεξαμην, and τινας is only found in **NBCLM** 33 157 213 397 Sod^{1091 1098 1110 1443 2470} Orig^{quater} Cyr adopted by the editors Tisch W-H and Soden.† Indeed Orig seems to have a patent on this: "τινας ἐξελεξαμην, ὅπερ ἀπλουστερον μὲν τοιούτου ἐστὶ τις ἐστὶν ἕκαστος ὡν

† I mention the three critical editions specifically at these four places to emphasise what Burgon said long ago. The critical editors considered and Soden still considers that these minority mss are of paramount importance irrespective of the fact that the grouped mss represent hardly more than one tradition. To combat this view I am presenting these pages. Because Hort supports Tischendorf, and Soden supports Hort, it does not follow that they are right. The English Revisers oppose in xiii. 18 and Souter does not give the evidence for τινας in his notes! If Souter believed Hort was right it was his duty to his readers to give the evidence. Does Souter believe **NBCLM** 33 157 Orig Cyr and Hort to be wrong here?

ἐξελεξαμην οἶδα." At first sight *τινας* being the "harder" reading might appear justifiable, but it is almost certainly editorial. It is contradicted by all others including WΨ and 892 Paris⁹⁷ so much in accord with the group elsewhere. It is also contradicted by all the versions. A trace would surely remain elsewhere if *τινας* were correct. As I plodded over document after document I was amazed to find no other trace of *τινας* until Soden produced two *Sinai* codices, two at *Jerusalem*, one at *Athos*.

- xiii. 26. βαψας ουν (*pro kai εμβαψας*) NBCLX 33 213 892 *Sod*^{1110 fam c} a *Orig* 2/4 and *Cyr* with the editors *Tisch W-H* and *Soden* against the rest.†
37. ακολουθειν αρτι (*pro ακολουθησαι αρτι*) B(C*). A sheer "improvement." See under "Change of Tense." *Hort* follows B alone here.
- xiv. 7. This is another question of "pairs," but different from most. Here, for (*kai*) απαρτι γνωσκατε αυτον και εωρακατε αυτον by the great mass supported by all the versions and *Tertullian*, BC* and they alone with *W-H*^{1st} [and they are often guilty of other tricks together; see many instances in St. John elsewhere in these pages and just previously] would suppress the second αυτον, reading απαρτι γνωσκατε αυτον και εωρακατε. It is a perfectly fair criticism that this is editing, even if here it be a question of the suppression of one of the "pair," because the place troubled some scribes and translators. Thus 33 68 250 d^{scr} *Eust* 47^{sem} 60 and some *arm*^{cod} suppress και εωρακατε αυτον altogether,‡ while the *slav* version with X^b (= *Sod* A⁴) suppresses the first αυτον, writing "Ye knew and ye saw him," as does the book of *Dimma*: "cognoscetis et vidistis eum." While *r* (not reported for *Tischendorf*) and *vg*^d are to be added to the Greeks BC for the elision of the final αυτον. These authorities should be added in *Tischendorf's* apparatus. *Horner* does not give *r*, citing only BC, because unfortunately he does not quote *r*, a very important witness, especially in St. Luke and St. John but *Soden* gives *r* here. (See beyond again on xiv. 17.)
10. Yet another matter of a "pair." Instead of ὁ δε πατηρ ὁ εν εμοι μενων of nearly all Greeks (and *a c d f q r* *foss* qui in me manet) BLΨ [*negl. Sod. Ψ*] *Sod*^{351 1110} *Orig Aeth Did Cyr*^{txt et com} elide the second ὁ, reading ὁ δε πατηρ εν εμοι μενων (= no doubt *vg* with *b e ff g* in me manens). That this was

† See footnote on page 385.

‡ Attributed by *von Soden* to homoiooteleuton!

the *Alexandrian* way, the unusual consensus of *Orig Ath Cyr* with *BLV* most freely attests. No cursives appear to join (except the two new ones of *von Soden* mentioned above which are quite "of the family"), not even *Paris*⁹⁷, and *W* goes with *D* and the rest against it. But whereas *B* prefers "pairs," here he seems to dislike the double *ὁ* on account of the *δε*—present in most copies, only absent from a few cursives. Had the *δε* been absent: "*ὁ πατηρ ὁ ἐν ἐμοὶ μένων*" would not have offended, but in *ὁ δε πατηρ ὁ* it seems to have appeared redundant. The other versions seem clearly to have read a second *ὁ*. It is not trifling to mention this matter, for *B* shows us *four* variations in this one verse: (a) *πιστευσεις* for *πιστευεις* with the *bohairic* alone [*boh* neglected by *Soden*], (b) —*λεγω* alone, (c) —*ὁ* *ante ἐν ἐμοὶ* with *LV* and *Alexandria* as above, and finally (d) *ποιει τα εργα αυτου* with *ND* as against *ποιει τα εργα αυτος* *LX* and *W* 33 213 *Sod*¹¹⁰ *Paris*⁹⁷ *Cyr*^{com} and *αυτος ποιει τα εργα* *A* and the rest with *Orig Ath Ps-Ath Chr Cyr*^{txt}, while *e* and *Tert* omit *αυτος* or *αυτου* altogether, and are perhaps basic.

Now *B* cannot be right in all four places. *Hort* neglects the first two (a and b) as errors, but accepts the other two (c and d), thus in the last case (d) *opposing* *Alexandria*, as represented by *Orig Ath Cyr*, while going with them in the third case (c). This is properly in accord with his principle that it is *B* which is "neutral," however rough the fourth case may seem. But what about the first case (a)? Why should we lose the *πιστευσεις* of *B*? It is supported by all the *bohairic*. Is it *not* neutral? But I can assure you that there is nothing "neutral" in *B*. Having written *αυτου* (= *εαυτου* no doubt) in this verse, he proposes to amend the next verse in accordance therewith. Therefore we find *B* and 229* (*aeth*) only writing in verse 11 *δια τα εργα αυτου πιστευετε μοι* against *Ath* and *Cyr*, who with most have *δια τα εργα αυτα πιστευετε μοι*, whereas *Tert* 157 and some cursives omit *αυτα* and *αυτου* and have only *δια τα εργα πιστ.* which is very possibly basic and both the additions of later date, since *q r* and *syr arm pers diatess* and *boh* also omit *αυτα* and *αυτου*. *Hort* has *αυτα* in his text and accepts the *αυτου* of *B* in his margin; but neither I think are "neutral" or basic. True the *sahidic* says "Believe because of his works," but this does not agree with *B*, because *sah* destroys the *μοι* at the end of the sentence (as *NDL* 33 *etc.*) which *B* holds. *B* is left absolutely alone with 229* and *aeth*: *ex opere ejus credite mihi*.

[Scrivener's *z* (*semel*) with *Paris*⁹⁷ has *ταυτα* for *αυτα*, while

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the new MS W goes with NDL *δια τὰ ἔργα αὐτὰ πιστ. absque moi fin.*]

- xiv. 17. The same thing as at xiv. 7 occurs here as to "pairs." For : *οτι ου θεωρει αυτο ουδε γινωσκει αυτο*, NBW Paris⁹⁷ and a *dim Lucif W-H*¹³¹ [*nil mg*] alone suppress the second *αυτο* against all others, all versions and *Did*^{paries}, and as showing how the matter affected others, *Evan* 287 *vg*^x *Auct*^{naest} elide the first *αυτο* (*Soden* does not notice this) writing *quia non videt nec cognoscit eum*, exactly as the *slav* version with X^b and the book of *Dimma* acted in verse 7!

ibid. This is followed by the elision of the copula *δε* between *υμεις* and *γινωσκετε αυτο* by NBQW 346 a^{cr} Paris⁹⁷ *Sod*³⁵¹ a b *sah boh*^{allq} *Lucif Auct*^{naest} *W-H & Sod txt* only, after the coptic manner [*Sod* neglects the coptic witness and adds Ψ (against *Lake*)], again not only against the mass and the versions, but against *Did*^{bis} *Cyr*^{hier} and *Cyr*^{Alex}.

ibid. And again in this verse another "pair" of expressions is involved. Most mss have *μενει* and *εσται* (*οτι παρ υμιν μενει και εν υμιν εσται*). Some read *μενει* = *g vg arm Nonn* (*μενέει*) and *sah* [*non boh*]. It is clear that B understood *μενει* [it is so accented in B to-day] for he follows it with *εστιν* for *εσται* alone of the uncials with D* (corrected by D²) W and a few cursives (1 *Sod*¹⁸³ [*non fam*] 22 69 [*non fam*] 251 254 291 2^{pe} *Sod*^{178 1443}) and *it*^{pl} *syr goth Lucif W-H*¹³¹ *Sod*^{ms}, but in view of B's record which I think I have fairly exhibited in the previous pages, it is not absolutely certain that we can accept *εστιν* as original. *εσται* is difficult enough in all conscience following *υμεις γινωσκετε αυτο*, but if *μενει* was intended, *εσται* would be in order. *Sah* actually reads "Ye, ye know him because he will remain with you and he will be in you." Paris⁹⁷ here reads *εσται* and does not go with B, but W does so.

23. Now comes a fitting and most lovely specimen of the manipulation of voices to obtain a perfect "pair," which is not only an illustration of what we have contended for, but operates as a climax to all that has gone before.

In the verse *απεκριθη (ο) ιησους και ειπεν αυτω· εαν τις αγαπα με, τον λογον μου τηρησει και ο πατηρ μου αγαπησει αυτον, και προς αυτον ελευσομεθα και μονην παρ αυτω ποιησομεν*, nothing virtually is changed [except by D, *vide infra*] until we reach the last word. Here instead of *ποιησομεν* (or *ποιησωμεν*) we are offered *ποιησομεθα* by NBLXWII² 1 *Sod*¹⁸³ [*non fam*] *fam* 13 [*non 124*] 33 213 249 254 2^{pe} Paris⁹⁷ *Sod*¹²⁸⁶ *fam* CN. This group is practically one, as our presentation of evidence elsewhere will show. They offer us then in the final clause the very alliterative sentence: "*και προς αυτον ελευσομεθα και μονην παρ αυτω*

ποιησομεθα." May I ask on what grounds any "revision" would have desired to displace the middle (given the sense) by the active voice here and so to *destroy* the alliterative assonance? If ποιησομεθα had been basic, who would have wished to *change* it to ποιησομεν?† On the other hand, our repeated exhibition of the views entertained as to "pairs" by this very group, headed by B, is most illuminating as to the practical certainty that the B group base changed ποιησομεν to ποιησομεθα. And the proof is not far to seek.

How do the Fathers stand? For they surely represent other codices long since perished which have not reached us but which are cœval with or anterior to the date of B. It is observed that *Origen* is on *both* sides, but with a large preponderance for ποιησομεθα. *Athanasius* is on both sides, *Didymus* is on both sides, *Epiphanius* is on both sides, while *Eusebius* *Marc*^{Dial} and *Cyril*, the latter only quoting once, remain on the side of B. Hence ποιησομεθα in the fifth century was standardized in Alexandria on the evidence of *Cyril*, but in the third and fourth centuries the Patristic evidence wavers. What was the reason? The reason appears self-evident on its face. Consult *Tischendorf's* exhibit at this place, and one cannot help realizing that while codices used by *Origen*, *Athanasius* and *Didymus* surely exhibited ποιησομεν, in quoting either from memory or from other (manipulated) codices, these Fathers fell very naturally into the course of following ελευσομεθα by ποιησομεθα. Not that ποιησομεθα was basic, but that it was tuneful, assonant, and admirably fitted the sense "and we ourselves will make abode with him," and hence followed by all three critical editors, *Tischendorf* *Hort* and *von Soden*. I cannot conceive it possible that 'revision' changed ποιησομεθα to ποιησομεν. What does the jury say? And what is the secret then of the middle voice employed here?

In summing up for them I must not omit to draw their attention to the sahidic version: αὐὼ παλειωτ παμεριτῆ· αὐὼ τῆνητ ὡαροϥ· ἡτῆταμιο ἡαν ἡοτμα ἡῶωπε ζαζτκϥ.

Whether the sahidic ἡαν—"us"—be the source or the reflection ‡ of the B group base, it is most noteworthy. *Horner* translates:

And my Father will love him, and we come unto him, and make for us an abiding place with him. Therefore, although the future tense is not emphasised, the middle voice *is* emphasised, and we are to read as

† *Soden* adds only 213 *Sod*¹²⁹ 1296 but also his commentary families K¹C and N, and excepts from his *H* family ΨΔ and δ³⁷¹. This is interesting as bringing against each other 213 (his 129) and his δ³⁷¹, as above concerning *fam* 1 and *fam* 13, and in emphasising the commentary support. *Soden* adopts ποιησομεθα in his text, just as his critical predecessors had done, but that does not give us the "true text." *Sod*¹²⁹ has ποιησομεν.

‡ As to B and *sah* consider most carefully in this connection the passages under Coptic previously tabulated at iv. 16, vii. 3, xii. 16, all of the same character; also vii. 40, viii. 28, ix. 11 27, and especially vii. 34, x. 22, xi. 27.

from an original *ποιουμεν ημας* or *ημιν*, *sah* supplying *ημιν* or equating *ποιουμεθα*. (Cf. John v. 18 *ισαν εαυτον ποιων τω θεω*. *Sah* renders *εγω ωμ εμμοϛ ημν πποϛτε*, *boh* *εεϛρι* *εμμοϛ ηϛιϛοϛ νεεϛ φ†*).

In Egypt then John xiv. 23 was read with emphasis on *ποιησομεθα* or *ποιουμεθα*, which does not imply that the real "neutral" base was this, but that in translation it assumed this force and possibly reacted on the Greek. It did not react sufficiently to change the Greek tense, and on the other hand the Greek did not act on *sah* sufficiently to force the retention of the future tense.

My good friend *Macarius* of Egypt comes once more to help us out here. He quotes four times. In *hom^{xviii}* he has *ποιησομεν*. In *hom^{xxxviii}* he mixes 21/23: *καθως λεγει οτι εμφανισω αυτω εμαυτον και μονην παρ αυτω ποιησω* (just as D *ποιησομαι* with *e syr cu pers*), but *Macar^{de caritat}* is very clear, separating 21/23, and quoting 23: *εγω και ο πατηρ ελευσομεθα και μονην παρ αυτω ποιησομεν*. Again *Macar^{de liberate mentis}* is just as positive although slightly varying the beginning. He writes thus there... *και ο Κυριος: ελευσομεθα εγω τε και ο πατηρ μου και μονην παρ αυτω ποιησομεν*.

This is brilliant side-testimony contemporary with the oldest codices which oppose with *ποιησομεθα*. And if *Macarius* was not influenced by the *ημιν* of the Coptic, I think we may rest fully assured that *ποιησομεν* (and not *ποιησομεθα*) is the basic text, and was *changed* to *ποιησομεθα* by the family of codices under indictment.

My friends of the Opposition will find it hard to debate this question against *Macarius*. The jury will not lightly put aside his triple sworn testimony. If then the jury is satisfied with my new witness (whom Tischendorf did not bring into Court) I see no outlet but for a favourable decision at their hands on this and on the similar and cognate counts which are *sub judicibus*.

Notwithstanding *Macarius*' testimony and that of the mass, and notwithstanding all I have said above, I have no doubt that critical editors will retain *ποιησομεθα* till the end of time because it is such a "good" reading! And that tells the usual tale of preferences versus scientific principles.

The usual intimate relations of the latin ms c to the Coptic are however maintained here; for c alone writes "apud eum manemus" (cf. *slav goth* and *sax*), for "apud eum manebimus" of a, which mss do not, like the vulgate and *it^{ell}*, use the literal "mansionem apud eum faciemus."

[Note. D^{8v} substitutes *ελευσομαι* and *ποιησομαι* with only *d e veniam*... *faciam*, supported by *syr cu* and *pers*, but not *syr sin* nor any other. The adhesion of *pers* is interesting as making this change on the part of D securely attributable to *syriac* influences, but otherwise apparently not seriously basic, and influenced from half the clause at verse 21 previously].

John

xvi. 7. Another very distinct "pair."

Instead of *εαν γαρ μη απελθω, ο παρακλητος ουκ ελευσεται προς υμας*, BL^Ψ (33?) Laura^{A 104} Chr, but these alone, substitute *ου μη ελθη* for *ουκ ελευσεται*, reading:

εαν γαρ μη απελθω, ο παρακλητος ου μη ελθη προς υμας. Comment is unnecessary, but Hort swallows it whole (without marginal alternative, Soden only has it in his margin), while the Oxford edition of 1910 disallows it and returns to *ουκ ελευσεται* (with Soden¹¹⁴) but without a word in the margin or in Souter's notes. [The mass and Paris⁹⁷ are with the Revisers against Hort. Both Cyrils and Did Thdt are observed to improvise with *ου μη ερχεται*, as some versions.]

(Obs. the ms 33 in verse 10 substituting *πορευομαι* for *υπαγω* alone with i^{cr} v^{scr} Sod^{Ks} Chr† because of *πορευθω* in verse 7 above, and the secret of "accommodation" is laid very bare.)

16/17. See in 'Causes of Corruption,' by Burgon, pp. 105/106.

22. *αρει (pro αιρει)* BD*Γ W-H¹¹⁴ Sod^{ms} [non minn vid] ερει N. See under "Change of Tense" for Latin evidence, but the idea of B (with *copt*) is apparently again a question of harmonising pairs or triplets and by a change of a letter (not writing *αιρησει*) he makes a harmony of *παλιν δε οψομαι υμας, και χαρησεται υμων η καρδια, και την χαριν υμων ουδεις αρει αφ' υμων*.

xvii. 11. *καθως και ημεις (pro καθως ημεις)* B*MSUYH² Sod¹⁰⁵⁰ min^{allh} *f g gat vg syr hier 1/2 arm Ath* [against Cyril]. The group is feeble and savours very much of improvement: "*ινα ωσω εν καθως (+ και) ημεις*." NDW[Soden misquotes W on the other side]Ψ and all the rest and the versions oppose B and this small company. (*Syr sin* with *a b c e ff r* omits the whole of the last clause in verse 11 from *ω δεδωκας μοι* to the end). I should like to know however upon what principles Hort and Soden refuse to take up this addition of *και* by B supported by five other uncials and *Ath*.

Ψ 33 al⁵ et Sod^{11.5} add after *εν καθως ημεις* + *εν εσμεν*. (+ *εν X Sod¹⁰⁵⁰ 213*).

12. See under "Coptic." In order to support *ω* for *ους*, approximately the same authorities add *και* before *εφυλαξα*. This is a much less difficult place to adjudicate than many, and seems to me to be very clear manipulation. In verse 11 we have: *πατερ αγιε τηρησον αυτους εν τω ονοματι σου ω δεδωκας μοι*. But in verse 12: *οτε ημην μετ αυτων (εν τω κοσμω) εγω ετηρουν αυτους εν τω ονοματι σου ους δεδωκας μοι εφυλαξα, και ουδεις εξ αυτων απωλετο...*

† Tischendorf neglects Scrivener's codices and Chrysostom (but see *Matthaei ad lcc.*).

John

The latter is manipulated to...*εγω ετηρουν αυτους εν τω ονοματι* ϕ *δεδωκας μοι και εφυλαξα*... by BCLW 7 (o) 33 64 Paris⁹⁷ *sah arm syr hier Cyr W-H* [nil mg] *non Soden*. As to *boh* while giving ϕ it does not have *και* before *εφυλαξα*, while *d Hil*, who hold *οδς*, add *και* before *εφυλαξα*. The presence of *Cyr* in the combination shows that it remained an *Alexandrian* tradition until his time. \aleph hesitatingly writes: *στε ημην μετ αυτων εγω ετηρουν αυτους εν τω ονοματι κ σου και εφυλασσον και ουδης εξ αυτων απωλετο...* \aleph^* omits ω *δεδωκας μοι* with *syr sin*; \aleph^c inserts, with *o* for ω (as *Evan* 7 and *sah boh*), and modifies *και εφυλασσον* [*Male Sod de d r cum* \aleph^*] to *και εφυλαξα* retaining *και*.

The Syriacs and Latins grouped are against this interpretation in verse 12. In verse 11 *syr sin* and the majority of it omit the last clause involving ω *δεδωκας μοι ινα ωσιν εν καθως ημεις*.

- xvii. 21. *πιστευη (pro πιστευση)* \aleph^*BC^*W *Sod*^κ [*non al.*] *Clem Eus Tisch W-H*, against the rest and against *Orig Ath Cyr* and *Sod*^{κκ}. See under "Change of Tense." This is probably "improvement" to agree with the form of *πιστευοντων* in verse 20. If so, it is another rather forced pair. *πιστευση* is undoubtedly right.

22. *ινα ωσιν εν καθως ημεις εν* So (\aleph)*BC*DLW* 1 [*non fam*] 33 397 (Paris⁹⁷) *d e syr hier sin aeth Clem Hipp Eus* 2/4 *Cyr* 2/3 *W-H & Sod txt* suppressing *εσμεν*. This may possibly be basic, but \aleph and Paris⁹⁷ are observed to manipulate a little further, which is suspicious. \aleph and Paris⁹⁷ write: *ινα ωσιν εν καθως ημεις* suppressing the final *εν* as well as *εσμεν*, while *Chr* suppresses the whole clause.

a^{cr} adds *και* before *ημεις* and P^{cr} omits *ημεις*. *c* inverts: *sicut sumus nos unum*. [*Soden* neglects this testimony]. The Coptics retain the verb. All this points to a rather equivocal position for the minority, although *εσμεν* may be an addition. Observe that the testimony of *Eus* and *Cyr* is on both sides.

- xviii. 30. I fear that we must once more accuse B of an "improving" tendency here. Among the following varieties B has only the countenance of his friend L and of W, yet *Hort* and *Soden* follow suit.

<i>ει μη ην ουτος κακον ποιησας</i>	\aleph^* cf. <i>syr sah pers</i> <i>e mali aliquid</i>
" " " " <i>κακον ποιων</i>	BL \aleph^c W <i>W-H & Sod</i> <i>faciens</i>
" " " " <i>κακο ποιων</i>	C Ψ 33 <i>Eust</i> 63 a (r) <i>male faciens</i>
" " " " <i>κακοποιος</i>	AN <i>Gr</i> ⁹¹ <i>Sod</i> ⁹⁵⁰ et Paris ⁹⁷ <i>Latt pl</i>

(malefactor) *verss Eus Chr Cyr*.

It does not look favourable for B when *Cyr* is against him in such a place, and when even \aleph changes the tense (rather

John

happily here although *Tisch* abandons **N*** and goes with **N**^cBLW and *W-H Sod*), and when *Ath* improvises (*κακουργος*), and *Nonnus* paraphrases unnecessarily with *ει μη εην τελεσας αφατον κακον*. It shows a little too much consideration of the passage. None of *Matthaei's* or *Scrivener's* or *Soden's* cursives know anything of any variation nor does *Paris*⁹⁷ so close to **NB** hereabouts.

- xviii. 34. *απο σεαυτου συ τουτο λεγεις* BC*LNΨ *Paris*⁹⁷ *Cyr*
W-H & Sod txt (Chr απο σαντου...)

απο σεαυτου τουτο ειπας **N**

All the rest including *W* and all reported cursives (but *Paris*⁹⁷) have *αφ εαυτου...* followed by *Tischendorf*.

Surely, surely, if *αφ εαυτου* were the revision, a trace of *απο σεαυτου* would remain in some cursives. **N** has an excuse for revising because his text (with *D*^{sup} and some cursives) lacks *συ*, but with BCLNΨ and *Cyr* it seems to be a case of pure revision.

- xix. 26. We have been quite a while without an example of a "pair." But the opportunity offers and *B* avails itself of it. We read *Ιησους ουν (or δε) ιδων την μητερα και τον μαθητην παρεστωτα ον ηγαπα λεγει τη μητρι αυτου...*

Here **NBLXWΨ** 1 22 138 2^{re} *Paris*⁹⁷ *Sod*^{110 & 457} *b e arm Cyr* *W-H & Sod* suppress *αυτου* against all others and against *Origen*. The reason seems to be because in the first part of the verse *ιδων την μητερα* is without *αυτου*, therefore *αυτου* should be absent on the second occasion. For a similar reason the latins *a c n* and most versions (but absolutely no Greeks but *Ω* and *Sod*⁷⁵⁰ now first adduced by *von Soden*) supply *αυτου* after *την μητερα* in the first place. My critics will please observe the advent of *Ω* and *Sod*⁷⁵⁰ and the company which they keep.

29. *+του (ante οξους secund.)* BLWΨ *Sod*⁷⁵⁰ 1 33 138 2^{re} and **N**^c with the *Georgian* version, but these only followed by *W-H* and *Soden*. It seems to be a sheer "improvement" emphasising the matter upon the second mention of the vinegar: "*σκευος εκειτο οξους μεστον σπογγον ουν μεστον του οξους...*" It is in reality another question of the consideration given to "pairs." (*Soden* says "*και 1 του H*³⁷⁶," but *Schmidtke's* edition says nothing of the kind, printing *μεστον οξους* without *του* and without any *και*).

- xx. 6 *init. ερχεται ουν και Σιμων Πιτρος* †BLX *et N*^cT^oW 33 56-58-61 397 *Sod*⁷⁵¹ *vg*⁹¹ *W-H & Sod txt*.

† *Wordsworth* omits *B*^r, and does not record that *r* (which he mentions) reads exactly with the coptics *autem et* and not *ergo et* as *vg*⁹¹.

John

(a) and *arm* substitute *καί* for *οὐν*, but none add exactly as the above (except *vgsm*) besides the *sah* and *boh* versions which have *ερχεται δε και* as *r* alone of the Latins, so that I cannot place it exactly under "Coptic" or "Coptic and Latin." It seems to be undoubtedly an "improving" accretion in common with *sah boh* and *could not* have been dropped by all the others if basic. *Syr pesh* and *sin* (now available again) have *δε* without *και* as the latin fragment *v. †* The coptics preserve this *Δε* but add *ζωα* (*boh*), *ζωωα* (*sah*). This *ζωα*, and not *οὐν* simply, implies improvement to the narrative and equates *etiam ipse* as to Peter. Hence it is an accretion in *sah boh* which overflowed to BLXW. The others ignore it, including Ψ and Paris" and *Cyril* (*Pers* and *Georg* have no copula at all).

- xx. 13. I cannot let this little matter pass without remark. The text runs with great simplicity:—

"και λεγουσιν αυτη εκεινοι · γυναι, τι κλαιεις; λεγει αυτοις · οτι ηραν τον κυριον μου και ουκ οίδα πον εθηκαν αυτον."

Two slight changes of the same nature are here made respectively by *ℵ* and *B*.

ℵ elides the initial *και*, *alone of Greeks* (with 397 [*Sod^{C10}*]) and against the weight of evidence, but in the coptic manner with *sah syr sin pers* and some Old Latins. Not so *B*.

B, on the other hand, *alone of Greeks*, ADDS *και* as an introduction before the woman's reply, reading *και λεγει αυτοις . οτι ηραν . . .*

This seems a small matter, but it is really of the utmost importance. At such a place an examination of the versions is immensely profitable. First then how do the Latins stand? None add any copula in the second place, but the reviser of *q* shows what he thought about it by improvising "*quae dixit*" *alone of Latins* for *dicit eis*, actually suppressing *αυτοις* as *Eus^{mar}* when reporting the matter "*η δε ειπεν*" supplying an *autem*. Has *B* then no support from *sah boh syr*? No, none at all. They do not provide a copula, and *pers* beautifully says *ειπεν* without *αυτοις*. When our investigation reaches *aeth* and *arab* they follow *B*'s intuition and add with him a *και*. Turn now to *georg* and the later *sax* and they also find it necessary to add something. But they add *Tunc*.

When Dean Burgon characterised *ℵ* and *B* as "two false witnesses" was he so very far wrong? Is the evidence at this place not absolutely conclusive of the non-neutral character of their *thinking* process?

[In this conversation much more may be learned. Observe *ℵ* in verses 15 and 16 again.]

† Correct *von Soden* as to *r* and *v*. *r* reads *autem et* but *v* only *autem*. Therefore substitute *v* for *r* in *Soden's* apparatus under "*om. και*."

John

- xx. 19. *οπου ησαν οι μαθηται (-συνηγμενοι)* N*ABDIWA* 44* 95 122* 246* k^{scr} o^{scr}* Sod^{1043 1083} [*ambo in Sinai*] a? d q μ dim gat aur vgg 1/2 *Vigil Taps syr pesh sin et W-H*.

This aggregation may look strong, but we miss the usual supporting cursives for such an omission, if basic. We miss LXΨ among the Greek uncials, while *syr hier sah boh aeth arm georg slav (hiat goth)* all have *συνηγμενοι* with *Eus Cyr^{scr}* and *b c e f f g r δ* of the Latins.

The followers of Hort are requested to place *συνηγμενοι* in the margin. Soden retains it in his text!

It is not as if B were not given to "improvement." In the very next verse we have another "pair":

20. *και τας χειρας και την πλευραν* by BA apparently quite alone, where the first *και* has been inserted to "rhyme" with *και την πλευραν*. No others do it, not W nor L nor Ψ nor a single minuscule, nor can Soden produce *one* new witness among all his sympathetic codices. No Latins do it, no other version reflects it, yet Hort calmly includes it in his text without a syllable in the margin to indicate that only two mss out of thousands read thus. The Oxford edition of 1910 rejects it without comment. But if ever anything were *deliberate* and not "unconscious" (as Hort says) on the part of B, this small matter is an example of deliberation. And observe that Hort rejected the reading of B above at xx. 13. He takes the *και* here because A (alone) supports. Can foolishness go further?

- xxi. 11. *ανεβη* B etc., or *ενεβη* NLWΨ, + *οὐν* NBCLNXII²WΨ Sod⁹⁵⁰ 1 [*non fam*] 22 33 91 138 239 2^{pe} Laura^{A 104} Sod^{351 1114 1443} r vj¹⁷³ *boh sah syr hier Cyr* (and *c vg^D slav tunc adscendit, syr pesh sin aeth et adscendit*).

This is against D and the other twelve uncials plus II*, all the other *minn*, all the Latins except *c*, *arm georg* and *pers*, and looks very much like an addition to improve the sense. Notwithstanding the imposing array for + *οὐν* I challenge it, and when the supporting testimony is analysed it proves to be weak, and not homogeneous.

21. *τουτου + οὐν* NBCD [*non Sod⁹⁵⁰*] 33 *it vg boh sah Orig Anast Cyr W-H & [Sod]*.

[However in various endeavours elsewhere, in between these places, to be graphic in this chapter, the matter of copulas is manipulated by many of our documents, and it would not be wise to be didactic as to any of the numerous changes which follow.]

23. *οὐκ ειπεν δε (pro και ουκ ειπεν)* NBCW 33 Sod^{N 60} c boh 10/20 sah 2/3 *syr pesh hier sin verss al. aliq. Orig Cyr Chr^{codd} aliq W-H [non Sod]* (*Om. copul. sah 1/3 boh 10/20 [hos negl. Sod.]*).

John

This is distinctly what one would expect. "This word then went abroad among the brethren that that disciple would not die; *but* Jesus did not say..."

whereas the majority of Greeks, with the Latins, *arm*, and *aeth* [but the latter is negligible] say *καὶ οὐκ εἶπεν*, which seems far less natural. But that is just the point. If *δε* were basic, who would ever have thought of changing to *καὶ*? Clearly, we end as we began, with a charge against the B group—whatever its subsidiary company may be—of manipulation of the record. The translator of *pers* saw so clearly how the sentence *should* run, to convey its full sense, that, going beyond the syriac, he says: "haud (tamen) quod non moriturus esset, dixit (Jesus), *SED* si velim..." bringing the *sed* in very late. As Malan translates: "though he did not say that he may not die, but if I wish..."

I do not fear to be accused of straining a point (and observe that *Tischendorf* and *Soden* reject the *NBCW* group here in verse 23), because in the very next verse B doctors the record by adding *καὶ* (see under "Solecisms") and generally shows a desire in this chapter to emphasise matters. Because *Cyril* joins B and the new ms W (the complete group for *δ* *καὶ μαρτυρῶν* is now BW *Cyr* [*Soden* adds *Ωρ*]) it does not mend matters. The very same point appealed to a small minority of late Latins, who add *ille* and write "Hic est discipulus *ille* qui testimonium..."

Change without Improvement.

- iv. 46. *εν κανα* (*pro εις την καναν*) BN *sol.*† Is this neutral? Is it? I insist upon an answer, for it is either deliberate or the grossest kind of carelessness. It is *not* "neutral" apparently for Hort and the Oxford edition and *Soden* cast it out of their texts, nor could they do otherwise. Well, then it fulfils the other alternative of rank carelessness; but what kind of carelessness? Evidently from a concurrent *version*. It is in the original Greek an instance of the accusative of motion after *ηλθεν*. The verse opens: *ηλθεν ουν παλιν εις την κανα*. *Kana* being treated as indeclinable the Latins say *in Cana*, but the Coptics *ΕΤΚΑΝΑ* (to the *Cana*). *N* however declines it and avoids any chance of difficulty by writing *εις την καναν* (*cf.* some *vgg.*) B, unless he was somnolent while looking

† *Soden* reports 348 (his ¹²¹) for *εις κανα* (*-την*), and further adds in support of B for *εν κανα* X^b (his A⁴) and *Sod*^{1048 1448} the former at *Sinai*, the latter now at *Athos*, but both largely sharing version influence elsewhere, as does 348 most distinctly and a real adherent of the B family.

John

at the Coptic, must have written it in from the *Latin*, as probably N. At any rate it is not only at the opposite pole to a "neutral" reading, but it shows carelessness *due to a sight of a version*. Many things have previously tended in this direction. Must I go further than this to *prove* my point? The critics certainly cannot fall back here on a joint common Greek base being responsible for readings visible in B and Coptic, or B and Latin, as they are never tired of dinning into my ears, and trying to make me appear over-ingenious or foolish. If the said imaginary lost Greek base influenced B why do the editors not adopt the reading?

One word more. In verse 47 (following) B, with \aleph CLT^b and DW with *frag gr-copt (graeco) Crum-Ken*, 33 69 [*non fam*] 213 314 892 Sod¹⁹⁹ [*non Paris*⁹⁷] only of Greeks and *a d e l q foss Orig*, writes *και ηρωτα sine αυτου* with *W-H Sod txt* (against all the rest of the Greeks, the Syriacs, the Coptics and Aethiopic, which have *αυτου*). Hence it was a Graeco-Latin which doubtless misled B in verse 46.

In verse 50 again B with only \aleph DW Sod^{1266 8371} *sah c d l vg Cyr W-H & Soden* writes *επιστευσεν* without a copula, against all the rest *και επιστ.* and LT^b 213 314 892 s^{scr} *επιστ. δε*. Although this style is Coptic, none but two *boh* codices suppress the copula here. It is again Latin or Sahidic influence.

- vi. 23. BNW only of uncials and 71 127 with ten other cursives and a dozen more of *Soden* add *της* before *Τιβεριαδος*. It does not seem to be called for nor do *Tischendorf* or *Hort* or *Soden* insert the article. Why not? Is B's "underlying Greek text" *not* basic here, supported as it is by NW and a score of cursives?
- xiii. 18. The whole spirit of the Gospels is lost on B and on his frequent consorts CL. Here is a case. For: "*αλλ ινα η γραφη πληρωθη · ο τρωγων μετ εμου τον αρτον επηρεν* (or *επηρκεν*) *επ εμε την περναν αυτου*" of practically all authorities, BCL and four cursives (127* 249 b^{scr} 892) † *vg*^T [against all Latins and *Tert*] *aeth sah [non boh] Eus*^{Psa} [but not *Eus*^{dem}] *Cyr*^{com} [but not *Cyr*^{txt}] *Origen*^{thrice} [but against himself close by elsewhere] read *μου τον αρτον*, apparently straining after the language of *Psa. xl. 10 και γαρ ο ανθρωπος της ειρηνης μου εφ ου ελπισα, ο εσθιων αρτους μου εμεγαλυνεν επ εμε περρισμον*. But our Lord did not say "as it is written" but "in order that the scripture might be fulfilled," and if he

† plus 218 (Sod¹²⁹) Sod^{1110 1181 1448 fam} CN (and *Soden txt* *εμου* without *μετ*, evidently an error for *μου* [see his note "*μετ εμου* l *μου* etc."]).

chose to utter prophetic words, or John wrote down a wording agreeing with the fulfilment of the prophecy; would not BCL *Orig* have done well to hold to it and not to turn up the Psalm for "control." As a matter of fact B bungles another matter, for he (and he alone) writes *εμε* for *επ εμε* in the second clause, *against* the language of the Psalm. I fear *Origen* is implicated in the first misquotation, for he (once) is against himself (thrice) for *μετ εμου* with ND *unc*¹³ and WΨ all minuscules (but those named), and Paris⁹⁷ *it vg Eus*^{dem} *Chr*^{bis} *Cyr*^{txt} *Thdt*^{bis} and all versions but *aeth sah*. In the Latin, *mecum panem* might easily have become *meum panem* with some, but it has not. Only *vg*^T (possibly *vg*^B) have this, while *q* has *mecum panem meum* as E^{sr} and four *boh* mss. I cannot enter this under Coptic, for *boh* so positively opposes *sah* which goes with BCL. It must remain a lamentable exhibition of a non-neutral text, which Hort has foisted on to us, printing the sentence in capital letters as a quotation, which it is not (for it does not even say "that the scripture may be fulfilled *which saith*," but merely "that the scripture may be fulfilled"), and failing to see the beauty of the application of the words to its fulfilment. Hort has no marginal alternative and no note in 'Select Readings,' but Souter does not feel perfectly happy about his master's wonderful methods here. While his Oxford edition of the *R.V.* keeps *μου* in the text it gives us not only *μετ εμου* in the margin, but Souter jots down the evidence besides in his note. Will he please observe now that while 892 goes with B, which he forgot to note (covering the three mss by "*al. pauc.*") that W and Paris⁹⁷ oppose, as well as *Tertullian*. And will *Soden* please to note that his text "*εμου*" is without ms support.

(The only authority to strive after verbal conformity to the LXX is *e*, which has *adimpliauit* = *εμεγαλυνεν* for the *επηρεν* or *επηρκεν* of the rest. This Tischendorf does not mention nor *Soden*.)

In a case of this kind the supporting cursives should be carefully examined. He should not say "*min pauc*" but specify them. Sometimes a *mixed* band of cursives† join N or B for a reading in which some common change is judged desirable, or is the result of a common error, but this lot, 127 249 892 b^{scr}, is not a common lot. In fact the only

† This is another point which *Soden* does not appreciate, for he omits cursives reported by *Mill*, *Wetstein* and the older collators even when B has no other support but that of these.

John

semi-outsider is b^{scr}. The other three have definite affiliations with the B stem and the B traditions.† They have weight merely as confirming that B or the prototype of B read thus. They do not represent a separate line. 127 is a very critical codex (sometimes alone with *Origen*), 249 excessively so, and 892 is about as close a late document as we can get to B. *Soden's* added mss will also bear investigation.

Observe next that when Hort prints this as a quotation in capitals, following the form of BCL, it does not yet agree with the LXX, the printed text of which (exactly as in B's own Old Testament volume) has *αποους μου* and not *μου του αποου*, so that it should not be dignified with capitals.

Another point remains to be noted. The LXX quotation closes 'επ εμε πτερνισμον' as against 'επ εμε την πτερναν αυτου.' Where was 33 above? Absent from the B ranks. But here, with 69 [*non fam*] 71 248 253 259 7^{ve} *Sod*^{allq} and *Origen* 1/4 *Eus*^{pas} it suppresses *την* before *πτερναν* to get as near the O.T. quotation as it can. The testimony therefore of 33 here is important *against* B in the *previous* matter. Finally the *Chr* codices vary much among themselves, some following the LXX for *πτερνισμον*, showing how all turned up the passage for control. Yet none but BCL, those cursives named, *aeth sah*, one latin codex, Hort, *Soden* and the Oxford edition propose to mutilate the N.T. record.

- xvi. 13. Similarly B is implicated with all other Greeks (*ακουσει* or *ακουση*) in apparently changing the *ακουει* of NL [*negl. Sod L*] 33 *Ath* 1/2 *Cyr* 1/2 *b e l foss Ambr* 1/2 *slav goth sax*; as *Tisch* says "*offendebat ακουει et propter λαλησει mutandum videbatur.*" One *boh* MS and *aeth georg* have the past tense *ηκουσε*, which here properly ranks with the present as against the future. Of course it is possible to argue from a doctrinal point of view that the more authoritative present tense in speaking of the Third Person of the Trinity has been *put in* by NL 33, but no one of these mss is given to this kind of thing, and it may well be basic, particularly as *b* supports. I have great confidence in *b* in cases of this kind.‡ Compare the

† Observe 127 at xiv. 26/27 + *εγω* with BL alone, and note 249 in countless places.

‡ Observe in xvi. 18 the "shorter text" in NDW *fam* 1 *fam* 13 *al. pauc.* and Paris⁷⁷ off—δ *λεγει* with *b a d e ff syr hier arm sah georg*, whereas B with the lonely company of 213 397 *aeth* omits *τι λαλει* at the end of the verse, which *Hort* proceeds to place in square brackets, leaving the previous ο *λεγει* to stand. What kind of "neutral" is this with only these in support? The Oxford edition removes the square bracket and scouts the idea of B's "neutrality." Another sunstroke of B, no doubt. *Soden* produces the two cursive witnesses named, viz. 213 and 397. Observe them elsewhere with B. But *Soden* does not remove *τι λαλει* on their added authority, recognising that they are of one plumage.

amplification in verse 15 *δια τουτο ειπον οτι εκ του εμου λαμβάνει* (corresponding to *ἀκούει*) *και ἀναγγελεῖ υμιν* by B and the mass.

(N lacks all verse 15 from an error of homoioteleuton; N^c has *λημψεται* and *αναγγελλει*).

- xix. 12. *εκραυγασαν λεγοντες* (*pro* *εκραυγazon* *λεγ.* *vel* *εκραζον* *λεγ.*)
BD^{sup}Ψ 33 131 157 249 435 604 *al. alig. et* Sod^{liq} *et a.*

Westcott and Hort adopt this change of tense *although λεγοντες follows*, and they do it against the vast majority and against *Cyr* (*εκραζον*) and against *Origen* (*εκραυγazon*). Wiser far are the Revisers who recall *εκραζον λεγοντες*, and *Soden* with *εκραυγazon λεγοντες*.

N has *ελεγον* for *εκρ. λεγοντες* and Paris⁹⁷ *εκραυγazon* without *λεγοντες*, and 71 *εκραζον* without *λεγοντες*, none apparently *εκραυγασαν* without *λεγοντες*.

39. *ελιγμα* (*pro* *μγμα*) N^aBW *solī* (*e* malagmam). N^c corrects this. It cannot be right, although Hort has to adopt it in his text. B then substitutes a *roll* for a *mixture*. (With N and W the case is not quite the same; see below). And *e* adopts a kind of half-way house with *malagmam* for *mixturam*. As to *μγμα* it is itself an *ἄπαξ λεγ.* in the N.T.: *ελιγμα* does not occur at all, and forms of *ελισσω* only twice (Heb. i. 12 *ελιξεις*, Rev. vi. 14 *ελισσομενον*). A few mss read *σμγμα*, but *Soden* cannot find any additional testimony for *ελιγμα*.

Now, while B alone has *φερων ελιγμα*, N and W have *εχων ελιγμα*. This *εχων* is pure *bohairic* [against *sah* *Δϣεινε* = *ηνεγκε* as *syriac* *pesh* and other versions]. How *εχων* of *boh* (which has *ⲟⲩⲧⲉⲓⲧⲉⲙⲁ*, as *sah* *ⲡⲟⲩⲧⲉⲓⲧⲉⲙⲁ*) came to be tacked on to *ελιγμα* and replace *φερων μγμα* of all other Greeks and all other versions would be a mystery if I had not already shown the extraordinary and hitherto unappreciated close inter-relationship of the versions with the Greek mss of Egypt. Incidentally this very *εχων* of NW *boh* (*solī inter omn.*) is ample proof that *boh* is as old as NW. They *must* have got it from *boh*. *Boh* could not have got it from them not being in close enough sympathy in the neighbourhood to warrant any accusation that *boh* had used N or W in translating. And observe the *εχων* (*lit. cui est*) is used by *boh*^{omn}† and is basic. As to *ελιγμα* substituted for *μγμα* by NW, taken in connection with *εχων* substituted for *φερων*, it is clear that both N and W were using some critical helps. Possibly some early Egyptian commentary explained that *μγμα*

† Only the *bohcatena* N has "and he brought" *ⲟⲩⲟⲗ Δϣⲓⲛⲓ* as *sah*^{omn} *Δϣⲉⲓⲛⲉ*.

involved a package of some kind and used the word *ελιγμα*. But *ελιγμα* must be wrong or it would have overflowed into the coptic. The coptic words corresponding to *μυγμα* (here transliterated plainly from the Greek) are quite different.

Note. It has often been said that *W-H* have been unfairly accused of printing the readings of *B* alone. Yet here is a case in point. They print *φερων ελιγμα*, which is only read by *B*.

Indeterminate.

John

- ii. 6. >λιθιναι υδριαι (*pro υδριαι λιθιναι*) *NBLXΨ* 33 185 314 Paris⁹⁷ *Sod*⁵⁴¹ only of Greeks, plus *arm*? only of Versions, plus *c* only of Latins and *vgg aur W-H* and *Soden* texts.

This order of the ten Greeks is opposed by all other Greeks and 892, by both Coptics, by the Syriac [*hiant syr cu sin*], and by all Old Latins but *c*.

It is very clearly a question here of a real "neutral" text for *NB* (since they are agreed and supported by the subsequent copyists *LXΨ*) or of a deliberate change, for a reason which I do not understand.† Malan makes his *arm* codex read with them, and it is the way the *saxon* expresses it, but this is merely following vulgate order, which St. Jerome obtained from a codex similar to *NB*. The suspicious part is the solitary adherence of *c* [*D d* are still missing] with which even the Aethiopic does not agree (= *hydriae sex lapidiae*), for *c* has been tinged with much Egyptian revision. How is it that all the rest are opposed to these ten Greeks and *c*?

Note that *N* with *a e arm* subsequently omits *κειμεναι*. This shows that the *foundation* of the *arm* text here is similar, as well as old.

- vi. 45. The *textus receptus* reads *ο ακουσας και μαθων* (*πας ο ακουσας παρα του πατρος και μαθων ερχεται προς με*) in which it is supported by *NABCKLTH Sod*⁵⁵⁰ *al. c f ff† vg Orig*^{bls} *Cyr*^{bls}, but opposed by *ο ακουων* of the rest and *a b d e g q foss gat Hil etc.* Who is right? *Tert* seems to show that he read *ακουσας*, for alluding (*Prax*) he says *Omnem qui a patre AUDISSET et DIDICISSET venire ad se*. Here it is true he reads *didicisset* into *μαθων*, whereas *μαθων* seems to imply a continuance of action.

It is a pretty place to try and settle.

† Observe that 71 348 omit *λιθιναι* and 6^{re} omits *λιθιναι ες* [neither mentioned by *Tisch*]. Does this cursive (so important often elsewhere), not mentioned here by *Soden*, perchance hold the original base?

† *r* is mutilated here, although *Soden* quotes it with *c f ff*.

John

- xi. 54. I confess to the feeling of being on very tender ground here. In the final clause *κακει διετριβεν μετα των μαθητων* of most and D, with *latt*, NBLW only with 249 397 Paris⁹⁷ *Sod^{tan} N r Orig* substitute *εμεινεν* for *διετριβεν*. This is also clearly shared by *sah boh* (*aeth?*), using *αρωωπε* here (as against a different expression in iii. 22), although Tischendorf does not mention it. He remarks "*διετριβεν vero praeter hunc locum in N.T. non legitur nisi Joh iii. 22 et passim in actis.*" We have had *διετριβεν* before then in St. John at iii. 22 in exactly the same kind of phrase: "*και εκει διετριβεν μετ αυτων και εβαπτιζεν,*" but we have also had *εμεινεν* several times (iv. 40 *και εμεινεν εκει δυο ημερας*, ii. 12 *και εκει εμειναν ου πολλας ημερας*, x. 40 *και εμεινεν εκει*, and in this chapter at xi. 6 *τοτε μεν εμεινεν εν ω ην τοπω δυο ημερας*).

The double argument can therefore be drawn, first that the mass of authorities borrowed *διετριβεν* from John iii. 22 by way of improvement [but why should they *want* to improve here?], or secondly that NBLW recollected, preferred, or borrowed *εμεινεν* from the other passages cited. *διετριβεν* does not occur again in St. John, whereas *μένω* occurs many times (notably at xiv. 25 *ταυτα λελαληκα υμιν παρ υμιν μενων*) and is a word whose parts occur over *thirty* times in St. John's Gospel with a variety of subjects (of the Spirit at the Baptism, of the body of Jesus remaining on the cross, of the beloved disciple remaining till he came *etc.*) besides being of frequent occurrence in St. John's epistles. Therefore speaking in a Johannine way *εμεινεν* would be much more familiar to the ear than *διετριβεν*. As 249 joins the little band for *εμεινεν*, and was with them in other questionable changes in ch. xi., I incline to think that *εμεινεν* is revision of the basic text, for what purpose it is difficult to say. Certainly *διετριβεν* is the proper antithesis to *περιπατει* at the beginning of the verse rather than the colourless *εμεινεν*. A solid consensus of *syr* and *latin* here for *διετριβεν* opposes the few Greeks with *copt* for *εμεινεν*, and Burkitt's canon here can be applied in favour of *syr* and *lat*, the more so in view of the rest of the bad record of those favouring *εμεινεν*. I have a feeling that *εμεινεν* is due to Origen's restless activity. He quotes thrice, each time with NBLW *εμεινεν*, just as, a little further on, at xi. 57, Origen^{ba} with only NBIMW and eight cursives (so *W-H & Soden* texts) countenances the substitution of *εντολας* for *εντολην* of all other mss and all versions. NB Origen here mean to imply the giving of commands right and left to take our Lord, and were not satisfied with *εντολην*. Lest I should be misunderstood in saying

John

that I have a feeling about Origen deliberately making the other change, I would add that *Chrysostom*^{11b} gives away the mental attitude involved, by confirming my views as to the second case, as he writes *και εδωκαν παραγγελιας* [*non cit. Sod*], varying the word but expressing the plural.

Westcott and Hort say nothing in 'Notes on Select Readings' about *διετριβεν/εμεινεν*—which surely is a key-note to revision on one side or the other—although in these notes on the very verse they discuss the locality of the place mentioned. Observe my remarks on xiv. 7 under "Synonyms," which throw a strong sidelight on the matter.

[Another substitution occurs at xiv. 16, of the Paraclete, where *Ν* and *B* and *LQX*, but in differing positions, substitute *ἡ* for *μένη* of most, but *μένη* here may have crept in from the *μένει* used in verse 17 following].

- xvi. 28. *εκ του πατρος* BC*LXV? [*Sod contra Lake*]† 33 249
Sod^{1054 1110 fam K.CN} *Epiph W-H & Sod txt.*
παρα του πατρος *Ν* *rell et Ψ? minn Cyr (Chraπο) (Cf. verss)*
 (—*εξηλθον παρα του πατρος* DW b d (e ff)) *Cp. verse 27* and
 the end *εξηλθον*, reduplicated at the beginning of verse 28.

B and Origen in Conflict.

- vi. 9. *ός* BAD*GUAWΨ *min*¹⁵ *W-H & Soden*, but *Orig Cyr* *ό*
 with *Ν* *Sod*⁷⁵⁰ and the rest.
 50. *αποθυσηκη* B *Eus soli et W-H*^{ms}. *Orig αποθανη* as all
 others (but *Ψ αποληται*, and *τεθνηξεται Clem*^{Theodot}).
 52. *την σαρκα αυτου* BT¹ 892 { but opposed by *Orig* and
Sod^{1444 8 160 (fam B)} *sah boh aeth* { *Cyr* who read with the large
arm syr it^{pl} Orig^{int} [W-H txt] { majority *την σαρκα*.
 vii. 39. *+αγιου δεδομενον* BX^b (254) *e q syr hier Orig^{int} 1/3*, but
 distinctly against *Orig^{quater}* and *Orig^{int}* elsewhere, who with
*ΝΚΤΠ Sod*⁷⁵⁰ *Cyr Hesych* add nothing. (See under "Con-
 fflation" for further remarks.)
 viii. 52. *θανατον ου μη θεωρηση (pro ου μη γενησθαι θανατου)* B
 213 Paris⁹⁷ *Eust 32 e (sax) contra mundum et contra Orig^{dis}*.
 See remarks under "Improvement."
 x. 8. *αλλ ουκ* B *omn.* (*αλλα ουκ DX*) but *Orig* thrice *και ουκ* with
pers only and *vg*^{sc}. *Soden* does not deign to notice this thrice
 repeated reading of *Origen*. Why not? *Pers* [not mentioned

† I have grave doubts as to *Soden's* correctness in such places as to *Ψ*. Notice here in his upper notes that he adds D (*Ia*⁸⁵) for *εκ του πατρος* whereas in the lower ones he admits that D with W omits the clause altogether!

- by *Tiscnendorf* (never quoted by *Soden*)] is a most important witness, perhaps going back of *syriac* here.
- x. 18. *ἦν* NB *solī et W-H txt*, but *Orig^{plur}* with all the rest *αἰπει*.
41. > *ἐποίησεν σημεῖον οὐδὲ ἐν* *Orig* with KLMXII and WΨ 157 and a few against *σημεῖον ἐποίησεν οὐδὲν* of B and most.
- xi. 45. *καὶ θεασάμενοι ὁ ἐποίησεν* BC*D *W-H^{txt} & Sod^{txt}*, but *ἀ* *Orig^{plur}* with the majority.
50. *οὐ συμφέρει ἵνα εἰς ἀνθρώπος ἀποθάνῃ ὑπὲρ τοῦ λαοῦ* So *XX^b sah^{ml} 252 Thdt Chr*, as in xviii. 14, without *ὑμῖν* or *ἡμῖν*; but BDLMXΓ add *ὑμῖν* after *συμφέρει* with *Orig^{int}*, whereas *Orig^{sepl}* with *Eustath* and *Cyr* is for the addition of *ἡμῖν*, as are AEGHIKSUΔΔΠWΨ *Sod⁵⁰ minn^{pl} c f g r etc. sah syriac arm aeth* and all other versions except the *itala*. As to W that ms joins the latter company and *Origen*.
53. For *συνεβουλευσαντο* *Origen* witnesses twice with the mass, and but once for *ἐβουλευσαντο* of *NBDW Sod⁵⁰ al. duo Ath* (*Paris⁹⁷* reads *συνεβουλευσαντο*).
- xii. 15. *θυγάτηρ* N *mult et Orig^{bl}*, *θυγάτηρ* B *mult*.
- xiii. 2. *Origen* is on both sides many times, but, as edited, has *παράδω* against *παράδοι* of *N*BD* soli cum W-H txt [nil mg]*.
10. *Origen* 6/7 confirms N and c *vg Hier Tert* for *νῦν* *αἰσθαι* without any addition.
11. + *οὐ* before *οὐχι πάντες* BCLW 33 213 *Sod^{sex} Cyr W-H & [Sod]*, but not *Orig*.
21. > *ὑμῖν λέγω* B^{sol} *pers (pro λέγω ὑμῖν rell et Ath Orig^{ter})*. At x. 7 where B does the same thing *Orig* is not available; at x. 1 *Clem Cyr Chr Lucif* and *Orig^{int}* oppose B.
27. - *τότε* NDL 2^{pe} *Paris⁹⁷ Sod^{K.C} it^{pl} syriac boh 1/3 sah Cyr* and *Origen* 3/7. When he does add he says *εἶτα*.
38. *εὼς ἀν* 251 and *Origen* [*Sod* does not mention *Origen*], but *εὼς οὐ* NB and all except X = *εὼς (- οὐ)*.
(*Origen*'s looseness is seen at xiii. 19 where he has *ἐπὶ* for *οὐ* once, and xiii. 27 *εἶτα* for *τότε*).
- xv. 4. *μεινῇ* most and *Eus Cyr*, and *ἐμμεινῇ* *Orig*, but *μεινῇ* NBL 213 *Paris⁹⁷ W-H & Sod*.
- xvi. 25. *ἐρχεται (- ἀλλὰ)* NBC*D*LXYII² and W 1[*non fam*] 33 69[*non fam*] 213 *Paris⁹⁷ Sod^{183 1110} sah etc.* (see under "Coptic and Latin") but against *Orig Ath* and *Cyr*, who have *ἀλλὰ*.
- xvii. 21. *πίστευη* N*BC*W *Clem Eus W-H*, but *πίστευση* all others and *Orig Ath Cyr* and *Sod txt*.
- xviii. 6. - *οὐ* NBADLNXIIWΨ *Sod⁵⁰* but against *Orig* and *Cyr*.
- xix. 12. *ἐκραυγασαν λέγοντες* BD^{sup}WΨ *min^{all} a W-H*, but *Orig* *ἐκραυγάζον λέγ.* with W and many, and *ἐκραζον λέγ.* *Cyr* and many.

John

- xix. 26. -αυτου after τη μητρι NBLXWΨ 1 22 138 Paris⁹⁷ Sod^{1110 1131}
b e Cyr W-H & Sod txt but none of the others nor N nor
Origen.
34. > την πλευραν αυτου Orig^{bis} and 69-346 258 317 348 397 *Eust*
 53 *bis* Paris⁹⁷ † only of Greeks with *lat syr*, against αυτου την
 πλευραν all other Greeks, Coptic and (*Eus*).
41. ετεθη nearly all and *Origen*, but NBW Paris⁹⁷ Laura^{A 104} and
Cyr ην τεθειμενος.
- xx. 17. > μη απτου μου B^{sol} *Tert et verss aliq* but *Origen*^{sexies} with
 all others and a host of supporting Patristic testimony μη
 μου απτου.
23. τινος *bis* B (*sol inter gr*) *a e f syr Cyr Orig^{int} Eus Aug*
Pacian Auct^{rom}, but against the other Latins, against all the
 Greeks [but B] and against *Origen*^{bis} † *Bas Cyr^{hier} Novat etc.*
- xxi. 23. -ουτος 3 250 c^{cr}? y^{cr} *al.*? and *Origen* with *Chr* 1/2 *Cyr* 1/2,
 while NBCDW 1 33 2^{re} *latt syr copt* place ουτος before ο λογος,
 and the rest after it. *Origen* therefore is the most "neutral"
 of the three groups.

† *Tisch* omits 258 and *Eust* 53. Paris⁹⁷ is new testimony.

‡ Unless *Tisch* has greatly erred. *Soden* quotes Ωρ as if *Origen's* Greek on the side
 of B where *Orig^{int}* only seems to belong.

CHAPTER X.

"The real text of the Sacred Writers does not now, since the originals have been so long lost, lie in any *ms* or edition, but is dispersed in them all."—*Bentley*.

"No authority has an unvarying value, no authority is ever homogeneous."—*Westcott* ('*St. John's Gospel*,' p. xc.).

EPILOGUE.

THE foregoing pages leave much unsaid. Many grave passages have not passed under review, because they have often been dealt with elsewhere. But the composite picture left seems absolutely opposed to a superior claim first for the shorter text; secondly for the neutral and unprejudiced text; thirdly for a text free from local preferences of grammar and syntactical structure. On the contrary, Hort's description of the *ms* B is contradicted again and again, and I have found him following B with additions more often than with subtractions. But enough has perhaps been said about all these matters.

What I wish to emphasise in this Epilogue is that the assumption (upon which the text of *W-H* is absolutely and indubitably founded), viz. that a conjunction of *NBL* *must* be right, carries with it the corollary that everything else—twenty uncials and the versions combined—is wrong if opposing. It seems like an unnecessary truism to state this at all. But the point involved is a grave one. It lies at the root of the whole question of textual criticism, of textual principles, and of the next revision of the Greek and English texts. To suppose that these twenty uncials and versions are wrong, when opposed to *NBL*, presupposes a most extraordinary thing. It predicates no less a theory than that they all proceed from one *erroneous revision* of the basic text of *NBL*, which is manifestly and absolutely impossible when one consults the documents themselves. The reverse is what I claim. The reverse is what I am here contending for. And the reverse is so much *easier* to understand. The aberration of *NBL* from the mass involves but one recension, and the *character* of that recension I have tried to indicate in the foregoing pages. Where *NBL* try to "improve," it must be shown that the other side, that the great mass of our other witnesses

have been deliberately revised by some one to give us a *poorer* Greek text. On the contrary, the simple testimony of these shows that the recension they represent was not striving after classical Greek expressions. Again, the other theory presupposes an *introduction* of pleonasm, which NBL try to remove. This carries veritable foolishness on the face of it. When NBL make an *addition* to improve the sense, it involves the other theory, the assumption that the mass deliberately (one and all) cut out these additions.

The foregoing pages have been wrung from me by the persistent refusal of the critics to see that an Antioch "revision" such as they suppose would have been a crazy one indeed to remove all the "good" things in N and/or B; and by their failure to appreciate that Greek-Egypt was the hot-bed of revision in the third century, continuing throughout the fourth, while poor "Antioch" pursued the even tenour of its way.

I have therefore tried to sketch, in a military way, the strength and the weakness of certain strategic positions, in the hope that light may break in on the whole position of modern criticism, so resolutely defended for 100 years by repeated *obiter dicta* but by very little else.

I had not intended at first to extend the enquiry so as to cover the history of N separately. But this will be found completely done (if not quite exhaustively down to every minute detail) in Part II. This study has involved over a hundred thousand checking references and the work had to be done very rapidly so as not to lose the threads and cross-threads. Personally, I have been more than repaid for the six months of hard work expended upon it, and everything I have ever contended for has found ample confirmation in the pictures painted.†

But all these minute matters, handled in both Part I. as to B and Part II. as to N *et rell*, only lead up to the larger questions still *sub judice* as to the omissions at Luke xxii. 43/44 and Luke xxiii. 34 which I have not discussed at all.

The minute examination however of the idiosyncracies of N and B, and the sides which they take in combination otherwise, *form the necessary foundations for any deductions which are to be drawn in certain other weighty matters.*

Luke xxii. 43/44.

The omission of the account of the bloody sweat from Luke xxii. 43/44 can safely be attributed to the transfer marks in early Lectionaries (or I should say Gospel books marked as Lectionaries) which misled some

† I have amalgamated some of Tischendorf's notes, thus, I hope, making matters much clearer in many places. Soden carries the *separation* of readings to such a point that it is almost impossible to regroup the passages.

scribes whose copies were already covered with textual notes† if not attributable to the influence of the docetists of Alexandria.

To this day Burkitt speaks of St. Luke xxii. 43/44 (the bloody sweat) as among "the Greater Interpolations" ['The Old Latin and the Itala,' p. 47]. The facts are all against this being considered as an Interpolation at all. But recently the Bishop of Ely (J.T.S. Jan. 1912, pp. 278/285) has provided a fresh argument for the reception of these verses as being entirely genuine, part of the record, and in the handwriting of St. Luke.‡ The Bishop has argued at length for *πρηνὴς γενόμενος* (Acts i. 18), as to Judas, being a *medical term* employed by St. Luke, meaning that "he became swollen up" as opposed to the general translation hitherto in vogue, and his view appears largely justified by the facts which he adduces. If this be the case then *καὶ γενόμενος ἐν ἀγωνίᾳ* stands in the same position as a *medical term* in Luke xxii. 44.

This expression medically for "becoming" is prevalent in St. Luke, just as we say "He is becoming better (or worse)," "he is becoming weaker," "he is becoming feverish," "he is becoming deaf," "he is becoming mad," "he is becoming unlike himself," "he is becoming nervous," "he is becoming crotchety," "he is becoming saner," "he is becoming tired," "he is becoming anxious," "he is becoming stupid," "he is becoming hungry" [cf. Act x. 10 *ἐγένετο δὲ πρόσπεινος καὶ ἤθελε γεύσασθαι* of Peter], "he is becoming more free from pain," "he is becoming cruel," etc. etc.

Examine St. Luke's diction for a parallel to *γενόμενος ἐν ἀγωνίᾳ* besides the well known one in Acts xii. 23 *καὶ γενόμενος σκωληκόβρωτος*, and we are struck at once in :

Acts xii. 11, of St. Peter, by the expression : *καὶ ὁ Πέτρος γενόμενος ἐν ἑαυτῷ* "coming to himself," and in :

Acts xvi. 29, of the Jailor : *καὶ ἔντρομος γενόμενος*, all three expressions involving a *mental attitude*. Note Acts xxii. 17 *γενεσθαι με ἐν ἐκστάσει*.

This is also singularly illustrated in Acts xv. 25 *γενομένοις ὁμοθυμαδόν*, of the Apostles and elders of the Church being mentally "in accord."

The peculiarity of St. Luke's use of *ἐγένετο* is well illustrated at Luke xvi. 22 of the death of the beggar in the parable of Dives and Lazarus : *ἐγένετο δὲ ἀποθανεῖν τὸν πτωχόν*, as it were "finally came to the point of death" from exhaustion, whereas the rich man's death (xvi. 22) is dismissed with *ἀπέθανε δὲ καὶ ὁ πλούσιος*.

† For these *obelii*, indicative of various matters, were very liable to confusion. See p. 304 note.

‡ I am indebted to Professor Rendel Harris for pointing this out to me. Dr. Harris in his pleasant and modest manner accepts the Bishop's interpretation of *πρηνὴς γενόμενος* against his own previous view and applies it to *γενόμενος ἐν ἀγωνίᾳ* as another Lucan medical expression. Since this was written Dr. Harris has published a short article on the subject in the 'American Journal of Theology' for Oct. 1913.

Again, in Acts xxviii. 8 we read: ἐγένετο δὲ τὸν πατέρα τοῦ Ποπλίου πυρετοῖς καὶ δυσεντερία συνεχόμενον κατακείσθαι. Here again this "becoming" distinctly employed in connection with the medical terms "fever" and "dysentery." Observe that in Luke xxii. 44 καὶ γενόμενος ἐν ἀγωνίᾳ is followed by ἐγένετο δὲ ὁ ἰδρῶς αὐτοῦ ὥσεί θρόμβοι αἵματος καταβαίνοντες ἐπὶ τὴν γῆν.†

St. Luke uses this of our Lord's age (ii. 42) καὶ ὅτε ἐγένετο ἐτῶν δώδεκα, "and when he reached the age of twelve."

Even of Judas the traitor, St. Luke says (vi. 16) ὃς καὶ ἐγένετο προδότης "who became a traitor," whereas Mark (iii. 19) = ὃς καὶ παρέδωκεν αὐτόν, and Matthew (x. 4) = ὁ καὶ παραδούς αὐτόν.

Another apt Lucan illustration (Luke vi. 36) is the graphic γίνεσθε οἰκτίρμονες... καθὼς καὶ ὁ πατὴρ ὑμῶν οἰκτίρων ἐστί. "Become ye merciful.. even as your Father is merciful." This involves the whole Lucan vocabulary as to this medical term of *becoming*, whereas in St. Matthew (v. 48) (no exact parallel to this passage in the synoptics) the less careful expression dominant is ἔσεσθε οὖν ὑμεῖς τέλειοι ὡς ὁ πατὴρ ὑμῶν ὁ οὐράνιος τέλειός ἐστιν, missing St. Luke's beautiful antithesis. Similarly St. Luke at xii. 40 says καὶ ὑμεῖς (οὖν) γίνεσθε ἔτοιμοι, which is also the expression in St. Matthew.

Another mental process is involved at Luke xv. 10 οὕτω λέγω ὑμῖν γίνεται χαρὰ (or χαρὰ γίνεται) ἐνώπιον τῶν ἀγγέλων τοῦ θεοῦ... And cf. Act viii. 8 καὶ ἐγένετο χαρὰ μεγάλη ἐν τῇ πόλει ἐκείνῃ.

The opposite‡ is indicated at Luke xviii. 23, of the rich ruler: ὁ δὲ ἀκούσας ταῦτα περίλυπος ἐγένετο, § while St. Mark's account runs: ὁ δὲ στυγνάσας ἐπὶ τῷ λόγῳ ἀπῆλθεν λυπούμενος, and St. Matthew's: ἀκούσας δὲ ὁ νεανίσκος ἀπῆλθεν λυπούμενος.

Again, where another parallel is involved in the matter of the talents, St. Luke says (xix. 17) εὖ ἀγαθὲ δούλε· ὅτι ἐν ἐλαχίστῳ πιστὸς ἐγένου, ... whereas St. Matthew xxv. in both verses 21 and 23 says: εὖ δούλε... ἐπὶ ὀλίγα ἢς πιστὸς.

Therefore at Luke xx. 14, where C *fam* 1 substitute ἔσται ἡ κληρονομία for γένηται ἡ κληρονομία they show an ignorance of St. Luke's Greek and have merely followed *syrr*.

† Cf. Hippocr^{Jadic}: ἰδρῶς πούλῃς ἀκρῆτως γενόμενος ὑγαίνονται νόσον σημαίνει. Hippocr^{Epil}: ὀδοναίῃ ἰδρῶς ἐγένετο καὶ πάλιν ἐπεθέρμηκε ἰ πάλιν ἰδρῶς. Aristot^{De part animal}: ἤδη δὲ τισιν ἰδρῶσαι συνίβη αιματώδει περιττώματι διὰ καχεξίαν, τοῦ μὲν σώματος βύαδος καὶ μανοῦ γινομένου, τοῦ δὲ αἵματος ἐξηγρυνθέντος δι' ἀπεψίαν, ἀδυνατούσης τῆς ἐν τοῖς φλεβίοις θερμότητος πέσσειν, δι' ὀλιγότητα. And again: (αἵματος) ἐξηγρυνομένου δὲ λίαν νοσοῦσιν γίνεται γὰρ ἰχωροειδὲς καὶ διορροῦται οὕτως ὥστε ἤδη τινὲς ἴδισαν αιματώδη ἰδρῶτα.

‡ Observe below the contrast between φόβος εγεν. and φιλονεικία εγεν. in Luke and Acts.

§ NBL and Paris⁹⁷ only say ἐγενήθη, probably an "improvement." It is followed by Sothen however (without new witness) as well as by W-H.

In this connection note St. John's (xvi. 20) ἀλλ' ἡ λύπη ὑμῶν εἰς χαρὰν γενήσεται.

And at Luke xx. 33 where we read ἐν τῇ οὖν ἀναστάσει τίνος αὐτῶν γίνεται γυνή, **NDGL** *min*²⁰ show themselves in error by reading ἔσται there, as St. Matthew xxii. 28 and St. Mark xii. 23.

Yet another parallel emphasises the matter: Luke xxii. 26 we read ὑμεῖς δὲ οὐχ οὕτως· ἀλλ' ὁ μείζων ἐν ὑμῶν γενέσθω ὡς ὁ νεώτερος, whereas St. Matt. (xx. 26/27) and St. Mark (x. 43/44) writing more amply apply γενέσθαι το μέγας, but εἶναι both to διάκονος and δούλος.

Once more, we can point to a very exceptional passage in Luke xxiii. 24 as to Pilate: ὁ δὲ Πιλάτος ἐπέκρινε γενέσθαι τὸ αἴτημα αὐτῶν, again involving a mental process and not very easy to translate. A.V. has: "And Pilate gave sentence that it should be as they required," R.V.: "And Pilate gave sentence that what they asked for should be done." The Lucan phraseology covering the transaction is utterly different from that in Matt. xxvii. 24 26, or in Mark xv. 15, or in John xix. 1 4 6 8 12 14 15, and in the finale at 16.

Another peculiar expression is at Luke xxiv. 22 ἀλλὰ καὶ γυναῖκές τινες ἐξ ἡμῶν ἐξέστησαν ἡμᾶς γενόμεναι ὀρθρῖναι ἐπὶ τὸ μνημεῖον. Quite different at Mark xvi. 1 καὶ... ἔρχονται ἐπὶ τὸ μνῆμα, or Matt. xxviii. 1 ἦλθεν... θεωρῆσαι τὸν τάφον, or John xx. 1 ἔρχεται... εἰς τὸ μνημεῖον. (The exact Lucan parallel to these other passages is Luke xxiv. 1 ἦλθον ἐπὶ τὸ μνῆμα.)

For the rest observe carefully the following:

Luke

xxiv. 15. καὶ ἐγένετο ἐν τῷ ὁμιλεῖν αὐτοὺς of the disciples going to Emmaus.

51. καὶ ἐγένετο ἐν τῷ εὐλογεῖν αὐτόν of the ascension.

Act

xxvii. 36. εὐθυμοὶ δὲ γενόμενοι

xv. 39. ἐγένετο δὲ παροξυσμός

xix. 28. γενόμενοι πλήρεις θυμοῦ

(xiv. 5. ὡς δὲ ἐγένετο ὁρμὴ τῶν ἐθνῶν...

vi. 1. ἐγένετο γογγυσμός τῶν Ἑλληνιστῶν...

xix. 23. ἐγένετο δὲ κατὰ τὸν καιρὸν ἐκείνον τάραχος οἷκ ὀλίγος περὶ τῆς ὁδοῦ)

Luke

xxiv. 5. ἐμφόβων δὲ γενομένων αὐτῶν

37. καὶ ἔμφοβοι γενομένοι

Act

x. 4. ἔμφοβος γενομένος

i. 19, ix. 42, xix. 17 γνωστὸν ἐγένετο

xxvii. 42. βουλὴ ἐγένετο

xv. 7. πολλῆς δὲ συζητήσεως γενομένης

xxi. 40. πολλῆς δὲ σιγῆς γενομένης

xxiii. 7. ἐγένετο στάσις τῶν φάρισ.

9. ἐγένετο δὲ κραυγὴ μεγάλη

10. πολλῆς δὲ γενομένης στάσεως

Then contrast Luke i. 65 καὶ ἐγένετο ἐπὶ πάντας φόβος }
 and Act ii. 43 ἐγένετο δὲ πάση ψυχῇ φόβος }
 v. 5 11 ἐγένετο φόβος μέγας }

with Luke xxii. 24 ἐγένετο δὲ καὶ φιλονεικία ἐν αὐτοῖς τὸ τίς
 αὐτῶν δοκεῖ εἶναι μείζων

All this has reference to mental processes. Add :

Luke
 xxiii. 19. ὅστις ἦν διὰ στάσιν τινὰ γενομένην ἐν τῇ πόλει
 (the other accounts differ)

Act
 xi. 19. ἀπὸ τῆς θλίψεως τῆς γενομένης

Luke
 vi. 48. πλημμύρας δὲ γενομένης

iv. 25. ἐγένετο λιμὸς μέγας

xv. 14. ἐγένετο λιμὸς ἰσχυρὸς (or ἰσχυρά)

Note Act xxvi. 19 βασιλεῦ Ἀγρίππα οὐκ ἐγενόμην ἀπειθής again of
 the mental process ; and, of time involved :

Act
 xx. 16. ἔκρινε γὰρ ὁ Παῦλος (cf. Luc xxiii. 24) παραπλεῦσαι τὴν Ἑφεσον,
 ὅπως μὴ γένηται αὐτῷ χρονοτριβῆσαι ἐν τῇ Ἀσίᾳ.

As to the proportionate use of γίνομαι and its parts in the Four
 Gospels and Acts, note that it is used approximately 125 times in St.
 Luke, and about 110 times in Acts, as against about 70 in St. Matthew,
 not quite 50 in St. Mark, and about 45 in St. John.

As regards the use by the others covering a mental process the
 occasions seem to be limited to the following :

St. Matthew
 x. 16. γίνεσθε οὖν φρόνιμοι... } Cf. Rom. xii. 16 μὴ γίνεσθε φρόνιμοι
 xxiv. 44. γίνεσθε ἔτοιμοι } παρ' ἑαυτοῖς

viii. 13. ὡς ἐπίστευσας γεννηθήτω σοι

ix. 29. κατὰ τὴν πίστιν ὑμῶν γεννηθήτω ὑμῖν

xv. 28. μεγάλη σου ἡ πίστις ἡ γεννηθήτω σοι ὡς θέλεις

xxi. 21. εἰ ἔχῃτε πίστιν...γενήσεται

Mark
 vi. 26. καὶ περίλυπος γενόμενος ὁ βασιλεὺς

John
 xx. 27. μὴ γίνου ἄπιστος

† And as a semi-medical term :

Matt
 xxviii. 4. καὶ ἐγένοντο ὡσεὶ νεκροί (or καὶ ἐγενήθησαν ὡς νεκροί) }

Mark
 ix. 26. καὶ ἐγένετο ὡσεὶ νεκρός }

John
 v. 6. θέλεις ὑγιὲς γενέσθαι ; }

9. εὐθέως ἐγένετο ὑγιὲς

14. ἴδε ὑγιὲς γέγονας }

ix. 39. καὶ οἱ βλέποντες τυφλοὶ γίνονται.

As to the Epistles, notice

- Rom. xi. 34. τίς γὰρ ἔγνω νοῦν Κυρίου; ἢ τίς σύμβουλος αὐτοῦ ἐγένετο;
 1 Cor. xiv. 25. τὰ κρυπτὰ τῆς καρδίας αὐτοῦ φανερά γίνεται
 and perhaps as a semi-medical term:
 Phil. ii. 7. ἐν ὁμοιώματι ἀνθρώπων γενόμενος
 1 Cor. ii. 3. καὶ ἐγὼ ἐν ἀσθενείᾳ καὶ ἐν φόβῳ καὶ ἐν τρόμῳ πολλῷ
 ἐγενόμην πρὸς ὑμᾶς
 2 Tim. iii. 11. . . . τοῖς διωγμοῖς τοῖς παθήμασιν οἳ μοι ἐγένετο ἐν
 Ἀντιοχείᾳ ἐν Ἰκονίῳ ἐν Λύστροις.

I have been at the pains to exhibit thus fully St. Luke's partiality to the use of ἐγένετο and γενόμενος in connection with καὶ γενόμενος ἐν ἀγωνίᾳ for this phrase in xxii. 44 is a link of *undesigned coincidence* with his language elsewhere.

Other medical writers seem to prefer ἀγωνιῶν or ἀγωνίσας. Thus, Aristotle: διὰ τί οἱ ἀγωνιῶντες ἰδρῶσι τοὺς πόδας, τὸ δὲ πρόσωπον οὐ . . . ἢ ὅτι ἡ ἀγωνία . . . διὸ καὶ ὠχρῶσι τὰ πρόσωπα οἱ ἀγωνιῶντες . . . ποιοῦσι γὰρ τοῦτο οἱ ἀγωνιῶντες . . .

And Theophrastus^{de sudoribus} ὅτι οἱ ἀγωνιῶντες τοὺς πόδας ἰδρῶσι τὸ δὲ πρόσωπον οὐ . . . καὶ ἀγωνιῶντες δὲ οὐ διὰ φόβον τοῦτο πάσχουσιν, ἀλλὰ διὰ τὸ μᾶλλον ἐκθερμαίνεσθαι . . .

And Galen^{Progn. ex Puls.} κίνησις ἥτισουν καὶ πάθος ψυχικὸν ὀργισθέντων ἢ φοβηθέντων ἢ ἀγωνισάντων . . .

So that a forger would have written at the opening of verse 44 probably καὶ ἀγωνιῶν or καὶ ἀγωνίσας instead of καὶ γενόμενος ἐν ἀγωνίᾳ.

Further, note that St. Luke's ἐνισχύειν in verse 43 in the transitive sense (ᾤφθη δὲ αὐτῷ ἄγγελος ἀπ' οὐρανοῦ ἐνισχύων αὐτόν) is confined to himself and Hippocrates (ὁ δὲ χρόνος ταῦτα ἐνισχύσει πάντα).

Also note that Aristotle, in speaking of bloody sweats, uses γίνεται; and that St. Luke's expression in verse 44 of καταβαίνοντες of the drops of blood agrees absolutely with Hippocrates' language repeated often on such subjects (see Hobart, 'Med. Language of St. Luke' pp. 80/84).

Luke xxiii. 34.

The second passage, as to the omission of the first Word from the Cross, is in a different class. And I protest most earnestly against the obiter dictum of C. H. Turner: †

"Lk. xxiii. 34 the first Saying from the Cross is
 not part of the genuine text of St. Luke."

It is cruelly misleading the younger generation to state the matter in this offhand, not to say light-hearted way.

† Because BDT^WN^a 38 435 597 and Paris⁹⁷ *a d b** sah boh* 1/2 *syr sin Cyr* omit our Lord's prayer for his murderers, Turner makes this deliberate statement, which merely revives the decision of an Alexandrian school which flourished some time between 200 and 450 A.D. After Cyril of Alexandria the Church decided that the Alexandrian school was wrong, and it had rectified the matter before the time of Oecumenius.† Because Hort, basing himself on a wrong foundation, printed a text *without* this "Father forgive them for they know not what they do," Turner would assure his world through the 'Journal of Theological Studies' that the "genuine text" is without it.

It is quite unfair to render a decision or to claim a decision in this matter when the witnesses upon whom the judges rely are still under indictment for false witness in a multitude of other matters. I have put B in the dock now and accused him definitely and legally of false testimony on hundreds of counts. Let those who accept Hort's teaching get an intelligent jury to acquit B on all these counts before we can pay any attention to a claim for that MS to be heard as an authoritative witness when in a very decided minority. I wished to put my latest researches in this matter of Luke xxiii. 34 before the readers of a Theological Journal, but I was informed that if I thought that I could teach its readers anything which Hort, Swete and Turner had not taught them I was very much mistaken. Thus the Editors confessed that the matter was prejudged and that new evidence (which was what I offered upon this and upon another point) did not interest the critics. This surely is nothing short of a riot of pride and self-confidence.

As to the support which B now occasionally finds in the new MS W, it is to be remembered that W also supports *N* alone in equally important

† Add Sod⁶⁶⁰ and Sod³⁷¹. I think this is the full evidence to date for omission. *Soden* still cites *b* as if *b** omitted, whereas he should know and probably does know that *Buchanan* discovered in *b** the prayer itself, and that it was *b*** who had suppressed it. Further *b** seems to give a very early and beautiful form of that Divine appeal, for *b* alone omits *γάρ*, saying:

"Pater dimitte illis! Nesciunt quid faciant," instead of:

"Πάτερ ἄφες αὐτοῖς, οὐ γὰρ οἶδασιν τί ποιοῦσιν."

*Soden*¹¹³³ has:

"Πάτερ ἄφες αὐτοῖς τί ποιοῦσιν" (— *οὐ γὰρ οἶδασιν*), but otherwise the documents are agreed as to the regular form. Only A and *syr hier^c* omit Πάτερ.

Const. has *δ ποιοῦσιν* for *τί ποιοῦσιν*. Some Fathers (with *pers*) ἄφες αὐτοῖς τὴν ἁμαρτίαν ταύτην or τὰς ἁμαρτίας αὐτῶν, but retain γὰρ before οἶδασιν.

Jacob^{ust} is reported by *Euse^{xx} Heger¹¹⁷⁹* as: παρακίλω κύριε θέε πάτερ ἄφες αὐτοῖς· οὐ γὰρ οἶδασιν τί ποιοῦσιν.

† Oecumenius' date is now fixed definitely circa 600 A.D. from his full commentary on the Apocalypse in the Messina MS No. 99. Von Gebhardt planned an edition of this but his death frustrated it. I have been instrumental in supplying Dr. F. Diekamp with photographs of the MS, and he will shortly publish an edition of it. In this *Oecumenius*, while using a text of the Apocalypse thoroughly Alexandrian, explains in his commentary that although Cyril disallowed Luke xxiii. 34 yet in his day the verse was authoritatively transmitted as genuine. See my article in the 'American Journal of Philology' for Oct. 1913.

matters, e.g. at John ix. 38/39 W^N and b (l), only, omit ο δε εφη πιστευω κυριε και προσεκυνησεν αυτω και ειπεν ο ιησους. The support of b is very important here. Our Lord's speech in N^W b is thus uninterrupted: (37) ειπεν αυτω ο Ιησους και εωρακας αυτον και ο λαλων μετα σου εκεινος εστιν (39) εις κριμα εγω εις τον κοσμον τουτον ηλθον... Therefore, as Hort said, N and B go apart a long way back, and neither of them is neutral.

Enough has been said, I think, to justify my contention that B is not "neutral."

I do not pursue the matter beyond the Gospels in all its detail, although many of the same features are visible in the Epistles, chiefly because, pending Mr. Horner's and Mr. White's labours on the Coptic and the Latin respectively, my materials are not complete, nor have we a complete "Old Syriac," but we can illustrate the same points, as is done beyond.

One word more here as to W. This new witness is going to take a high place among our Gospel codices and rank with D to control N and B.

I would warn the public against a feature connected with this.

When the critics who will sit in judgment on me find a place where W agrees with B, as at Luke xxiii. 34, they will exult and say: "There! You see, Hort is vindicated. W agrees with his omission which was based on N^BBD *sah* (*boh*).” And they, being more convinced than ever themselves, will seek to convince you. But, be not deceived! This is merely an Egyptian excision involving W here (for observe that the only new witness lately to hand is yet another *Egyptian* codex T¹). W is a weapon just as sharp to cut their theories and their readings as to support them.

When, for instance, the critics will say to you that ἐφ' ὑμᾶς by N^B 892 *Sod*^{tribus} W-H^{xt} for "πρὸς ὑμᾶς" in Matt. x. 13 is supported by W, and therefore poor Hoskier is wasting his time talking of "pairs" in this connection and seeking to convince you that N^BW were "improving," you, benevolent reader, being an independent observer, should look further, and you will then see that W does *not* support N immediately thereafter at x. 15 for +γη before γομορρων, nor does it support B at x. 16 for εἰς μεσον instead of ἐν μεσω.

In fact W generally goes against N and B much more than with them, and when it is for them the same reasons generally apply of revision of W in Egypt which caused these readings, but which did not extend to the other more radical ones.

Hesychius and Origen.

Whether Dr. von Soden and Professor Sanders are justified in adopting "Hesychian" as the true name for the Egyptian recension, or whether *Origen* is the more responsible for it, cannot be determined with

accuracy. In some respects however "Hesychian" is a misnomer as we have no data to go by, whereas *Origen's* writings give us data, and the cursive mss 33 and 127 confirm the fact that *Origen* altered texts, for these two mss sometimes agree alone with *Origen* against *NB* and the rest of the Egyptian group.

As to Dean Burgon.

In closing let me say that Burgon's position remains absolutely unshaken.† He did not contend for acceptance of the "Textus Receptus," as has so often been scurrilously stated. He maintained that *NB* had been tampered with and revised and proved it in his 'Causes of Corruption.' He sought the truth wherever it might be recovered and did not stop at *Origen's* time. The material discovered since his day has not shaken his position at all. We seek the truth among all our witnesses, with unnecessary subservience to no one document or congeries of documents, deriving patently from a single recension. Nearly all revision appears to centre in Egypt, and to suppose all the other documents wrong when opposed to these Egyptian documents is unsound and unscientific, for we must presuppose not only "Syrian" revision but a most foolish revision which did away with these "improvements" of the Egyptians and Alexandrians, or which destroyed the "neutral" text without rhyme or reason. Have I made myself clear?

What Dean Burgon was chiefly concerned about was the lack of a scientific basis for our textual criticism. It is absolutely necessary to grasp this fact for a proper understanding of the whole matter.

A scientific basis can only be obtained *after* we have made ourselves masters of a scientific knowledge of the real history of transmission, and of the interaction of the versions upon each other and of the versions upon the Greek texts.

It is impossible to "revise" or compile a text from documents about which we have known so little. Every new document published helps to shed light on the ones already known. Few as have been the new editions of Greek documents, we have already been able to learn a good deal from them. Much more can be learned if we will extend our examination. It is useless to cry for more light from history, or to deplore the lack of more data than we have got from the historical writings. It is also useless to sit down and say, like some critics, that

† Upon two matters we must revise his position. His critics refuse to be influenced by any array of Patristic testimony against B, so that we must convict B, as I have done, in another way. Secondly, Burgon did not correctly estimate Codex D. Notwithstanding all the curious harmonies in this as its base is profoundly ancient and important. The Latin as *b* must in future be considered much more carefully than heretofore.

as history is silent on certain points we can never know more concerning these matters unless further historical documents are brought to light. Existing Sacred Manuscripts *teem* with information if we will only dig below the surface.

It is now 25 years since Dean Burgon passed away, and I ask myself what progress his opponents have made.

The answer is that after 25 years they have discovered *some* flaws in the Hort textual theory and have partially dethroned B from the paramount position it occupied in the Hort text.

There are further steps to be taken in this process, if I mistake not, and I hope that what I have written will tend further to clear the ground for a more intelligent view of the situation. The weight assigned by Burgon to Patristic testimony has been disallowed, but his indictment of B as a false witness is abundantly proved.

Codex B outside the Gospels.

When we pass from the Gospels to the region of the Acts and the Epistles we subside at once into smoother waters, yet the self-same features as to B are to be observed there also. It would perhaps be tedious, although quite profitable, to follow B over all this ground. For the sake of brevity I will confine the examination to the Epistles of St. James and of 1 Peter, the latter so largely attested by sub-apostolic Fathers. We find, as I say, the same features.

As to "*forms*" and "*synonyms*" we find at :

- James
 † i. 26. *χαλινων* (*pro χαλιναγωγων*) B only, and have to assume, if B be "neutral," that *all* others, even the closest supporters of B, use a longer synonym. The word recurs at Jas. iii. 2, *χαλιναγωγησαι*, but nowhere else in the N.T. Observe however that *Polycarp* (Phil. 5) uses *χαλιναγωγουντες*.
- iv. 9. *μετατραπητω* (*pro μεταστραφητω*) BP ac^{scr} *Thryl W-H*^{txt}.
 v. 4. *αφυστερημενος* (*pro απεστερημενος*) NB* *solī et W-H* [*nil in mg!*]
- 1 Peter
 i. 7. *χρυσου του απολλυμενου* B only, for *χρυσιου του απολλ.*, against all the rest and against *Clem Orig.* This tendency towards "finessing" remains with B to the last.
 ii. 8. *απιστουντες* (*pro απειθουντες*) B only. (*Cf. lat.*)
 iii. 13. *ει* (*pro εαν*) B 3 101 [*non W-H*], against the rest and against *Clem Dam.* (*Soden* only mentions B).
ibid. *γενοισθε* (*pro γενησθε*) B only

† In this very verse we find the Alexandrian preference for *εαυτου* over *αυτου* (referred to elsewhere) exhibited by BP c^{scr} and a few of *Soden's* codices.

- ^{1 Peter}
 iv. 5. κρινοντι (pro εχοντι κριναι) BC*? 69 137 a^{scr} and more of Soden. This is adopted by *W-H* without marginal alternative. The Revisers refuse to follow.
 15. αλλοτριεπισκοπος NB d^{scr} and more of Soden and *W-H* Sod txt (for αλλοτριο- or αλλοτριος επισκοπος)
 17. απο ημων (pro αφ' ημων) BΨ and one cursive only [non *W-H*].

When we look further for *Coptic* sympathy, we find it at :

- ^{1 Peter}
 i. 16. διоти γεγραπται (+στι) αγιοι εσεσθε B 31 70 *syr copt* [*W-H*]
 ('ex ingenio linguae' as *Tisch* says)

Consult also :

- v. 2. αλλα εκουσιως pro αλλ' εκ. NBΨ 68 Sod^{luc} *W-H*.
^{James}
 iii. 4. οπου (-αν) NB sah *W-H* [nil mg].

If we seek *Latin* sympathy, we find much of it :

- ^{James}
 iv. 14. -η (ante ζωη) B only
 ibid. -η (ante προς) BP minn⁵ *W-H*.
^{1 Peter}
 i. 21. πιστους BA vg Auc^{luc} *W-H* against πιστευοντας
 rell^{pl}, πιστευσαντας aliq, et πιστευσαντες *Polyc*.
 22. -καθαρας BA Sod^{aluc} vg Gild *W-H* [nil mg].
 iii. 7. -οι (ante ανδρες) B only [non *W-H*]
 22. -του (ante θεου) N*BΨ and *W-H*
 v. 12. σιλβανου (pro σελουανου) B only

For further *polyglot* sympathy, consult :

- ^{1 Peter}
 iii. 7. μη ενκοπτεσθαι ταις προσευχαις (pro μη ενκοπτ. τας προσευχας)
 B only (*W-H* marg) with *syr lat copt*.
 iv. 1. αμαρτιας (pro αμαρτίας) BN^c *W-H* txt with aeth vg *syr*.

If we seek *change of tense*, it jumps to meet us at :

- ^{1 Peter}
 ii. 12. εποπτευοντες (pro εποπτευσαντες) NBC aliq (vg *Cypr*) *W-H*
 [nil mg] against the rest and against *Clem*. [Observe at iii. 2
 εποπτευοντες by N* only (Soden now adds some cursives.)]

Or as to *change of mood*, note :

- ^{James}
 ii. 10. τηρηση...πταιση N(A)BC Sod^{aluc} *W-H* against the minn.

Consult also, as to *voice* :

¹ Peter

- i. 8. *αγαλλιατε* (*pro αγαλλιασθε*) BC* *Sod*^{allq} *Orig W-H*, against *tell omn Polyc Clem Cyr Thryl* in the phrase : "*ὁν οὐκ ἰδόντες αγαπατε εἰς ὃν ἀρτί μὴ ὀρώντες πιστεύοντες δὲ αγαλλιασθε χάρα ἀνεκλαλητῶ καὶ δεδοξασμένη*," where *αγαλλιατε* has apparently been substituted as present indicative or present imperative active to harmonise with *αγαπατε* and *ὀρώντες* and *πιστεύοντες*, as against *αγαλλιασθε* as present indicative or subjunctive or imperative of the middle voice. *Origen* is implicated here against the other strong Patristic testimony.

For another case of *Origenistic* influence, observe :

¹ Peter

- v. 8. *-τινα* BΨ *Sod*⁷⁴ only with *Orig*^{int} and *W-H txt*, against the rest, *Orig* himself and many Fathers.

Choice exercised by W-H as to the B readings.

The choices of Hort when B is alone are quite curious. He follows above, and at :

¹ Peter

- † iv. 19. *τας ψυχας (-αυτων)* B only and *W-H txt* [*Soden* adds nothing], but refuses to follow lots of other peculiarities of B, as :

James

- ii. 4. *-ου* B* *Sod*^{allq} *ff* (an "improvement"? against MSS and versions)
- iii. 4. *+τα (ante τηλικαυτα)* B only ("Improvement")
- v. 14. *-του κυριου* B only, which might possibly be "neutral" [yet more probably to be considered an amendment. Cf. *Acts* v. 41 "to suffer for the name"] which *W-H* only include in square brackets.

¹ Peter

- i. 1. *-και βιθυνιας* B* only with *Sod*⁷⁴
- ii. 1. *φονους (pro φθονους)* B only with *Sod*⁷⁴
6. *-επ αυτω* B only
24. *υμων (pro ημων)* B *Sod*^{allq} (*W-H mg*) against the rest and *Polyc*.
25. *-ητε γαρ* B only and *q*.
- iii. 18. *-τω θεω* B only

† Observe here against all the rest *τας ψυχας αυτων* as *N plur*, or *τας ψυχας εαυτων* as some *minn*, or *τας εαυτων ψυχας* in the coptic manner with 531 and *Athanasius*.

Not even in a doctrinal matter do W-H follow B at :

^{1 Peter}

- i. 11. πνευμα (-χριστου) B only with *Athanasius* according to *Soden* (but *Χριστου* is not omitted in the Benedictine edition of 1698) (against all and *Ignat*).

But if B is right at 1 Peter iv. 19, v. 8, why not in these other places ?

Further, we can show you here even (cramped as we are by our self-imposed limitations) *harmony and accommodation to the LXX on the part of B*. For, observe :

^{1 Peter}

- ii. 6. ακρογωνιαιον post εκλεκτον BC 31 *Sod^{allu} copt arm Barn Cyr* W-H = order of LXX against our other New Testament witnesses which place it *before εκλεκτον*.

ibid. -επ αυτω B (which W-H refuse to follow) is against the rest, and against *Barn επ αυτον*, and *Eus Cyr εις αυτον*. Again possibly from his text of the LXX.

- iv. 18. ο δε ασεβης B* 137 *Sod^{allu} [W-H]*. Cf. LXX.

A matter of order further concerns the Latin :

^{1 Peter}

- iii. 4. >ησυχιου και πραεως (*pro πρα. και ησυχ.*) B only with *m q vg Aug Ambr* and *W-H txt*.

But in adopting this did not Hort see that he was using version support and that it was not the "neutral" text ?

These few words must suffice here to indicate that the general character of the B recension remains the same *outside* the Gospels as *inside*. The same desire for individuality at the expense of truth, the same ideas of finessing, the same ideas of harmony, occasional bold excisions, and distinct version sympathy which is clearly *non-neutral*, against *Barnabas*, *Polycarp* and *Clement of Alexandria*.

Ignatius, Clement of Rome, Hermas, Polycarp, Justin, opposed to B :

Even as to the bold excision at 1 Peter i. 11 as to the spirit of *Christ* dwelling in the prophets of old, observe that B doubtless opposes the copy of the scriptures in *Ignatius'* library [this name is not mentioned with *Did Ath Cyr^{hier}* and *Cyr^{Alex}* by Tischendorf nor indeed in Jacobsen's edition of *Ignatius*] for *Ignth* says (*ad Magnesianos* § viii.) οἱ γὰρ θειότατοι προφῆται κατὰ Χριστὸν Ἰησοῦν ἔξησαν. Διὰ τοῦτο καὶ ἐδιώχθησαν, ἐνπνεόμενοι ὑπὸ τῆς χάριτος αὐτοῦ, εἰς τὸ πληροφορηθῆναι τοὺς

ἀπειθούντας... Here von Soden now adds *Athanasius* to B for omission of *Χριστον*. If this be so as to *Ath*^{cod} it is a wonderful commentary upon the junction of B and *Alexandria*. (In the Benedictine edition of 1698 of *Ath. Χριστον* is found.)

Again when we consult *Clement of Rome* (i. 34) we find that he quotes the passage in 1 Cor. ii. 9 as "λέγει γάρ ὁφθαλμοὺς οὐκ εἶδεν, καὶ οὐς οὐκ ἤκουσεν, καὶ ἐπὶ καρδίαν ἀνθρώπου οὐκ ἀνέβη, ὅσα ἡτοίμασεν τοῖς ὑπομένουσιν αὐτόν."

While ABC agree as to the *οσα* of *Clem*^{Ro} for *α* of the rest, they have, like the other mss, ἀγαπῶσιν and not ὑπομένουσιν. Had B exhibited ὑπομενουσιν we might have thought indeed that the conjunction of B and *Clem*^{Ro} indicated a "neutral" text.

In the reference to this passage in *Polycarp*^{mart} the matter is as follows:

Πρὸ ὀφθαλμῶν γὰρ εἶχον φυγεῖν τὸ αἰώνιον καὶ μηδέποτε σβεννύμενον πῦρ, καὶ τοῖς τῆς καρδίας ὀφθαλμοῖς ἀνέβλεπον τὰ τηρούμενα τοῖς ὑπομείνουσιν ἀγαθὰ, ἃ οὔτε οὐς ἤκουσεν, οὔτε ὀφθαλμοὺς ἶδεν, οὔτε ἐπὶ καρδίαν ἀνθρώπου ἀνέβη (leaving out the last clause here, as in *Clem*^{Ro} II. 11) ἐκείνους δὲ ὑπεδείκνυτο ὑπὸ τοῦ Κυρίου, οἵπερ μηκέτι ἄνθρωποι ἀλλ' ἤδη ἄγγελοι ἦσαν. The passage continues: 'Ομοίως δὲ καὶ εἰς τὰ θηρία κριθέντες ὑπέμειναν δεινὰς καλὰσεις, κήρυκας μὲν ὑποστρωννύμενοι καὶ ἄλλαις ποικίλαις βασάνοις... where it will be observed that the expression *υπεμειναν* finds a place.

Similarly at 1 Cor. iv. 4 where the phrase ἀλλ' οὐκ ἐν τούτῳ δεικναιώμαι is quoted by *Clem*^{Ro} as ἀλλ' οὐ παρὰ τοῦτο δεικναιώμαι we do not find that B agrees.

Or at *Hebr.* i. 4 for τοσούτω κρείττων *Clem*^{Ro} (i. 36) has τοσούτω μείζων. Not so B, although B elides των before ἀγγελων with *Clem*^{Ro}.

Or at *Hebr.* iii. 5 if B added *θεραπων* as does *Clem*^{Ro} after πιστος as to Moses we might presuppose a common "neutral" original.

(Of course we have to make allowances for *Clement's* fusion of different parts as in i. 36 *Hebr.* viii. 1-3 is merged with *Heb.* iv. 15 quite *libere*.)

At *Matt.* x. 16 B finesses with εἰς μεσον λυκων for ἐν μεσῶ λυκων of the rest, undoubtedly because the words follow the verb of action ἀποστέλλω ὑμᾶς. He does not do it in the parallel at *Luke* x. 3, but there D is found with μεσον for ἐν μεσῶ. A reference to *Clem*^{Ro} (*Epist.* II. v.) would seem to show that *his* copy of the Scriptures agreed with our general authorities against both B and D. Hence B and D are opposing the "neutral" text instead of preserving it.

Again, for ἄδικοι in 1 Cor. vi. 9 we find οἱ οἰκοφθόροι in *Ignatius* (*Eph.* 16). There is no trace of this in B.

At *Ephes* v. 25 where we read οἱ ἄνδρες ἀγαπάτε τὰς γυναῖκας καθὼς καὶ ὁ Χριστὸς ἠγάπησεν τὴν ἐκκλησίαν, we find the counterpart in *Ignatius* (*ad Polyc* 5) but *Ignatius* substitutes τὰς συμβίους for τὰς γυναῖκας. No

trace in B. Further, if B, as *Polycarp*, read *αδου* for *θανατου* in Act ii. 24, we might infer a "neutral" text for B. But it is D and Latin which agree with *Polycarp* as also *Iren^{us}* *Epiph^{anius}* *Pseud-Ath^{anasius}* *Thdt* and *Fac*.

Again, Act xxi. 14 *Polyc^{arp}* has το θελημα του θεου γενεσθω, which is the reading of D^{ss} [neglected by *von Soden*] and *Tert* 1/2, while most read with *Tert* 1/2 the same order το θελημα του κυριου γενεσθω, but NABCE are furthest away with the order του κυριου το θελημα γινεσθω.

Again, B opposes *Polycarp* at 1 Jo. iv. 3 omitting εν σαρκι εληλυθota, whereas *Polycarp* distinctly says: πᾶς γὰρ ὃς ἂν μὴ ὁμολογῇ Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθέναι, ἀντίχριστός ἐστι. Notwithstanding this, *W-H* omit [without a word in the margin] and *Soden* brackets it in his text and does not say a word about *Polycarp* in his notes.

As showing that *Polycarp* was really quoting 1 Jo. iv. 3 as it stood in his copy of the Epistle, he follows it by quoting part of 1 Jo. iv. 9 in the very next section (viii.) of his letter to the Philippians.

Hermas, close to James iv. 7 "ἀντίστητε (δὲ) τῷ διαβόλῳ καὶ φεύζεται ἀφ' ὑμῶν," says: ἐὰν οὖν ἀντιστῇς αὐτὸν νικηθεὶς φεύζεται ἀπὸ σοῦ κατησχυμένος.

Had we found κατησχυμένος in B we might certainly think we had a separate relic of an ancient text, but such evidences are not forthcoming.

Justin^{us}, referring to Matt. vii. 15, says: εἶπε γὰρ πολλοὶ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου, ἔξωθεν ἐνδεδυμένοι δέρματα προβάτων, ἔσωθεν δὲ εἰσι λύκοι ἄρπαγες.

If we found ἔξωθεν in B we might consider it "neutral" or basic, but we do not find it. For *Justin* repeats the full verse (after interposing 1 Cor. xi. 18): προσέχετε ἀπὸ τῶν ψευδοπροφητῶν οἵτινες ἐλεύσονται πρὸς ὑμᾶς ἔξωθεν ἐνδεδυμένοι δέρματα προβάτων ἔσωθεν δὲ εἰσι λύκοι ἄρπαγες again using ἔξωθεν. In both cases *Justin* uses ἐνδεδυμένοι δέρματα προβάτων for the usual ἐν ἐνδύμασιν προβάτων.

Notice that *Justin* seems to be quoting from his copy of the Scriptures and not entirely from memory, for when he deals with Mark viii. 31, which he does twice at considerable intervals, he substitutes in both places καὶ σταυρωθῆναι for καὶ ἀποκτανθῆναι. The same remark applies to *Justin*'s twofold quotation of Mark viii. 11/12.

Also at Luke xi. 52 notice εχετε of *Justin*. If we found this (instead of ηρατε, or εκρυψατε D 157 a c d syr cu sin diatess) we might then recognise it as a "neutral," for *Marcion* and *Tertullian* appear to agree with *Justin*, and it is repeated by *Ambrst Aug* and *Auct^{quart}*, although not exhibited by *Tischendorf* or *Soden*.

"Higher" and "Lower" Criticism.

Finally, observe that up to the time of Westcott and Hort the "lower criticism" had kept itself quite apart from so-called "higher criticism." Since the publication of Hort's text, however, and of that

of the Revisers, much of the heresy of our time has fallen back upon the supposed results acquired by the "lower criticism" to bolster up their views. By a policy of indecision in the matter of the fundamental truths of the Christian religion—truths specifically set forth by its Founder,—and by a decided policy, on the other hand, of decision in the matter of heresy in the field of lower criticism, the beliefs of many have been shaken not only to their foundations, but they have been offered free scope to play the Marcion and excise whatever appeared extra-ordinary or unintelligible to them. Many, who should have raised their voices against the mischief wrought, have sat by in apathy or have wilfully fostered these heresies. Or, if not wilfully, they have assumed a faltering attitude which caused their own students to misinterpret their masters' lessons. Thus we have the spectacle of Thompson and Lake saying to Sanday: "We learned that from you," and Sanday retorting: "I never meant to teach you that."

A man like the Dean of Durham, not content with preaching Christmas sermons at Westminster attacking the Virgin-birth, and vapouring in the United States about the close atmosphere of theological seminaries which he would like to burn to the ground, has now† decided to introduce the "Revised Version" officially into the lectern of the ancient cathedral of Durham. I am therefore correct in coupling these matters.

Reiteration of Hort's dicta by his followers is not proof. Let someone take the dozen "Alexandrian" readings of B which I have adduced—the existence of which in B was denied by Hort—and prove that they are in no wise Alexandrian. Then we can discuss the matter further. Mr. Horner asked me why I had neglected *Athanasius'* testimony in my volume upon the date of the Bohairic version. I told him, first because the editions of Athanasius were unsatisfactory, and secondly because the matter of Athanasius and Alexandria belonged as much or more to B as to *ℵ*.

Let somebody explain how B comes to oppose the sub-apostolic Fathers, deliberately in places, if we are to accept Hort's assurance about B being "neutral." Until that is done, let us away with "*dicta*" and go by proof.

Further Test of a Neutral Text.

ARISTIDES.

The previous exhibit has carried us up to a certain point, but the study would not be complete without a few words more as to what *would* really constitute a "neutral" text in B or *ℵ*.

† "Dean Hensley Henson, just promoted to Durham, has announced that the Revised Version of the Bible will in future be used in the Cathedral."—*Public Opinion*, April 4, 1918.

And first, let us assume that B or N exhibited a foundation text approximating the quotations from or wording of such a document as the second-century *Apology of Aristides*, for the Greek of which see the Dean of Wells' edition in 'Texts and Studies,' vol. i., No. 1. Were that the case, we should be compelled to look upon the matter very differently. If, for instance, at 2 *Cor.* ix. 7, we found ἀνεπιφθονως† for (μη) ἐξ ἀνάγκης we might well say that we had found a "neutral" text quite different from later ones, but such a thing is not found in N or B.

Similarly if in *Titus* ii. 12 we should read in B ὁσίως καὶ δικαίως ζῶντες as Aristides (§ xv. 18) ‡ instead of σωφρόνως καὶ δικαίως καὶ εὐσεβῶς ζήσωμεν we should certainly see a foundation text of the time of Aristides, but we do not find this. ||

The only result of such a comparison is the wonderment which it engenders in us that Christianity had already so filled men's minds that, having read the Christian writings, as he says he had (mentioned in close connection with these passages), such language, close to but not exactly scriptural, should issue from his mouth. ¶ The picture from Aristides' pen (or that of his chronicler) is one of the most beautiful in the world as a comment on the early Christian order and the execution by its votaries of the Master's maxims and of the words of his apostles, and it goes far to explain the mental attitude of the apostolic and sub-apostolic Fathers and their circumlocutory quotations of New Testament Scripture. They were so steeped in the maxims and practices of the cult that words flowed from their lips and their pens close to but not verbally exact as to Scriptural diction. They were permeated with the spirit of Christianity and "the letter" was flexible in their hands.

THEODOTUS (circa 190).

To take a more positive example, after the above negative exhibition, let us consider other early witnesses, and first as to *Luke* ix. 27, always a difficult text, and a "rock of offence" to many. We will ask what *Theodotus* read there. Tischendorf does not give his testimony under *Luke*. I extract it from *Theodoti Eclogae* (Fabric. Bibl. Gr. vol. v. p. 136) where we read :

† Aristides (§ xv. 12) is speaking of : "and he who has gives to him who has not without grudging." He is referring to what he saw as the outcome of the Pauline maxim in 2 *Cor.* ix. 9 (Ps. cxii. 9).

‡ The preaching of Peter (*Clem Strom* vi. 39) has οσίως καὶ δικαίως μανθινόντες which is not as close to *Titus* as *Aristides*.

|| *Soden* quotes Aristides' order : " ~ εὐσ . . . δικ. I²¹⁷³ Kv'."

¶ Had the apology been forged it is impossible to conceive that the late forger would not have incorporated actual phrases from the N.T. instead of the smoother picture conveyed by the Athenian philosopher.

εἰσὶ τινες τῶν ὧδε ἐστηκότων δ (sic) οὐ μὴ γεύσονται θανάτου ἕως ἂν ἴδωσι τὸν υἱὸν τοῦ ἀνθρώπου ἐν δόξῃ.

NB do not read thus, but D and *Origen* (του δε λουκα:—) read του υἱου του ανθρωπου ερχομενον εν τη δοξη αυτου.

NB therefore oppose *Origen* here and D. *Origen* seems to be definite as to his reading being from Luke. True, we read ὧδε for αυτου [the regular text is εἰσὶν τινες τῶν αὐτοῦ ἐστηκότων οἱ οὐ μὴ γεύσονται θανάτου ἕως ἂν ἴδωσιν τὴν βασιλείαν τοῦ θεοῦ in Luke] and ὧδε is read in *Matt* xvi. 28 (but *Epiphanius* there αυτου and *Mark* ix. 1), but εστωτες or εστωτες is the regular reading in Matthew.

In Matthew *Origen* reads ερχ. εν τη βασιλεια αυτου (η) εν τη δοξη αυτου bis.

The regular text is (του υιου του ανθρωπου) ερχομενον εν τη βασιλεια αυτου.

N^c 38 113 245 435 y^{ex} a *copt Basil* and *Epiph^{an}* read ερχ. εν τη δοξη αυτου.

The *Theodotus* or *Valentinian* quotation therefore remains the shortest, being without ερχομενον and without αυτου fin, and conveying a very different sense.†

Now elsewhere *Origen* has said that "he knows of no others who have altered the Gospel save the followers of Marcion and those of Valentinus," but here he goes with the very text as upheld by the latter.

Have we got the true text in N*B? We have certainly not re-established the Origenian reading.

HERACLEON† (circa 170).

Or consult *John* iv. 18 as to the woman of Samaria, where *Heracleon* would have it that she had had six husbands instead of five. If B showed this we might say it was certainly a second-century text.

ATHENAGORAS (circa 175).

Or, consult 2 *Cor.* v. 10 in connection with *Athenagoras*^{de saur.} Upon opening Tischendorf a wide difference of opinion is visible, not only among the Fathers, but between N and B, for N prefers αγαθον ειτε φ αυλον with *Orig^{seples}* while B writes αγαθον ειτε κακον with *Orig^{bis}*, but *Athenagoras* says neither; he writes:

ἐκαστος κομίσσεται δικαίως ἅ διὰ τοῦ σώματος ἔπραξεν, εἴτε ἀγαθὰ εἴτε κακά.

† In all three synoptics the account of the Transfiguration immediately follows. So that *Theodotus* follows his quotation by saying: εἶδον οὖν καὶ ἐκοιμήθην δ, τε πέτρος καὶ ἰάκωβος καὶ ἰωάννης, without the slightest discussion of a various reading, except what might possibly be inferred from "καὶ τὸ ἐνταῦθα ὀφθέν οὐχ ὕστερον τοῦ ἄνω κ.τ.λ."

‡ See beyond under the heading of "Marcion" for further examples.

This seems rather an interesting place, for Tischendorf does not refer to the addition here of *δικαίως* by *Athenag.* It should be considered in connection with the variety of reading of *τα δια του σωματος* of the ordinary text and *Clem Orig*^{septicis et int al.} on the one hand, and *τα ιδία τα σωματα* on the other hand of *d e f g vg goth arm Orig*^{bis et int al.} and *Zeno* "corporis sui merita."

(*Athenag* has a curious addition also in 1 *Cor* xv. 53 for which I know of no other authority: "ὅτι δεῖ (κατὰ τὸν ἀπόστολον) τὸ φθαρτὸν τοῦτο καὶ διασκεδαστὸν ἐνδύσασθαι ἀφθρασίαν...")

In that very difficult text *Matt* v. 28, in which to know what was first written seems impossible, *Σ* and *B* divide.

τὸ ἐπιθυμῆσαι *Σ*^{*} 236 *Clem Orig*^{ter} *Quaest*^{ant} *Isid Tert*^{pl}

τὸ ἐπιθυμῆσαι αὐτὴν *B mult Thpl Orig*^{sem} *Eus Const Ps-Ath*

τὸ ἐπιθυμῆσαι αὐτῆς *Σ*^b *M al. Just Athenag Orig*^{sem}

and we find *Σ*^b with *Justin* and *Athenagoras* (*latt*) but *Ephr* goes with *Σ*^{*} and *Clem.* (*Ephr* quicumque aspicit et concupiscit tantum). (*Athenagoras* alone seems to use the perfect here *μεμοίχενκεν* for *ἐμοίχενσεν*.)

In this verse for the varieties *βλεπων, εμβλεπων, βλεψας, εμβλεψας, οστις εμβλεπει, ος αν εμβλεψη*, it is *Theophilus*, another second-century witness, who exhibits the simple *ιδων*.

In *Matt* v. 44/45 on the other hand we find *Athenagoras* solely with *latin* [not *d k*] *syriac Naass Clem*^{hom} *Iren*^{int} and *Tert*, against *ΣB* and the Greeks, giving us a serious variation in *verse* 45 of *ὅπως γέννησθε υἱοὶ τοῦ πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς, ὃς τὸν ἥλιον αὐτοῦ ἀνατέλλει κ.τ.λ.*

This *ὃς* of *Athenag* replaces the *ὅτι* of the Greeks and *d k*, and with *Naass* (both second-century witnesses) quite neutralises the witness of the rest.

(*Justin*^{Apol} has...καὶ τὸν ἥλιον αὐτοῦ ἀνατέλλει... (*libere*), but *Just*^{trypho}...τὸν ἥλιον αὐτοῦ ἀνατέλλοντα.)

Here the new editor *von Soden* springs a surprise on us; he makes a warranted and rather welcome, if bold and unusual departure from recent critical rules, by taking *ὅς* into his text (to the exclusion of *οτι*) without Greek ms support for *ὅς*. He says in his upper notes: "*οτι* l os *I-H-K* gg *Μρ* *Ιου* *Τα* *Αθην* *Ir* ψ *Κλ* *Tert* *Ωρ* *Hil* *Luc* *Ναασσ* *Μαν* *sy* *pa?* *lat*^{exc k}, *οστις* *I*^{8398 3701 1443} *Ευσ*," supplying Greek ms witnesses for *οστις* but not *ος*. *Tertullian* should be consulted in full however for he quotes in different ways, and once (*contra Marcion* 1/2) "*pluentem*..." exactly as *Justin*^{Trypho} *ανατελλοντα*.

THEOPHILUS OF ANTIOCH (circa 180).

Theophilus^{ad antol. iii. xiv}, after a quotation from Isaiah, adds from *Matt* v. 44/46: *τὸ δὲ εὐαγγέλιον: ἀγαπᾶτε, φησί, τοὺς ἐχθροὺς ὑμῶν, καὶ προσεύχεσθε ὑπὲρ τῶν ἐπηρεάζοντων ὑμᾶς · ἐὰν γὰρ ἀγαπᾶτε τοὺς ἀγαπῶντας*

ὁμᾶς ποῖον μισθὸν ἔχετε; So far, observe, with the general run of authorities, except for *ἀγαπατε* (instead of *ἀγαπήσητε*) with some cursives *Justin Athenag* (as *Luke*), and *ποῖον* (for *τινα*, so *Athenag*) with no others apparently, but compare *Luke vi. 33 πολᾶ* as *Evst 50* here in *Matthew*.

But now he continues: *τοῦτο καὶ οἱ λησταὶ καὶ οἱ τελῶναι ποιοῦσι*. The exact wording does not matter so much as that instead of the question of most: *οὐχι καὶ οἱ τελῶναι οὕτως ποιοῦσι*, with *Theophilus* it assumes the form of a statement.

Does B agree? No, B does not. But *ℵ* does, and so does *boh* (that despised late *boh*!) and so does *syr sin* and practically *syr cu*, confirmed by *Aphraates*, and by the *persian* version as well.

This form obtains in *Luke vi. 33 καὶ οἱ ἀμαρτωλοὶ τὸ αὐτο ποιοῦσιν*, but *ℵ* does not draw from *Luke* since he uses the rest of the *Matthaean* terminology. Cf. *Merx ad loc.* pp. 107/119 and note what he says on p. 119. *Merx* neglects *Theophilus* but mentions *Justin's καὶ γὰρ οἱ πόρνοι τούτο ποιοῦσι*, also deliberately in the form of a statement, quite neglecting the *οὐχι*. Observe verse 47 in this connection whence *οὐχι* probably ascended to the verse above.

NAASSENI (circa 200).

Or take another early series of witnesses. In *John x. 9 Naass^{Hipp}* are reported for "δια τούτου φησι λέγει ο ἰησους· ἐγὼ εἰμὶ ἡ πύλη ἡ ἀληθινή." Had this attribute of *πύλη* been found in B we might think we had recovered something ancient.

HIPPOLYTUS. (circa 220).

All this may be said to be very fragmentary evidence and open to the objection of memorial quotations.

Very well. Let us take another most interesting witness, viz. *Hippolytus*, who, like *Lucifer*, frequently quotes at such length from both Old and New Testaments that it is absolutely beyond question that he was copying from his exemplar of the Scriptures.

Hippolytus cites 1 *Thess.* iv. 13-17, 2 *Thess.* ii. 1-12, in full.†

† It is a remarkable thing that *Hippolytus* has transmitted to us his text of 2 *Thess.* ii. 1-12, for these verses contain a detailed prophetic utterance by St. Paul concerning the history of the last times and of Christ's coming again to displace the lawless one (ὁ ἄνομος), and every word therefore is precious, down to the important πέμπει or πέμψει of verse 11. *Hipp.* maintains πέμψει, against *NB*, and has the support in another language of *Cornelius* (Pope A.D. 252) and of *Victorin* (A.D. 294), both writing at length on the subject, with *mittet*. Similarly *Victorin* confirms της ἀμαρτίας of *Hipp.* with peccatī in verse 8 where *Cornelius* does not quote.

In the face of these quotations it is seen how loosely Turner argues when he says "Hort was the last and perhaps the ablest of a long line of editors of the Greek Testament, commencing in the eighteenth century, who very tentatively at first, but quite ruthlessly in the end, *threw over the LATER in favour of the EARLIER Greek MSS*, and that issue will never have to be tried again."

But permit me to ask what Mr. Turner means by this light-hearted sentence. What does he mean by earlier and later Manuscripts? He cannot mean that Hippolytus' manuscript was later than that of B? Yet, allow me to state that in these long passages, comprising twelve consecutive verses from one epistle and four from the other, *Hippolytus'* early third-century ms† is found generally on the side of what Turner would call the "later" mss. Has he ever consulted these important passages before writing down so positively statements which seem to me to be extremely misleading?

The matter, in detail, reduces itself to this:

¹ *Thess.*

iv. 13. It is the cursives 31 and 73 with *demid* which omit *αδελφοι* as does *Hipp.*

ibid. *Hipp* has *κεκοιμημενων* with DEFGKL *plur* and other Fathers, against the *κοιμωμενων* of *ΣAB etc.*

ibid. *Hipp(?)* has *ως* with *Σ¹D*FG 47 Orig Bas*, against *καθως* of *Σ*B rell.*

14. *Hipp* has *και ο θεος* with the mass, against *ο θεος και* of B, now supported by other of *Soden's* codices.

17. *Hipp* has *περιλειπομενοι* with the mass, against B's *περιλειμενοι*.

ibid. *Hipp* has *συν Κυριω* with the mass and *Orig Eus*, against B's improvisation of *εν Κυριω*.

² *Thess.*

ii. 1. *Hipp* has *του Κυριου ημων* with the mass and *Orig Tert*, while B omits *ημων*.

3. *Hipp* has *της αμαρτίας* with ADEFGKLP *minn^{pl} verss^{pl}* *Orig 4/5 Orig^{int} Eus Chr Thdt Dam Iren^{int} Aug*, against *της ανομιαι* of *ΣB minn⁹ Sod^{allq} sah boh Orig 1/5 Tert (Ambr Ambrst).*

The non-agreement of *Origen's* quotations, with preponderance against *ΣB*, the adhesion of the Coptic versions, and the way in which *Epiph* turns it (*ο υιος της ανομιαι ο ανθρωπος της αδικιαι*) taken in connection with *ανομιαι* and *ανομος* in verses 7 and 8, all point to revision by *ΣB*, in which *Hipp* does not share. It is the usual "Egyptian" revision, for *Latins* and *Syriac Goth* and *Aeth* go with *Hipp* and the mass.

† Or very likely a second-century text.

Note in verse 12 NB with *Origen* write *αλλα ευδοκησαντες*, instead of *αλλ' ευδοκ.*, conforming to the usual Coptic or Egyptian method.

2 Thess.

- ii. 4. *Hipp* with FG *Orig* 5/7 *Procop* 1/2 has *και επαιρομενος*, against *και υπεραιρομενος* N^{*}B *Orig* 2/7 and most (N^{*} omits).
8. *Hipp* has *ο κυριος Ιησους* with NAD^{*}E^{*}FGL^{**}P etc. and most Fathers, against *ο κυριος* of BD^cE^{**}KL^{*} etc.
10. *Hipp* has *της αδικιας* with N^cDEKLP *al. pl*, against *αδικιας* of N^{*}ABFG *al. pauc. Orig* etc.
- ibid.* *Hipp* has *εν τοις απολλυμενοις* with N^cD^cEKL *al. pl*, against *τοις απολλ.* of N^{*}ABDFG (*Orig* is on both sides here, as so often).
11. *Hipp* has *πεμφει* with N^cD^cEKLP *al. pl* and other Fathers, against *πεμπει* of N^{*}ABDstFst (*Orig* again divided).

Thus, there is no such thing as "earlier" and "later" mss in this connection. Hippolytus' ms was "early" enough to be of service here and to indicate that what Turner (and others) would designate the readings and leanings of "the later mss" are not "later" at all, but go to the second century or at latest to the first quarter of the third century. The question is not at all of "earlier" or "later" mss, but as to which of two readings current in the second century was the correct one. And as to this B evidently has no more to say than F.

If we seek a "neutral" base in B, why does B not convey the "shorter" text with *Hipp*, as at

1 Thess. iv. 16 where he omits *αρχαγγελου*, or

2 Thess. ii. 10 " " " *εις το σωθηναι αυτους*?

MARCION.

Let us enquire for a moment further in a region where *Marcion's* testimony is available what the situation is there. We will take the first half of St. Luke's Gospel so as not to be too wordy, ch. i.-xii. Let us see how far any proof offers of B being really "neutral." Hereabouts also *Clem^{Alex}* and others offer valuable testimony.

And first:

If with NL at *Luke* ii. 44 B omitted *και τοις γνωστοις*, we might call it "neutral," because *Ev Thom* also omits.

Or at iii. 16 if B omitted *αυτος* as do N^{*} and *Heracl* (*ex Clem^{ec:os}*). For observe that NB *a e* agree with *Heracl* (*Clem*) in the next verse, iii. 17, for *διακαθαραι* instead of *και διακαθαριει*.

Or at iv. 19 where the quotation from Isaiah is cut short by *Evst* 34 *Origen* and *Athan* (these not noticed by *Soden*) who omit *αποστειλαι* to *δεκτον*, but not B. Had B cut this short, we could presuppose a shortened basic "neutral" form reproduced by B and added to by others, but it is not so.

Or at v. 14 *fin.* where *Epiph* and *Tert* disagree as to *Marcion's* text. Had B given us *υμιν* before *εις μαρτυριον αυτοις* of most as *Epiph*^{dis} (or *ινα εις μαρτυριον η υμειν τουτο* as D^{gr} and other Latins and *Tert*^{marc}) we might consider this neutral.

Or at v. 36 where *Dial* twice gives (*επι*) *ιματιω παλαιω* confirmed by *Epiph*^{marc} to which agree MΓ 122 (elsewhere 122 goes with B) 301 406 f^{cr} *a b Tert*^{marc},† but not B who has *επι ιματιον παλαιον* with most. As to *επι* with the dative consult Winer, Eng. edition, pp. 488 seq.

Or at vi. 9 where *Tert*^{marc} has "*Licetne sabbatis benefacere annon*" for *ει εξεστιν τω σαββατω αγαθοποιησαι η κακοποιησαι*, but B shows no sign of this *η ου*.

Or at vi. 22 where *Clem*^{Alex} has a shortened and graphic form, "*μακαριοι εστε οταν οι ανθρωποι μισησωσιν υμας, οταν αφορισωσιν, οταν εκβαλωσι το ονομα υμων ως πονηρον ενεκα υιου ανθρωπου,*" but not so B. There must be some basis for the omission of *και ονειδισωσιν*, for the order varies in others, *Tert*^{marc} confirming *ονειδ. και εκβαλ.* while D *latins* and *Cypr* have *εκβαλ. και ονειδ.*

In other words the shortened form of text in B proves upon examination to rest upon an insecure foundation, for the "make-up" of it includes a number of passages [see under "Solecisms of B"] where B not only stands alone, but which *W-H* do not consider to represent the "neutral" text, whereas in the examples given above (for argument's sake) the adhesion of B might have lent colour to the Hortian theory.

Or if, for instance, B omitted in *Luke* vi. 48 *τεθεμελιωτο γαρ επι την πετραν* as 604 *syr sin*, for observe that in this same chapter:

vi. 26. — *οι πατερες αυτων* is omitted by B 604 only with *sah syr sin*.

So that what is possibly basic here may well be also exhibited by 604 *syr sin* only at vi. 48.

The whole of chapter vi. deserves fresh study.

Observe vi. 31. — *και υμεις* B 604 Paris⁹⁷ *a ff l vg^F Iren*^{int}

34. — *εστι* B 604 *e aeth*

In ix. 20 observe — *με λεγετε ειναι* 604 *Dial (aeth)* but not B.

Similarly at i. 21 — *εν τω ναω* by 604 with the important cursives 108 142 *al³ Sod*¹⁰⁹⁸ might with propriety be observed in B for the "shorter text" if really an exceptionally "neutral" text. Here *syr sin* is wanting. For at this place we note the usual change of order, a barometric pressure, indicative of addition to a basic shorter text:

εν τω χρονιζειν εν τω ναω αυτον BLWΞΨ 2^{re} Paris⁹⁷ *sol*

„ „ „ αυτον εν τω ναω *ℵ tell (praeter min⁸ om. εν τω ναω)*

and *a b d* do not express *αυτον*.

† *Tertullian's* Latin (against *Iren*^{int}), "*novum additamentum inicit veteri vestimento*" agrees with *Epiphanius'* Greek, which neither *Tischendorf* nor *Soden* have noticed.

Similarly, as regards other cursives. Observe

- Luke**
 i. 44. —εν αγαλλιάσει by 33 but not B
 xii. 12. —εν αυτη τη ωρα by 33 and *Origen* but not B
 xviii. 34. το ρημα (—τουτο) D *fam* 1 25 157 291 *it*^{pl} coupled with *syr cu* and *sin*, *sah* 1/7 and *boh*^{pl} and *arm*, but not B.

- John**
 viii. 52. τις τον εμον λογον 33 *Origen soli*, but not B.

If B omitted της Συρίας at *Luke* ii. 2 as does *syr hier* we might think it basic. Or if B omitted της Ιουδαίας in *Luke* i. 5 as do *Evan* 255 [neglected by *Soden*] and *diatess* we might talk of neutrality for B. Or at *Luke* iii. 1 where *ℵ* omits της ιουδαίας after ποντιου πιλατου as does *Dial*.

- Luke**
 vi. 27, 28, 29, 30 (*cf.* also verse 31). Had B shown us either *Justin's* or *Clement's* forms of these verses we might think B were neutral, but B does not offer us their text.
 45. *Dial* [negl. *Sod*] omits with *ff* [negl. *Tisch*] της καρδιας after εκ του αγαθου θησαυρου. Not so B. [At ix. 2 where *Dial* omits τους ασθενεις with B *Hort* follows.]
 46. τι με λεγετε D 28 *Clem*^{quater} et d *Iren*^{int} bis *Orig*^{int} dicitis, while B and most have τι δε με καλειτε. (K 259 *z*^{scr} λαλειτε.)

Very noticeable hereabouts in chapter vi. and chapter vii. are omissions of *ℵ* not shared by B. Among these note:

- vii. 20. —οι ανδρες *ℵ*, whereas B and most have προς αυτον οι ανδρες, while D 33 a d r *sah* (*aeth syr hier*) have οι ανδρες προς αυτον, the varying order suggesting that *ℵ*'s base may be original. *Cf. syr sin syr pesh.*
 25. διαγοντες (*pro υπαρχοντες*) of *Clem* DKII *al.* finds no echo in B.
 27 *fin.* —εμπροσθεν σου D 122* [negl. *Sod*] a d l r *Tert*^{marc} (*non liquet Epiph*^{marc}) but B and the rest have it.
 38. εβρεξε (*pro ηρξατο βρεχειν*) *Epiph*^{marc} bis [negl. *Sod*] and D [*male Sod*¹³³ de 604] *it*^{pl} *syr cu sin* but not B.
 39. Had *Hort* found η απτομενη for ητις απτεται here he would surely have thought it "neutral," for so writes *Origen*, confirmed by *D*^{scr}.
 viii. 3. Had B and any cursives read εταιραι for ετεραι here, as does the codex Alexandrinus repeated by *Sod*⁷⁵⁰, we might even have had this forced into the new printed text as "neutral."
 24. τη θαλασση *pro* τω κλυδωνι του υδατος *Epiph*^{marc} bis, while D omits του υδατος. Not so B. (*Sod*^{1260 1364} add και τη θαλασση before τω κλυδωνι.)
 27. D a d *y*^{scr} *H*^{scr} *vg*^T (*copt*) *diatess* omit τις [*Sod* neglects all but D and a], but while most write ανηρ τις, B has τις ανηρ, as if τις had been supplied from the margin of the archetype and placed in a doubtful position (*cf. copt*).

Luke

- ix. 19. λεγουσιν οι μαθηται (*pro* οι δε αποκριθεντες ειπον) *Dial simpliciter et cf. syr sah contra B rell.*
22. Had B used σταυρωθηναι (*for* αποκτανθηναι) here as do *Justin Theodot* and *Dial* we might have thought this "neutral."
30. —οιτινες ησαν *Epiph^{marc} bis* (*non liquet accurate Tert*) and *syr cu sin*, not B, while D a d *Arnob* have ην δε as most Latins, showing something fundamentally different in the original base.
31. —οι οφθεντες *Epiph^{marc} bis.*
41. —και διεστραμμενη *Epiph^{marc} bis Tert^{marc}* and a [*negl. Sod*] e, but not B.
- [Here *Epiph* and *Tert* agree, while below *Tert* has *quousque ero apud vos* (—και ανεξομαι υμων), while *Epiph bis* has *εως ποτε ανεξομαι υμων* (—εως ποτε εσομαι προς υμας).] *Syr cu sin* reverse the order from *απιστος και διεστραμ.* to *διεστραμ. και απιστος*, as another barometric indication, while *diatess-arab* quoting from *Matthew xvii. 17* holds the *Matthaeian* and *Lucan* order *απιστος και διεστραμ.* *Syr cu* in *Matt* reverses the usual order there to *διεστραμ. και απιστος* as *syr cu sin* in *Luke*.
- x. 5. —πρωτον *Tert^{marc} Orig^{int} et Const cum Paris⁹⁷ d r et D^{87 2}* (*cf. D^{87 *} πρωτον ante οικιαν*). Non B.
16. *Cf. Ignat Hipp Cyr* against B and the rest.
19. Is there anything neutral about *δεδοκα* by *NBC*LX al. pauc it^{pl} Orig etc.*, against the express *διδωμι* of *Justin Iren^{int} Eus* confirmed by D c d *syr cu sin* [against *Aphraat Ephr*] *syr pesh diatess* and the rest of the Greeks? *Soden* actually suppresses the witness of *Justin*.
24. —και βασιλεις *Tert^{marc}* confirmed by D d and a *effil Method.* Not B.
- xi. 13. οντες *Dial* and *Epiph^{marc} bis Cyr^{luc} Ath* with *N DKMXII* and several notable cursives including 157 and 213 (= *Sod¹²⁹*), against B *etc. υπαρχοντες.*
38. *Cf. Tert^{marc}* [which *Soden* neglects] and D 130 251 *latt syr cu sin* against B and the rest.
- xii. 2. ου φανερωθησεται (*pro* ου αποκαλυφθησεται B *rell*) D (et d a non revelabitur) *Tert^{marc}* non patefiet.
5. βαλειν (*pro* εμβαλειν) DW *Epiph^{marc} bis Clem^{Theodot} contra B rell* εμβαλειν. (Is not *Soden* wrong in quoting *Justin* for βαλειν?)
8. —των αγγελων *N* 259 Epiph^{marc} Tert^{marc}.*
11. φερωσιν *Clem Origen Cyr^{hier}* confirmed by D b q against *εισφερωσιν NBLX al. pauc.* and *προσφερωσιν A rell.* May I ask why *εισφερωσιν* should be "neutral" rather than *φερωσιν*?

Luke

This is followed in DNR (*latt*) and *Clem* by *εις τας συναγωγας* for *επι τας συναγ.* Cf. *Tisch ad loc.*

ibid. — η τι *prim.* *Clem Orig Cyr^{hier}* confirmed by D 157 *latt syr aeth* (cf. *copf*).

xii. 14. *κριτην tantum* — η *μεριστην* *Tert^{marc}* confirmed by D d c 28 33 *syr cu sin*, while the others vary as to their amplification of *κριτην*, 157 going so far as to substitute *αρχοντα και δικαστην* for *δικαστην η μεριστην* or *κριτην η μεριστην*. And *sah* 1/6 has *μεριστην* without *κριτην* or *δικαστην*, while *aeth* reverses the order (always a suspicious sign) giving “divider and judge.” Surely *Marcion* and D look more “neutral” than B.

19. — *αναπανου* 36 [*negl Sod*] and *Clem^{bis}* cat ox (*ff, sed aliter ff*) against the rest.

20. *τινος* (*pro τινι*) *Tert^{marc}* confirmed by d and *latt* (*cujus*) *Iren^{int} Cyr*, and in Greek by D *Clem* 1/3 *Antioch*, but as the Latin lends itself to this, although *cui* is possible, and *Clem* has *τινος* once and *τινι* twice this passage cannot be emphasised.

21. D a b d omit the verse and *Clem* does not quote.

27. *πως ουτε νηθει ουτε υφαινει* *Clem* confirmed by D a d *syr cu sin Tisch^{txt} Sod^{xx}* against *πως αυξανει ου κοπια ουδε νηθει* of NB and most and W-H *txt*.

30. *ζητει* *Tert^{marc}* *Clem*, confirmed by D (*d Tert quaerunt*), against *επιζητει* of A *unc^{pl} Bas Ath*, and *επιζητουσι* of NBLTX *fam* 13 33 *Paris⁹⁷ ff l r* and *f Tert^{orat}*. If we seek a neutral, *ζητει* appears the more probable.

32. ο πατηρ (—υμων) *Epirh^{marc} bis.*

N has *υμων ο πατηρ* as *sah boh*.

B *rell ο πατηρ υμων*.

38. και εαν ελθη τη εσπερτινη φυλακη D (*fam* 1) b c e d *ff i l* confirmed by *Epirh^{marc}* and *Iren^{int}*, as against *και εαν ελθη εν τη δευτερα φυλ. και εν τη τριτη φυλ.* of most, or *καν εν τη δευτερα και εν τη τριτη φυλ.* of NBLTX 33 131 *Cyr^{lac} sah etc.* Had B exhibited *Marcion's* and D's version Hort should surely have acclaimed it “neutral,” whereas there are two separate recensions apparently outside of *Marcion* and D *latt*. *Clem* does not quote.

46. Order : και το μερος αυτου θησει μετα των απιστων *Dial* *Caes* supported by D d r₂ *gat vg² sah boh syr*, against *και το μερος αυτου μετα των απιστων θησει* of B and most. This is not an uninteresting place, for while the Latins go with B^r here in *Luke*, it is to be observed that in *Matthew* xxiv. 51 although *θησει* follows *υποκριτων* there in Greek, D and most Latins place *ponet* before *μετα* as *Dial* in *Luke*. That *Dial* and *Caes* are from *Luke* is proved by their holding *απιστων* against

Luke

υποκριτων of *Matthew* which only *X fam 1* and a few cursives substitute in *Luke*, while the *diatess* conflates.

- xii. 48. απαιτησουσιν *Justin Epiph Clem Const Mac Bas*^{quinques} *Antioch* [*Soden* only mentions *Basil*] confirmed by *DU al*³⁰, against αιτησουσιν of the rest. See under "Improvement" at xii. 20 further as to αιτουσιν and απαιτουσιν.

Besides if we wish to enquire what text was actually in use in *Antioch* in the middle of the fourth century, it would not, as regards the Acts at any rate, seem to have been that of *NB* or of what has been called the Antiochian or Constantinopolitan recension, but that of *D*! For *Eustathius* quoting Acts xvi. 16/19 has in verse 19 a text approximating *D* in quite an exceptional manner [*Sod* neglects *Eustath*]:

Eustath: θεασαμενοι ουν οι κυριοι της θεραπαινιδος ως εκποδων ωχετο της εργασιας αυτων η ελπις.

D: ως δε ειδαν (= *sy*) οι κυριοι της πεδισκης οτι απεστερησθαι της εργασιας αυτων ης ειχαν δι αυτης.

ordinary text: ιδοντες δε † οι κυριοι αυτης οτι εξηλθεν η ελπις της εργασιας αυτων.

The full quotation is subjoined.

Act

xvi. 16/19. (ἐγένετο δὲ παιδίσκην) ἀπαντῆσαι τινί (φησιν) ἔχουσιν πνεῦμα πύθωνος ἥπερ ἐργασίαν πολλὴν παρέχειτοῖς κυρίοις αὐτῆς μαντευομένη. 17 τοιγαροῦν αὕτη κατακολουθῆσασα τῷ Παύλῳ καὶ ἡμῖν ἔκραζε λέγουσα οὕτως Οὗτοι οἱ ἄνθρωποι δοῦλοι τοῦ θεοῦ τοῦ ὑψίστου εἰς οἷτινες καταγγέλλουσιν ἡμῖν ὁδὸν σωτηρίας. 18 καὶ τοῦτο ἐπὶ πολλὰς ἔπραττεν ἡμέρας... παραγγέλλω σοι (λέγων) ἐν ὀνόματι Ἰησοῦ Χριστοῦ ἐξελθεῖν ἀπ' αὐτῆς (εἶτα τὸ πρᾶγμα διηγούμενος ὁ συγγραφεὺς ἐπιφέρει) καὶ ἐξηλθεν αὐτῇ τῇ ὥρᾳ. 19 θεασάμενοι οὖν οἱ κυριοὶ τῆς θεραπαινίδος ὡς ἐκποδὼν ὥχετο τῆς ἐργασίας αὐτῶν ἡ ἐλπις ἐπιλαβόμενοι τὸν Παῦλον καὶ τὸν Σίλαν εἴλκυσαν εἰς τὴν ἀγορὰν ἐπὶ τοὺς ἄρχοντας... †

† καὶ ιδοντες B. ιδοντες (—copula) A d.

‡ 16. πύθωνος C³D²EHL P⁷⁵ *Cyr Did Lucif e gig* πύθωνα *NBABC²D²* 83 61 *vg Orig.*

ἀπαντῆσαι ADHLP⁷⁵ ὑπαντῆσαι *NBCE min⁸ Orig.*

ἥπερ (προ ητις) *new* παρέχει *Galland (al. παρεσχεν) Eustath.* C παρειχετο, tell omni παρειχεν

17 ἐπιτ. + τοιγαροῦν *new*, prob. addition of *Eustath* as he narrates freely. κατακολουθῆσασα, ACEHLP κατακολουθῆσασα; κατακολουθούσα *NBD* 180; παρακολ. *alig.*

+ οὕτως (post λεγουσα) *new?* No others apparently. Only *copt* + *XC* ἡμιν (προ ὑμιν) AC²HLP *al. e sah?* *copt aeth Orig Lucif? Chr; v^{um}* *NBDE² vg sy^r armⁱ aeth*

REGARDING OUR "JUNIOR" DOCUMENTS.

I would like to make an observation here.

It is of no use thinking we can hope to prosper in these studies by changing and re-changing the numbers and symbols attaching to our critical authorities. It only discourages the student, and leads to endless confusion and inaccuracy. Symbols do not change the value of MSS or of groups. The time spent upon re-cataloguing and in deciphering and reducing to order the new catalogues were better spent upon such studies as *Rendel Harris'* monographs on D *d* and Δ *δ*, or *Adalbert Merx'* three-volume digest of *syr sin*.

Before many more years have passed I expect to see much greater attention paid to certain features of the testimony of our important cursive documents. These have been put aside because junior in years to certain MSS written in uncial characters. I do not mean that attention will be given to the testimony of certain cursives as entities, but to certain features of their testimony which have probably preserved the truth against the mass. No one has ever listed these places. I submit tentatively a list of a few of these places involving omission or substitution or turn of phrase which seem to me to be of very great interest. The list can be added to by other students and so made to grow from a mustard seed into a tree the shadow of whose critical branches may spread beyond our dreams to-day and help elucidate many matters in connection with the early text. The point is that when one of these cursives joins B, if only alone, it has been considered as strengthening B, but when alone with the oldest versions such a cursive has been utterly disregarded.

(Cont^d from last page).

18. και τουτο (pro τουτο δε) Orig *syr* not Gr Latt *copt.* om. δε sah and H^g gig

επαρτεν (pro εποιει) new

+ λεγων replaces ειπεν belonging before in the clause.

19. θεασαμενοι ουν (pro ιδοντες δε) new. No authority.

As to clause following compare only D *d* with *Eustath*:

{ D ως δε ειδαν (= *syr*) οι κυριοι της παιδισκης οτι απεστερησθαι της εργασιας
αυτων ης ειχαν δι αυτης
d cum vidissent domini ejus puellas quoniam ispes et reditus eorum quem
habebant per ipsam
Eustath θεασαμενοι ουν οι κυριοι της θεραπαινιδος ως εκποδων ωχετο της εργασιας
αυτων η ελπις

Gigas is blissfully ignorant of this recension but with *Lucifer* uses *reditus* for *quaestus* of all others, except *e operationis*.

*Possible "neutral" base to be observed in some cursives
as against N or B.*

[In the following passages I have used the Textus receptus in giving the context, which seemed simpler than any other way to exhibit a base with which the variations can be compared.

The examples are nearly all of necessity omissions from the narrative as we have it. This does not commit me to the "shorter" text theory in its fullest sense.]

Matt. vi. 16.

Of fasting:

αφανιζουσι γαρ τα προσωπα αυτων οπως φανωσι τοις ανθρωποις νηστευοντες.

N* 244 with *g*₁ *k* *syr* *pesh* and *pers* have the singular το προσωπον.

Matt. xvii. 20.

Concerning the wording of the command of faith for the removal of the mountain:

Ο δε Ιησους ειπεν αυτοις · Δια την απιστιαν υμων · αμην γαρ λεγω υμιν εαν εχητε πιστιν ως κοκκον σιναπεως ερειτε τω ορει τουτω · Μεταβηθι εντευθεν εκει, και μεταβησεται · και ουδεν αδυνατησει υμιν.

εκει is omitted by 33 892 Soden³⁵¹ fam φ^a 3362 *g*₂ *l* *v* *gg*^{fer2} *u* *m* *n* Hier^{Ezec} and *syr* *aeth*.

Syr sin and *pers* omit both εντευθεν and εκει.

Matt. xvii. 25.

Of tribute:

Και οτε εισηλθεν εις την οικιαν προεφθασεν αυτον ο Ιησους λεγων · τι σοι δοκει Σιμων; οι βασιλεις της γης απο τινων λαμβανουσι τελη η κηνσον; απο των υιων αυτων η απο των αλλοτριων;

Here 604 with Δ 28 [negl. Soden] and *Eust* 47 [negl. Sod. *passim*] omit αυτων.

Tischendorf only records Δ. Soden only records Δ 604.

Eust 47 here is an exceedingly important witness. Neither Tisch. nor Sod. quote *Origen*, but *Matthaei* has occasion to quote him, for his ms 238 (not mentioned by Soden) reads απο των ιδιων αυτων and *Origen* remarks: απο των ιδιων υιων η απο των αλλοτριων αυτων; and again on verse 26 he repeats: ουκ απο των ιδιων υιων αλλ απο των αλλοτριων αυτων.

This emphasis on his part lends colour to the absence of αυτων in the real base since he has to repeat and emphasise ιδιων.

Matt. xviii. 25.

Of the debtor:

Μη εχοντος δε αυτου αποδουναι εκελευσεν αυτον ο κυριος αυτου πραθηναι, και την γυναικα . . .

Here 604 omits *o κυριος αυτου* outright with *fam* 1 the Latin *g*₁ and *sy* *cu sin*, both being extant here, and most of Chrysostom's codices, while *MBDL* and some Latins retaining *o κυριος* omit the *αυτου*. Tischendorf says "*Or*^{libere} *o βασιλευς*," but is this correct? Does it not perhaps signify that in *Origen's* copies *o κυριος αυτου* was *absent* and *o βασιλευς* supplied by him, as *o κυριος* or *o κυριος αυτου* by others?

Matt. xx. 12.

Of the labourers :

λεγοντες (οτι) ουτοι οι εσχατοι μιαν ωραν εποησαν, και ισους ημιν αυτους εποησας, τοις βαστασαςι το βαρος της ημερας και τον καυσωνα.

Here 604 (with 220, an important ms, and 242*) omits *της ημερας*. No others apparently, yet there are subtle variations which point to something amiss, *sy* *cu* saying "the weight of the *whole* day and the heat," *sy* *sin*: "the weight of the day *in* the heat," *Thos*: "that have borne the weight of the *whole* day at noon."

Why supply *ολης*? If *της ημερας* was absent in the base it would account for some supplying *της ημερας* and some *ολης της ημερας*.

Besides, 251 (another important cursive) writes *το βαρος και τον καυσωνα της ημερας* as does *aeth*, suspiciously adding *της ημερας* in another order, as does *Origen* once; while *pers* with *sy* *pers* has: *το βαρος της ημερας και τον καυσωνα αυτης*.

Matt. xxi. 27. Of Christ's answer to the chief priests :

Και αποκριθεντες τω Ιησου ειπον ουκ οιδαμεν · Εφη αυτοις και αυτος ουδε εγω λεγω υμιν εν ποια εξουσια ταυτα ποιω.

Here 604, with another important cursive 243 and the latin ms *l*, omits *και αυτος*, while *c ff*₂ substitute *και ιησους*, and *℣ e ff*₁ *h sy* *cu* *pers* and *pers* *ιησους*. *Augustine* substitutes *Dominus*, and in another place *et Dominus*.

Matt. xxv. 11.

Of the virgins :

Τστερον δε ερχονται και αι λοιπαι παρθενοι λεγουσαι . . . Here 604 alone leaves out *παρθενοι*.

You may ransack *sy* *aeth* *copt* and the rest of the *Greeks* with the *Latins* and not find the omission agreed to. Yet the *persian* version omits!

This is really very striking and bears upon my contention that the base of *pers* although *Græco-Syriac* antedates *sy* *cu* and *sy* *sin*.

A reference to *D d* will show an extra long line here, *λεγουσαι* and *dicentes* being squeezed in. Possibly *παρθενοι* absent very early was already just supplied before the *D d* parent was executed.

Matt. xxvi. 33.

Concerning Peter's confession of attachment to our Lord :

Αποκριθεις δε ο Πιτρος ειπεν αυτω · "Ει και παντες σκανδαλισθουνται εν σοι, εγω ουδεποτε σκανδαλισθησομαι."

Tischendorf does not admit us into the inner sanctum of textual criticism here, for the important little word *αὐτῷ* is omitted by (a) *b c ff₂ μ* [*hiant e k*] *vvg*^{2P Reg I A xviii} *Chrystom* and *Hilary*, and the omission is confirmed by *sah*¹¹¹ *syr sin* with its faithful ally *pers* and 604 with *f^{scr}* (in *Advers. Crit.* = 503 *Scrivener* or 517 *Gregory*).

Tischendorf had no Greek witnesses at the time, for although 503 had been collated by *Scrivener* in 1863 it was not published until after *Scrivener's* death. *Soden* adds his large *fam^{4a}* in which is included 503 [see this family again in the combination at Matthew xvii. 20 above].

Horner only quotes *sah*¹¹¹ and *syr sin* for omission, neglecting Greek Latin and Persian witness.

The point is whether *Peter* announced this to those assembled round our Lord or to our Lord directly, and there is a vast difference between a quiet asseveration and a noisy and popularity-bidding public address to the crowd generally. There was sufficient authority without the Greeks for *Tischendorf* to mention the omission. *Merz* cannot have noticed the large support for *syr sin* for he does not dwell upon the point at all.

Matt. xxvi. 49/50. Of Judas' betrayal:

Και ευθεως προσελθων τω Ιησου ειπε Χαιρε ραββι και κατεφιλησεν αυτον. Ο δε Ιησους ειπεν αυτω Εταιρε εφ ω παρει;

Here 604, with the rather important cursive *e^{scr}* and *Soden*¹⁰⁹⁴ (a *ms* at Sinai), omits *αυτω* as does *syr hier*.

D says Ειπεν δε αυτω ο ιησ εφ ο παρει ετεραι and

d dixit autem illi ihs ad quod venisti ame (another mixture of ellipsis and suspension for *amice*, noticed elsewhere as to D's greek, for which that document is famous). *N* and *z^{scr}* omit *Ιησους* [this is quite neglected by *Soden*] writing "ο δε ειπεν αυτω."

Matt. xxvi. 71. Of the damsel's identification of Peter:

Εξελθοντα δε αυτον εις τον πυλωνα ειδεν αυτον αλλη, και λεγει τοις εκει Και ουτος ην μετα Ιησου του Ναζωραιου.

157 writes και λεγει αυτοις *εκεινη*.

Now *syr sin* and *pers* OMIT *εκει* here and thus agree with 157.

The rest have *αυτοις* or *τοις* but with *εκει*.

Here is a pretty puzzle. How did 157 get *εκεινη* if *εκει* did not stand in its exemplar (otherwise close to *syr* and *pers*)? But if *εκεινη* were basic and *αυτοις* became mutilated and read as *τοις*, *τοις εκεινη* would become intolerable and therefore be changed to *τοις εκει*.

Cf. *syr sin* ܐܠܐ ܠܝܫܐܐ (-*εκει*) as against:

syr pesh (*εκει*) ܐܠܐ ܠܝܫܐܐ ܠܝܫܐܐ.

Herman von Soden refers to *syr sin's* omission of *εκει* in his upper notes but does not refer to 157 (he never cites *pers*) and *Tischendorf* cites

neither *pers* nor 157 although Scholz (p. 99 N.T.) had recorded 157 correctly and reported *pers*. (Cf. Part II. note on — *εκει* at John xviii. 2).

Then consider the + *και θελω* of 157 at Mark v. 23 with *pers* alone + *θελω* or + *peto*, and this reading will strike us as not very young after all.

Then, after this addition, consider the important omission by 157 alone at Mark xiv. 57 of *κατ αυτου λεγοντες* which may well be what *Merz* calls *Wanderwörter* and the *κατ αυτου* supplied by an over-zealous person in editio II of the sacred narrative. *Pers* omits *κατ αυτου*, writing “*quidam alii subornarunt testes falsos et dicebant*” instead of “*και τινες ἀναστάντες ἐψευδομαρτύρουν κατ’ αὐτοῦ λέγοντες.*” Now *k* also omits *κατ αυτου* writing “*et alii surgentes commentiebantur et dicebant . . .*” Whether *λεγοντες* is a “*Wanderwort*” or not remains an open question, but *κατ αυτου* would seem to be *wander-words*. Upon reference to the passage it will be seen that *κατ αυτου* is not necessary; would hardly have been excised if present, but readily supplied in an “improved” edition. Remains *syr sin*, which says “*Now some rose up against him and say,*” eliminating *ἐψευδομαρτυρουν*. This text looks to me younger here than *pers* and 157. There has been a change made in early times, and the methods employed should be able to teach us something. *D d c ff* insert *κατ αυτου* after *ελεγον* as an afterthought as it were (from the margin?). That good old witness *aeth* also omits *κατ αυτου* (against *sah boh*), but something bothered him for he duplicates the *λεγοντες* or conflates *λεγοντες* of most with the *ελεγον* of *D (syr sin)*, for he writes “*et surrexerunt testes falsi et loquuti sunt et dixerunt.*”

For — *κατ αυτου* we have now 157 *k pers aeth*.

Can you find that combination in Tischendorf? *Tisch* is silent. Or in Soden? *Soden* is blind to it, for he simply says “*Om κατ Η^δ 371 (om κατ αυτου).*” I presume we should now add that very important document δ 371 (= *B* elsewhere) for — *κατ αυτου*.

Pers comes in again with 157 at Luke ix. 13 for the omission of *εις παντα* (before *τον λαον*) and Paris⁹⁷ witnesses to *παντα* being an addition or “*Wanderwort*” by omitting it and writing *εις τον λαον*. (Three *boh* codices confirm 157 *pers*).

NOTE.—Neither *Tischendorf's* nor *von Soden's* apparatus cover many curious things exhibited by individual Greek mss, although they have Version support. A critical edition, however, which neglects these things in our day is faulty and not up to date. It forces the student to hunt over the older authorities from *Mill* to *Scrivener*, which should not be necessary. The text-history can be rewritten in a measure from detailed observations of the kind indicated above.

Observe further, as regards the “shorter” text, that an omission such as that of *k* in Mark xv. 8 of both *αβαβας* and *αβαβησας* points in a different direction to that of other omissions, for here *k* avoids a very difficult choice between the two words, and his omission does not indicate that the omission is basic.

Mark i. 35. Of Christ's withdrawal into a desert place for prayer:

Και πρωι εννυχον λιαν αναστας εξηλθε και απηλθεν εις ερημον τοπον κακει προσηυχετο.

The primitive text here is in doubt, but 226 with *Sod*¹⁴⁹³ *a* (exiit et abiit) *c* (exiens inde abiit) and *syr sin* omit *αναστας* while D does the same but opposite *εξηλθεν και απηλθεν* has "*exsurgens abiit.*" *Syr sin* has "came forth went" without copula, but *syr persh* "antevertit et surrexit ac abiit," while *pers* is "surrexit et in locum desertum abiit."

Bst and a few important cursives such as 28 213 2^{pe} *Sod*^{551 1089} have *αναστας εξηλθεν* without *και απηλθεν* [but 604 Paris⁹⁷ and most agree with *text recept*], while W has *αναστας απηλθεν* without *εξηλθεν και*.

b e q surgens abiit *d* (as above) *ff vg*⁹ exsurgens abiit

δ surgens egressus et abiit

f vgg surgens egressus abiit *l* surgens egressus est et abiit

Goth holds the three expressions: *usstandands usiddja jah galaith ana. Sah* is wanting. *Boh*⁹¹ express "*Και αναστας πρωι εννυχον λιαν εξηλθεν,*" but some vary.

Mark ii. 26 *fin.*

Of Christ's reference to David's action in the House of God:

. . . και εδωκε και τοις συν αυτω ουσι.

604 and 2^{pe} omit the final *ουσιν*. To these now add W *Sod*⁷⁵⁰ and *Sod*¹⁴⁴⁴ with *aeth*.

301 *Eust* 31 44 150 omit the whole clause, as does *pers*.

Observe that W *Sod*⁷⁵⁰ 2^{pe} and 604 invert: *και εδωκε και τοις μετ αυτου* (—*ουσι*) *ους ουκ εξεστιν φαγειν ει μη τοις ιερευσιν* (*προ ους ουκ εξεστι . . . τοις συν αυτω ουσι*) so that the *ους* here might have caused the loss of *ουσι*, but not so *aeth*, which maintains the other order, yet loses *ουσι* at the end.

Mark iv. 1. Of the crowd at the lake-side-teaching:

Και παλιν ηρξατο διδασκειν παρα την θαλασσαν · και συνηχθη προς αυτον οχλος πολυς ωστε αυτον εμβαντα εις το πλοιον καθησθαι εν τη θαλασση · και πας ο οχλος προς την θαλασσαν επι της γης ην.

Here 604 alone leaves out *προς την θαλασσαν* altogether, but is supported by *aeth*.

D reads *περαν της θαλασσης* as *a d q* and the Syriac, omitting *επι της γης*, and W *εν τω αιγιαλω* as the Latins *b c e f ff g r*, while the versions vary, *pers sah* and most *boh* expressing *εν τω αιγιαλω της θαλασσης*. The other *boh* codices vary, and *arm* expands to "on the shore they were keeping to the dry land."

fam l read *παρα την θαλ. επι της γης ην* and

Δ reads *εις* „ „ „ „ „ *ησαν* (δ in vel circa mare super terra erat sic)

apparently *επι* „ „ *προς* „ „ *ην* (or *ησαν*)

Laura^{A 104} changes the order of the end to *ην επι της γης*, and NBCLΔ *d* (erant sic) 892 with Evst 49 and *y^{scr}* and a few substitute *ησαν* for *ην*, while some Latins as *syr* have *stabat* or *staret* (*c*) or *sedebat* (*e*). Some have *επι την γην ην*.

In the midst of all this confusion (with *d* going against D with Δ, and δ going against Δ with D) 604 stands out with a simple omission and has support of *aeth*.

Mark iv. 20. Of the parable of the sower:

Και ουτοι εισιν οι επι την γην την καλην σπαρευντες . . .

28 2^{pe} and *pers* [*mut. syr cu sin*] omit *ουτοι*.

Add to these *Sod⁸⁵⁰* and deduct 157 which I find does not omit [confirmed to me again by Monsignor Mercati] although Scholz reports it for omission with 28.

Observe that NBCLΔ substitute *εκεινοι*.

Mark v. 23. Of Jairus' speech to our Lord:

Και παρεκαλει αυτον πολλα λεγων οτι το θυγατριον μου εσχατως εχει . . . ινα ελθων επιθης αυτη τας χειρας οπως σωθη και ζησεται.

157 inserts *και θελω* before *ινα ελθων* = *pers* [*Obs.* the extraordinary base of *pers* in the later examples].

Mark v. 43. Of Christ's injunction for silence following the healing:

Και διεστείλατο αυτοις πολλα ινα μηδεις γνω τουτο και ειπε δοθηναι αυτη φαγειν.

Here 604 alone [now joined by *Sod⁸⁵⁰*, a very important witness], with *d* (which *Soden* neglects and he does not mention *c ff*) and *c ff q* with *aeth* and *pers* (replacing *syr cu* and *sin* which are wanting), omits *τουτο* altogether. The *diatessaron* quotes *ex Luc viii. 56*, which brings in *το γεγονος* (*ο δε παρηγγειλεν αυτοις μηδενι ειπειν το γεγονος*), and therefore *Sod⁸⁵⁰* 604 *aeth pers c d ff* and *q* are quite unaffected by a harmony here in Mark.

Gregory will please note this and bring it into his new apparatus, for Tischendorf neglects the omission altogether, not even recording *d* which has: *ut i nemini dicerent* although D has *ινα μηδεις γνοι τουτο*, the *τουτο* occupying a place on the line below, opposite which *d* has nothing.

—*τουτο* may well be basic, and have been supplied to round out the sentence.

As a matter of fact the Latins vary the expression, *l δ* and *vgg* having *id*, *e* having *illum*, *a f* having *hoc*, and *b* having *istut*, while *c d ff q* omit.

Mark vi. 39. Of the feeding of the multitudes:

Και επεταξεν αυτοις ανακλιναι παντας συμποσια συμποσια . . .

604 with *arm* and *pers* (this conjunction here apparently antedating the syriac of *syr sin*) omit *παντας*, while *Origen* with 2^{pe} and *Soden⁸⁵⁰*

changes the order (barometric sign) to *παντας ανακλιναι*, and the important minuscule 33, with all *boh* MSS but one, elides *παντας* and substitutes *αυτους*.

33 604 therefore with *boh arm* and *pers* form no mean combination here for omission.

[In my collation of Evan. 604 p. lxvi delete 473 (= 2^{pe}) and place the reading of 604 on p. xxxii. under "Unique."]

Mark vii. 6. Of the quotation from Isaiah :

Ο δε αποκριθεις ειπεν αυτοις (οτι) καλως προεφητευσεν Ησαιας περι υμων των υποκριτων ως γεγραπται : . . .

For *ως γεγραπται* 604 substitutes *λεγων* with *c ff* *dicens*, *D d i και ειπεν*, *fam* 1 2^{pe} *arm* *ως ειπεν*, *Sod*⁷⁵⁰ *ος ειπεν* as *a b* : *qui dixit*, while *syr sin* conflates : "as it is written that he had said."

Clearly the reading of 604 *c ff* is the simplest of all, and *syr sin* knew both readings at the time that document was prepared.

Mark vii. 8. Of the ceremonials of the Pharisees :

Αφεντες γαρ την εντολην του Θεου, κρατειτε την παραδοσιν των ανθρωπων βαπτισμους ξεστων και ποτηριων και αλλα παρομοια τοιαυτα πολλα ποιειτε.

28 and 2^{pe} (to which now add *Sod*⁷⁵⁰) omit *πολλα*.

Observe great variety among others : *τοιαυτα πολλα παρομοια*, *πολλα παρομοια τοιαυτα*, *παρομοια πολλα τοιαυτα*, *παρομοια τοιαυτα ποιειτε πολλα*, *παρομοια ποιειτε τοιαυτα πολλα*, always shifting *πολλα* about, while a few drop *τοιαυτα* in the process.

Om. vers. syr sin. Cf. diatess. Explic. NBLWA ad verb. ανθρωπων. (*Soden* neglects 28 for omission of *πολλα*.)

Mark vii. 23. Of the wickednesses of the human heart :

παντα ταυτα τα πονηρα εσωθεν εκπορευεται και κοινοι τον ανθρωπον.

This follows the long list of *evil things* in verse 22, and *τα πονηρα* is therefore not necessary in verse 23. For this reason it may have been removed as an "improvement" by 1 2^{pe} and 604, who omit, but it is rather a strong combination among the cursives, and might be basic. I say "might" at a venture, but upon turning up the *persian* version, there again in that marvellous document, so pregnant of "base," *τα πονηρα* does not find a place. It is quite striking.

(Some omit *παντα*, some *ταυτα* and some *τα ante πονηρα*.)

Mark viii. 25 *fn*.

Concerning the wording of the final clause as to the blind man's restored sight :

. . . και ενεβλεψεν τηλαυγως απαντας.

Some read *απαντα* (and *DW παντα*), and some *δηλαυγως*, and some

ανεβλεπεν, and some vary the order in which *απαντας* or *απαντα* finds a place, and *aeth copt syr* have *παν* or *omne*, but it is left for 33 alone of Greeks with *c k* alone of Latins to omit *απαντα* or *omnia* outright! *Tregelles*, confirmed by *Soden* (I suppose by independent collation), mentions 33, but *Tischendorf* has not mentioned 33 in his VIIIth edition, confining himself to the enumeration of *c k*. In such a place as this *omnia* might well be an addition, and its omission be basic.

Mark x. 8. Of the close union of husband and wife:

ωστε ουκετι εισι δυο αλλα μια σαρξ.

28 (neglected by *Soden*) 71 *Eust* 222, now joined by W and *Sod*³⁰⁹ with *d* [contra D⁶⁷] *ff k syrr (pers) sah aeth (boh^{uuo})* have *ουκ* for *ουκετι*.

Notwithstanding this large testimony, *Tischendorf* does not even mention this variation. In his day only 28 71 and *Eust* 222 witnessed to it. But now add W (confirming 28) and *Sod*³⁰⁹ with *d ff k* and versions.

Mark x. 21. Of the righteous young man:

Ο δε Ιησους εμβλεψας αυτω ηγαπησεν αυτον και ειπεν αυτω . . .

αυτω, after *εμβλεψας*, is omitted by 28 and *Clem*. *Tischendorf* did not know of 28 when citing *Clem*. *Sod*^{1033 1337} also omit.

Mark x. 47. Of blind Bartimaeus:

Και ακουσας οτι Ιησους ο Ναζωραιος εστιν ηρξατο κραζειν και λεγειν . . .

28 omits *και λεγειν* with *sah*¹³⁰ (*Horner* overlooks the agreement of Greek 28 with his *sah* ms).

Upon turning once more to the *persian* (oh wonderful and neglected monument of antiquity for control of such readings) it is found that *pers* also omits the *και λεγειν* or *λεγων* of the rest. *Pers* as interpreted reads: *et clamore sublato vociferatus est* without any mere "saying" about it.

Mark x. 51.

Και αποκριθεις λεγει αυτω ο Ιησους τι θελεις ποιησω σοι; Ο δε τυφλος ειπεν αυτω ραββوني ινα αναβλεψω.

28 with 892 (omitted by *Soden*) omits this second *αυτω*. They are supported by *c aeth* and once more by that wonderful *pers* (against the syriacs which we know): "Caecus respondit."

Mark xii. 4. Of the parable of the lord of the vineyard:

Και παλιν απεστειλε προς αυτους αλλον δουλον.

This *και init.* is omitted by 28 and *c e sah 4/6 arm*, and turning to *pers* the omission is once more confirmed by that version [*syr sin* omits the whole verse].

On the other hand *παλιν* is omitted by W (sister of 28) with X and *one sah* ms⁷³, not all as would be gathered not only from *Tisch* but from

Soden, for the rest substitute "Afterwards" except *sah*¹²⁰ which has both **ܐܬܝܢܥܘܥ** and **ܐܬܝܢ**.

Observe that *arm pers* quite replace the old syriac here, which omits the verse.

(Note.—The viciousness of the elder *Soden*'s practice of quoting "af" instead of *e* or *k* or *e k* is illustrated excellently here. He says "om *καὶ* *I*^{a 168} af *c*." He means "om. 28 *e c*" for *k* has it "Et iterum.")

Since *W* reads *Καὶ* and 28 *Πάλιν* for *Καὶ πάλιν* thus opposing the text of the majority, but each in a different way, it is clear that a mark of deletion stood in the margin of the common parent and was applied by one of them to the wrong word.

Mark xii. 26. Of the resurrection, referring to Exod. iii. 6:

Περὶ δε τῶν νεκρῶν ὅτι ἐγείρονται οὐκ ἀνεγνώτε ἐν τῇ βιβλῷ Μωσέως ἐπὶ τῆς βατοῦ ὡς εἶπεν αὐτῷ ὁ Θεὸς λέγων ἐγὼ ὁ Θεὸς Ἀβραάμ . . .

λέγων is omitted by 28 *b aur vg^f diatess-arab sah* 1/4 and *syrr* with *pers* and *arm*.

Mark xii. 30. Of the first and second Commandments:

αὕτη πρώτη ἐντολὴ · καὶ δευτέρα ὁμοία αὕτη . . .

There is very great variation here, but 28 2^{pe}, joined by *W Sod*⁷⁵⁰ *k Eus*^{mc311} † simply omit *ἐντολὴ* while having *αὕτη πρώτη* which is omitted together with *ἐντολὴ* by *NBELΔΨ copt*. The syriacs retain *αὕτη πρώτη ἐντολὴ*.

Mark xii. 34. Of the silence imposed by Christ's answer:

Καὶ οὐδεὶς οὐκεὶ ἐτολμα αὐτὸν ᾠ ἐπερωτῆσαι.

Here 28 with *pers* once more adds *τι* after *αὐτον* and before *ἐπερωτῆσαι*. So do *b q* at the end: *Et nemo iam audebat eum interrogare* QUICQUAM. This wording (without *quicquam*) is exactly that of *d* which retains *jami*, while the Greek of *D* opposite lacks *οὐκεὶ* as do *Ψ 124 Sod*¹⁴⁵⁴ and *sah boh*. *b-q* especially in conjunction are very important in Mark. How did *τι* get in or out of the text? The secret seems to lie in the *οὐκ/ετι*, for instance 61 *c^{cr}* reading *οὐκ* without *ετι* but not supplying *τι* later. *x^{cr}* places *οὐκετι* last, writing: *καὶ οὐδεὶς ἐτολμα αὐτὸν ἐπερωτῆσαι οὐκετι*. A few and *a* merely reverse *οὐκετι ἐτολμα* to *ἐτολμα οὐκετι*, *N Paris*⁹⁷ *Sod*^{711q} *c* merely reverse *αὐτον ἐπερωτῆσαι* to *ἐπερωτῆσαι αὐτον*. It remains for *W* to supply a key, for *W* writes: *καὶ οὐδεὶς ἐτολμα αὐτὸν οὐκετι ἐπερωταν*, bringing *οὐκετι* before *ἐπερωταν*, which in a close uncial supplies the missing *τι* exhibited by *b* and *q* and 28 *pers*. The closest relationship between *W 28* and some common parent is thus shown again here, for 28 also writes *ἐπερωταν* instead of *ἐπερωτῆσαι*. (Evan 433 *boh* supply *ετι* after *ἐπερωτῆσαι*, omitting *οὐκετι* previously.)

† *Diserte* "κατὰ Μάρκον" . . . totum locum exscripsit et in fine ita: αὕτη πρώτη · καὶ δευτέρα ὁμοία ταύτη (*sic*).

Mark xiii. 2. Of the great buildings of the Temple

Και ο Ιησους αποκριβεις ειπεν αυτω βλεπεις ταυτας τας μεγαλας οικοδομας;

ο Ιησους is not found in 2^{pe} 604 *a b i r?* and *vg^{KV}*. Add also W and *Soa⁷⁵⁰* which are observed also to omit.

There exists quite some variety as to the form of the sentence, and there is hardly any reason to remove *ο Ιησους*, while there is every reason to insert it, because the Greeks do not mention Jesus by name in verse 1.

Horner neglects 2^{pe} and 604 while giving *a b i*.

Mark xiv. 35. Of the agony in the garden:

Και προελθων μικρον επεσεν επι της γης και προσηυχето. . . So most, but DGΣ *Soa⁷⁵⁰ fam 1 fam 13 2^{pe} 604 al²⁰ latt arm syr sin* add *επι προσωπον* or *επι προσωπον αυτου*, retaining *επι της γης*.

28 alone substitutes *επι προσωπον αυτου* for *επι της γης* with *c*: in *faciem* (–*ejus*), for *k syr sin* and others have *in faciem super terram*.

Pers opposes 28 here and has merely *in terram* as most Greeks.

The conflation is old. 28 must have chosen the wrong half of it, unless by some chance 28 and *c* alone retain the right half.

Mark xiv. 46. Of the capture of Christ:

Οι δε επεβαλον επ αυτον τας χειρας αυτων και εκρατησαν αυτον.

892 (and now add W *Soa⁷⁵⁰* also) *d ff aeth pers* omit *επ αυτον*. This amid a great variety of readings by the others.

Mark xiv. 57. Of the trial of Christ:

Και τινες ανασταντες εψευδομαρτυρουν κατ αυτον λεγοντες οτι. . .

157 (and now *Soa⁸³⁷¹* a very important witness) with *k pers* and *aeth* omit *κατ αυτον*.

Observe the manner of treating this in some others. See p. 438.

Mark xv. 36.

In connection with him who tendered the sponge of vinegar:

Δραμων δε εις και γεμισας σπογγον οξους περιθεις τε καλαμω εποτιζεν αυτον λεγων Αφετε ιδωμεν ει ερχεται Ηλιωσ καθελειν αυτον.

This is a difficult place. As W is lacking here (*hiat* xv. 13–38) and 28 exhibits a rare reading I will cite it.

28 alone substitutes for *λεγων* “*οι δε λοιποι ελεγον*” which may come from a reference to *Matt* xxvii. 49 “*οι δε λοιποι ελεγον*” [B and a few there *ειπον*]. In *St. John* xix. 29 *περιθεντες* (and *πλησαντες* previously of some MSS) makes the action that of more than one man.

The fact remains, although the *diatess* follows *Matthew's* wording “But the rest said,” yet using all the Gospel accounts (§ lii.) that *syr sin* and *pesh* turn *λεγων* into the plural supplying a copula, while *pers* merely has a stop after *εποτιζεν αυτον*. and continues “*dicebant.*” They therefore

read the plural without supplying *λοιποι* of Matthew. D^{sr} cuts the knot by omitting *λεγων* altogether. *Fam* 13 substitute *λεγοντες* for *λεγων*, but do it in an ampler way, turning all into the plural. Is *λεγων* of most really basic in Mark or an error, and did the original read *λεγουσι*? Or was the original Latin *dicunt* or *dicebant* and not *dicens*?

Luke i. 21. Of Zacharias' delay in the Temple:

Και ην ο λαος προσδοκων τον Ζαχαριαν· και εθauμαζον εν τω χρονιζειν αυτον εν τω ναω.

εν τω ναω is omitted by 604 and *Soden*¹⁰⁹⁸, as well as by 34 39 108 142* and k^{scr} (these *Soden* neglects).

Syr cu and *sin* are both missing.

BLWΨΞ and 2^{re} Paris⁹⁷ change the order.

Luke i. 29. Concerning Mary's wonder at the salutation of the angel:

Η δε ιδουσα διεταραχθη επι τω λογω αυτου, και διελογιζετο ποταπος ειη ο ασπασμος ουτος.

Here the famous cursive c^{cr} omits *ειη* with I^a *Sod*¹⁰⁵⁴ 3017 *fam* η exc. b 346 t. *Syr cu sin* are wanting.

L and a few substitute *ει*. D *Sod*⁷⁵⁰ *Sod*¹⁷⁸ emphasise *αν ειη*, but — *ειη* might well be basic.

(Observe *e* "recogitans quia sic benedixit eam.")

Luke i. 66.

Of the wonder engendered at the baptism of John Baptist:

Και εθεντο παντες οι ακουσαντες εν τη καρδια αυτων, λεγοντες. . .

Here 604 omits *οι ακουσαντες* with *e syr pesh*³⁶, while *syr sin* omits *παντες* and *οι ακουσαντες*. *Soden* now adds 348 (his¹²¹, quite an important MS) for omission of *οι ακουσαντες*, while neglecting to record 604.

For *οι ακουσαντες* CD^{sr} 118–209 130* 234 892 *al. et Sod*^{337 1354} (*cf. ff goth arm*) substitute *οι ακουοντες*, while *pers* (as rendered) = *Et qui-cinque audivit*, and *aeth* (as rendered) = *Et custodierunt in cordibus suis omnia quae audiverant*, showing an apparent basic difference to be compromised. (See p. 454 Mark vi. 2).

Luke ii. 3. Of the enrolment or registration:

Και επορευοντο παντες απογραφεισθαι, εκαστος εις την ιδιαν πολιν.

Here c^{scr} omits *εκαστος*. *Tischendorf* fails to report this and *Soden* refuses to give the omission a place in his apparatus, but it is important. Observe that *Burkitt* for *syr sin* has to supply "each one" in italics [he uses very few italics thus]: "Now every one (𐤀𐤏𐤍 𐤇𐤃𐤁) [was going] to be [enrolled] even from [his] city was each one going to his place that there he might be enrolled."

Notice also that N omits *παντες* with *Sod*^{751 1225}. N* writes *και*

επορευοντο (retaining the plural verb) *εκαστος απογραφεσθε εις την εαυτων πολιν*, shortening, as *pers* and *diatess*: "*Et unusquisque ivit ut in urbe sua describeretur*," and *syr^{pesh}* "*Et ibat quisque ut describeretur in urbem suam*."

There is something to ponder over here.

Luke ii. 11. Of the angel's speech to the shepherds:

οτι ετεχθη υμιν σημερον σωτηρ, ος εστι Χριστος Κυριος.

σημερον is omitted by 604 with 18 50 55 62 116 201 *n^{scr}* *Eust* 52. *Soden* adds ^{s 308} but neglects 604 and all the rest. (What is the use of such notes?)

The important witness *Sod^s 371* of the NB family changes the order to *σωτηρ σημερον* (as *boh^k*) and may have imported *σημερον* from his margin.

Luke vi. 10. Concerning the man with the withered hand:

Και περιβλεψαμενος παντας αυτους, ειπε τω ανθρωπω · Εκτεινον την χειρα σου · ο δε εποιησεν ουτω · και αποκατεσταθη η χειρ αυτου υγιης ως η αλλη.

This passage is practically in the same class as the one noticed toward the end of this chapter at vi. 48 *fin*.

Instead of *ο δε εποιησεν*, *NDX al. it vg copt syr pesh arm aeth* substitute *ο δε εξετεινειν* (compare Matt. xii. 13, Mark iii. 5), and a minority have *ο δε εποιησεν ουτως*. The detail will be found in *Tischendorf*, but he neglects to state that *c^{scr}* omits the phrase altogether! *Soden* having found another ms (*Sod¹⁴⁴³*) which omits, *does* mention this in his notes.

Syr sin is missing here, and therefore we have no check on the critical codices *c^{scr} Sod¹⁴⁴³*. Yet the situation is suspicious and reminds us of vi. 48. There, we have two alternatives: *δια το καλως οικοδομησθαι* having no reference to the parallel, and *τεθεμελιωτο γαρ επι την πετραν* as in Matt. vii. 25, while *syr sin* and *gr. 604* show us a blank. Here we have *ο δε εποιησεν (ουτω)* having no reference to the parallel, and *ο δε εξετεινειν* a plain verbal importation from the double parallels in Matt. and Mark, while *c^{scr}* and *Sod¹⁴⁴³* exhibit a blank in Luke.

The matter should be carefully noted, for the supplementary matter interjected in alternative phrases is not at all necessary at this place.

Luke vi. 48 *fin*.

Of the parable of the house whose foundations are secure:

"*τεθεμελιωτο γαρ επι την πετραν*" of most,

or "*δια το καλως οικοδομησθαι αυτην*" of the few [*negl. αυτην Tⁱnotul.*],

but entirely omitted by 604 and *syr sin* [*Pers* has the upper clause with most].

Aeth already conflates both readings.

Luke vii. 9. Of Christ's appreciation of the centurion's faith :

Ακουσας δε ταυτα ο Ιησους θαυμασεν αυτον · και στραφεις τω ακολουθουντι αυτω οχλω ειπε . . .

604 alone of Greeks, to which now add *Sod*^{351 1493}, omits ταυτα.

With this *syr sin* and *syr hier* agree, as also *aeth* and one *boh* *ms^k*, while one *sah* *ms⁸⁵* says ΕΤΙΔΕ ΝΑΙ "concerning these things." Horner omits to chronicle *syr hier* (all three codices) which agree with *syr sin*.

Observe that while *syr pesh* has ταυτα it changes the order, and *C^{gr}* has Ακουσας δε ο Ιησους ταυτα.

Luke ix. 9.

Concerning Herod's speech about John Baptist (see Matt. xiv. 2 and Mark vi. 14) :

ειπεν δε Ηρωδης · Ιωαννην εγω απεκεφαλισα · τις δε εστιν ουτος περι ου ακουω τοιαυτα ; και εξητει ιδειν αυτον.

For *τις δε εστιν ουτος* *Evan* 248 substitutes *τις εστιν ουτος* alone, dropping δε, but with *c e* : "quis est hic," and : "hic quis est" by *b ff₂ l q r* (cf. 243 > *τις δε ουτος εστι*). With the Latins without copula go *syr cu sin pers* and *diatess* (and *sah* 1/5 *boh^{duo}*).

The *diatess* interlards Luke ix. 9 between Matt xiv. 12^b and xiv. 13^a, but is clearly from *Luke*, avoiding Matt xiv. 2 here. See *diatess* § xviii. 20 and its beginning.

Alone, with *aeth*, *Evan* 157 substitutes *ουν* for δε in Luke ix. 9.

Luke ix. 13. Of the loaves and fishes and the multitudes :

Ειπε δε προς αυτους · Δοτε αυτοις υμεις φαγειν. Οι δε ειπον · Ουκ εισιν ημιν πλειον η πεντε αρτοι και δυο ιχθυες, ει μητι πορευθεντες ημεις αγορασωμεν εις παντα τον λαον τουτον βρωματα.

157 (with Paris⁹⁷ *εις τον λαον tantum*) and *pers* with *boh^{tribus}* omit *εις παντα*.

Luke ix. 20. Of Christ's enquiry for the testimony of the apostles :

Ειπε δε αυτοις · υμεις δε τινα με λεγετε ειναι ;

604 omits *με λεγετε ειναι* altogether, alone with *Dial*. As to *syr sin* it is mutilated, but Burkitt says "there is not space for all the words."

Pers, observe, slightly alters, saying "Vos de me quid dicitis."

Some *aeth* mss I believe omit *με ειναι*.

Luke x. 5. Of the salutation due on entering a house :

Εις ην δ' αν οικιαν εισερχησθε πρωτον λεγετε · Ειρηνη τω οικω τουτω.

Paris⁹⁷ and D² with *d* r Orig* and *Tert^{marc}* omit *πρωτον*. (*Tert^{marc}* : "quam introissent domum pacem ei dicere.")

Luke xii. 34. Concerning the proverb of the heart and its treasure :

οπου γαρ εστιν ο θησαυρος υμων, εκει και η καρδια υμων εσται.

c^{scr} omits *εσται* outright with *Sod*²²⁶⁰.

Of the Greeks LA substitute *εστιν*.

D and some place it between *εκει* and *και*.

The word may not originally have completed the sentence at all, which is complete without the second verb. *Tischendorf*, as so often, does not report *c^{sc}* here.

The reason for which I emphasise the witness of *c^{sc}* even when alone is that elsewhere this MS lends its voice to very powerful minority groups, as at xix. 23 — *και init.* Of course *c^{sc}* is quite a critical codex as may be seen in its graphic *εξελθειν* for *ελθειν* at Luke xiv. 20 *fin.* or at Luke xxiv. 32 *fin.*

(*Cf.* *c^{sc}* at Luke xiii. 30 *οι εσχατοι προ εισιν εσχατοι.* Paris⁹⁷ supplies *οι* but has *εισιν* which *c^{sc}* lacks.)

Luke xiii. 15.

Of our Lord's personal application in his answer to the *ἀρχισυναγωγῶν* as to healing on the sabbath:

Ἀπεκρίθη οὖν αὐτῷ ὁ Κύριος, καὶ εἶπεν, Τποκριτα, ἐκαστος ὑμῶν τῷ σαββατῷ οὐ λυεῖ τὸν βουν αὐτοῦ ἢ τὸν οὐν ἀπο τῆς φατνῆς καὶ ἀπαγαγὼν ποτίζει; ταυτὴν δέ, θυγατέρα Ἀβραὰμ οὐσαν . . .

The authorities cannot agree whether our Lord said *ὑποκριτά!* or *ὑποκριταί!* and are very much divided. As the record says *ἀπεκρίθη οὖν αὐτῷ ὁ Κύριος καὶ εἶπεν* (and not *ἀπεκρ. οὖν ὁ Κύριος καὶ εἶπεν αὐτῷ*) it may well be that the less personal *ὑποκριταί* and not *ὑποκριτά* was the apostrophe.

But *c^{sc}* alone shows us a blank here, and has neither.

Tisch again fails to exhibit here the omission of *c^{sc}*. *Sabatier* calls attention to *Tertullian*^{Maro} which (although *non liquet*) has no introduction and begins "*Unusquisque vestrum sabbatis non solvit*" . . . quoting in full to *ποτίζει*. Certainly *c^{sc}* and *Tert* should be coupled and mentioned together.

Luke xiv. 8/9. Of the place at the wedding feast:

Μηποτε εντιμοτερος σου η κεκλημενος υπ' αὐτου και ελθων ο σε και αυτον καλεσας, ερει σοι · Δος τουτω ^ τοπον · . . .

Here 157, with *copt* and *syr*, supplies *τον* before *τοπον*. This may have been lost immensely early. Observe *aeth*: "*Cede huic personae*" ("the place" understood).

Luke xvi. 12.

What Christ said in his comment on the parable of the unjust steward:

Και ει εν τῷ αλλοτριῳ πιστοι ουκ εγενεσθε, το υμετερον τις υμιν δωσει;

157 and *e i l* with *Tert*^{marc} are definite as to the substitution of *εμον* for *υμετερον*.

(*ημετερον* by BL *Sod*⁵⁶¹ and *Evst* 21 *Orig.*)

Luke xvii. 23. What action to take when the Son of Man is announced :

Και ερουσιν υμιν · Ιδου ωδε η ιδου εκει, μη απελθητε μηδε διωξητε.

157 with *syr* and *pers* omits *μηδε διωξητε*. (Cf. B and *sah*.)

Luke xviii. 2.

Of a judge in a certain city and the importunate widow :

λεγων · Κριτης τις ην εν τινι πολει . . .

c^{scr} and *o^{scr}* with *pers*^{vid} omit *τις*; but then *syr sin* thereagainst omits *τινι*, perhaps for the same purpose of destroying the pleonastic "pair": "A certain judge there was in a certain city." But note that the important ms Paris⁹⁷ also omits *τις* with *c^{scr}*.

(Some have *τη* for *τινι*, and 33 has *εν τινι τη πολει*.)

Sah very simply "A judge in a city" with two indefinite articles : *οσκριτης ην οσπολις*, and *boh* also, which does not however transliterate the Greek words.

Luke xviii. 9.

Of the introductory clause as to the parable of the publican and the pharisee in prayer :

Ειπε δε και προς τινας τους πεποιθотας εφ εαυτοις οτι εισι δικαιοι και εξουθενουντας τους λοιπους · την παραβολην ταυτην · Ανθρωποι δυο ανεβησαν εις το ιερον προσευξασθαι . . .

c^{scr} leaves out *την παραβολην ταυτην*. So does *Dst* and *d*. No others apparently. But observe that the *syriacs sah* and *pers* bring it in quite early in a peculiar place and order before *προς τινας*, "And he was saying this similitude (or parable) against (certain) folk that trust in themselves . . .," while the Latins, even those which have *similitudinem* for *parabolam*, keep the Greek order.

Tischendorf should certainly have mentioned *c^{scr}*. He only says : "D om."

Luke xxii. 15.

Concerning the last supper and the mention of the Passover :

Και ειπεν προς αυτους · επιθυμια επιθυμησα τουτο το πασχα φαγειν μεθ υμων προ του με παθειν.

In this very important passage (uncomplicated by the accounts in Matthew and Mark) the noteworthy cursive 71 with *vg^p* and *syr cu sin boh^M* with *Tert^{mare}* very definitely : *Concupiscentia concupivi Pascha edere vobiscum antequam patiar*, completely suppress *τουτο* or *hoc*, against the other Greeks and Latins, against *syr pesh* and the *diatess* (quoting Luke xxii. 14/16 continuously). The only Latins besides *vg^p* to throw light on the matter are *c* and *Hilary*. In *c* "hoc" is present but "Pascha" absent; thus also in *Hilⁱⁿ P.^{a.} 63* : *desiderio cupivi hoc manducare*, but *Hilⁱⁿ P.^{a.} 139* neglects *hoc* and introduces *Pascha* without *hoc* : "desiderio

desideravit cum discipulis Pascha manducare." Possibly in *c*'s copy a mark was present for the deletion of *hoc* which that ms applied to *Pascha*. *Tischendorf* and *Soden* completely ignore the omission of *τουτο*, and again refuse to let us enter with them the *arcanum* of textual criticism.

Luke xxiii. 15.

Concerning Pilate's speech to the assembled multitude about our Lord's apparent guiltlessness:

... ανεπεμψα γαρ υμας προς αυτον [*al.* ανεπεμψεν γαρ αυτον προς ημας] και ιδου ουδεν αξιον θανατου εστι πεπραγμενου αυτω.

Here *ιδου* is omitted by *e^{cr}* [I wonder if this should not be *c^{cr}*] and *D^{sr}* *d* with *v^{gg}^R* [*hiat r₂*] *syr cu sin pers* and *diatess*.

Tisch and *Soden* report this because *D d* also omit. I introduce it to show the omission upheld by one cursive. The *diatess* quotes continuously Luke xxiii. 4/16. There is an *ιδου* in the previous verse xxiii. 14 not modified by *syr cu sin pers*, but for *και ιδου εγω* there *D* writes: *καγω δε*, and *d*: *et ego autem*, and *diatess* also without *ecce* there.

Luke xxiv. 39.

Of Christ's request for identification after the resurrection:

Ιδετε τας χειρας μου και τους ποδας μου οτι αυτος εγω ειμι · ψηλαφησατε με και ιδετε · οτι πνευμα σαρκα και οστεα ουκ εχει καθως εμε θεωρειτε εχοντα.

The Greek cursive 300 omits *αυτος* with a *r*? *l*. *Syrr copt* omit *αυτος* altogether, while the rest vary the order and form of *αυτος εγω ειμι* considerably. (*Pers* omits altogether). *αυτος* probably came in for emphasis from the margin. *Soden* adds ³⁷¹, presumably *³⁷¹ = 4 (Paris nat. 84) for plain omission of *αυτος*, and indeed an addition to the basic text would be quite likely here.

(*Soden*, as usual, neglects the witness previously reported for omission, viz. *Evan.* 300.)

John i. 15.

Concerning the wording of John Baptist's witness to Jesus:

Ιωαννης μαρτυρει περι αυτου, και κεκραγε λεγων · Ουτος ην ον ειπον ·

Ο οπισω μου ερχομενος, εμπροσθεν μου γεγονεν.

314 (= *Sod^{C13}*) reads *εστι* for *ην*. The Latins vary between *est* (*a b c e f q r μ aur v^{gg}⁸*) as (*syr*), and *erat* (*h δ [hiat d] v^{gg}^{r31} Iren Aug*), but *Eust* 54 omits outright.

This is interesting because *ℵ* alone of Greeks omits *ον ειπον* following, with *arab*, as if between *ην* and *ον ειπον* a mark had perhaps been set indicating omission, and *ℵ* had omitted *ον ειπον* and not *ην*.

The *bohairic* really seems to omit *ην* (ΧΕ ΦΑΙ ΦΗ ΕΤΑΙΧΟQ ΕΘΕΗΤQ).

John ii. 19. Of the rebuilding of the temple (of His body):

Απεκριθη ο Ιησους και ειπεν αυτοις Λυσate τον ναον τουτον και εν τρισιν ημεραις εγερω αυτον.

Eust 47 reads with *Ignatius* δια τριων ημερων.

John v. 27. Of the Father's great gifts to the Son:

... Και εξουσιαν εδωκεν αυτω και κρισιν ποιειν ...

Now *εδωκεν* is omitted outright only by *Eust* 47 and *diatess*, making *εδωκεν* of verse 26 serve here also. Observe that the *syriac* and *pers* substitute *fecit* for *dedit* in verse 27. Neither *Tisch* nor *Soden* notice these readings.

John vi. 22. Concerning the departure of the disciples:

Τη επαυριον ο οχλος ο εστηκες περαν της θαλασσης ιδων οτι πλοιαριον αλλο ουκ ην εκει ει μη εν εκεινο εις ο ενεβησαν οι μαθηται αυτου, και οτι ου συνεισηλθε τοις μαθηταις αυτου ο Ιησους εις το πλοιαριον, αλλα μονοι οι μαθηται αυτου απηλθον.

Neglecting other variations, observe that the *syriacs*† with *pers* omit the last clause, as do the *diatessaron* and *Evan* 220 and *Eust* 222 (*z^{scr}*). *Tischendorf* mentions 220 but neglects *z^{scr}*, while *Soden* calmly ignores both Greek manuscripts.

There is no break in *diatess* between verses 22 and 23 (proceeding with 23/60 continuously). Observe that the Latins (so intimately connected with the *sy* and *diatess*) apparently do not recognise this omission.

(*Σ* 56-58-61 *ff*₂ *l* omit *απηλθον* in this clause.)

John vi. 23.

Of the ships from Tiberias, whether they came, had come, or were there:

Αλλα δε ηλθε πλοιαρια εκ Τιβεριαδος εγγυς του τοπου οπου εφαγον τον αρτον ευχαριστησαντος του Κυριου.

892 and *Sod*¹⁴⁴⁴ with the *diatess* have *ην* for ηλθε.

Some have *ηλθον* for *ηλθε* placing it in various differing positions.

Σ has *επελθοντων ουν των πλοιων* for *αλλα δε ηλθε* (or *ηλθον*) *πλοιαρια* and *ουσης* instead of *του τοπου*. *D* has *αλλων πλοιαριων ελθοντων* (*d aliae naviculae venerunt*). Cf. *b r*: et cum supervenissent aliae naves, cf. *sy* *cu*.

The *vg* has: *aliae vero supervenerunt naves*. (*Supervenerunt* is favoured by the Latins, but not by *a d e f*.)

Among all this variation, 892 *Sod*¹⁴⁴⁴ *diatess* substitute *ην*. It seems to me that, including this *ην*, it all savours of retranslation.

† *Syr sin* is said to be illegible here, but *sy* *cu* agrees with *sy* *pesh* and *pers* to omit. (*Pers* doubtless replaces *sy* *sin*.)

John vi. 42.

Of the murmuring Jews' speech concerning the parentage of our Lord and of his strange speech about his descent from Heaven :

Και ελεγον ουχ ουτος εστιν Ιησους ο υιος Ιωσηφ, ου ημεις οιδαμεν τον πατερα και την μητερα; πως ουν λεγει ουτος οτι εκ του ουρανου καταβεβηκα;

There is found to be a difference of opinion as to whether *ουν* or *νυν* should follow *πως*.

BCTW *Sod*⁷⁵⁰ *boh arm syr hier Ath*^{cod} supply *νυν*.

Σ and D on the other hand, with the other Greeks, most Latins and *sah* 4/7, prefer *ουν*.

The *peshitta* does neither, but prefixes *και*.

The editors are strangely enough agreed here; *Tisch* and *Hort* on the strength of BCT, and *Soden* on the strength of BCT and the additional W *Sod*⁷⁵⁰, print *πως νυν*. But are they right? Does not perhaps little *v^{scr}* here hold the key, which cursive MS writes *πως tantum*?

The point is that *syr cu sin* and *pers* with *arab* and the *latins a e* and *sah* 3/7 are agreed to omit in the same way as *v^{scr}*, merely saying *πως*. Still the editors might be right; but when we find PARIS⁹⁷ backing up *v^{scr}*, the *syriacs*, *a e*, the *persian*, the *arabic*, and *sah* 3/7 for omission we must pause to ask the reason why.

Since therefore once more Σ and B are not agreed (and *aeth boh*^{quinta} *vg^{DR}* conflate) does not Paris⁹⁷ hold (with *v^{scr}*) the true base behind ΣB, and are not *syr pers* with *sah* 3/7 and Paris⁹⁷ *v^{scr}* the purveyors of the "true text"?

John vi. 64. Of Christ's speech to the disciples on a certain occasion :

Αλλ εισιν εξ υμων τινες οι ου πιστευουσιν.

Here *τινες* is omitted by 157 alone, and indeed may well be an addition. *Tischendorf*, recognising this, chronicles the omission, but *Soden* does not think it worth while, although a reference to *syr sin* and *aeth* appears to confirm it. Observe here that the order of most: *εξ υμων τινες* (so also *syr cu*) is varied by STX^{b1} and some very important cursives (plus *syr pesh hier*) to *τινες εξ υμων*.

John vi. 70. The apostrophe as to a traitor being among the twelve :

Απεκριθη αυτοις ο Ιησους · Ουκ εγω υμας τους δωδεκα εξελεξαμην και εξ υμων εις διαβολος εστιν.

Evan 28 omits *τους δωδεκα*. Cf. *syr cu sin*.

Note that 185 (*Sod*⁴¹⁰ and a very critical codex) omits *εξελεξαμην*, having evidently mistaken the word to be deleted. Thus again 185 alone omits *εξ* before *υμων*, intending probably to omit *εις* with Σ*; and thus 2^{pc} omits *και εξ υμων*, retaining *εις*.

John xiii. 14/15.

Of Christ's example in the washing of the feet :

Ει ουν εγω ενιψα υμων τους ποδας, ο κυριος και ο διδασκαλος, και

υμεις οφειλετε αλληλων νιπτειν τους ποδας. Υποδειγμα γαρ εδωκα υμιν, ινα καθως εγω εποιησα υμιν, και υμεις ποιητε.

Now this γαρ is omitted by 604 and the very important cursive c^{scr}. The saying is more stately thus. Not "For I have given you an example," but very simply and majestically: "I (your Lord and Master) have given you an example."

Does *syr sin* omit? No, it has δε. Do any others? Apparently none except the *diatess*, for *Soden* says "om γαρ Ta I^a 133/1386." Now the *diatess* is a good witness here, for it quotes continuously John xiii. 1/20. 'There are no other witnesses then for this stately phrase? Yes there are, and important ones too. *Soden's* notes in such cases are too maddening for words, for when he supplements *Tischendorf* (as here, *Tisch* neglecting the omission of c^{scr}) he cannot even get the matter right.

Observe then that *syr hier*^{BC} also omit. Is that all? No, for *pers* (wonderful witness!) also omits [against *syr pesh* and *sin*]. Is that all? No, not yet, for *d*, that other extraordinary witness, also omits, against *D*st opposite. Such opposition between *d* and *D*st invariably means a great deal. I discover these omissions of *von Soden* by chance, but *Sabatier* had already called attention to the reading of *d*. Students cannot possibly see these things in *Tischendorf* or *Soden*. *Aeth*^{int} renders "Quia exemplum dedi vobis" without γαρ which the Coptic versions hold. Is this quite all? No, because *Aphraates* opposes *syr sin* and also omits γαρ altogether. For omission then, instead of *Tatian* 604 and c^{scr} as *Soden* tells us, we have: 604 c^{scr} *d pers syr hier*^{BC} *diatess Aphraates* and (*aeth*).

John xix. 40. Of the custom of the Jews at burial:

Ελαβον ουν το σωμα του Ιησου και εδησαν αυτο οθονιοις μετα των αρωματων καθως εθος εστι τοις Ιουδαιοις ενταφιαζειν.

Paris⁹⁷, with *sah boh* (*aeth*), omits εστι. *Sod*⁷⁵⁰ (*ed. B & G*) *Sod*¹⁴⁵⁴ omit εθος.

Observe *NW Greg*^{Nys} substitute ην for εστι. (>εστιν εθος X^b 185 a c ff n q) cf. e.

John xx. 15. Of the risen one's speech to Mary in the garden:

Λεγει αυτη ο Ιησους · Γυναι, τι κλαιεις; τινα ζητεις; Εκεινη δοκουσα οτι ο κηπουρος εστι λεγει αυτω Κυριε. . .

28, with *syr sin* and *dimma*, omits ο Ιησους.

So, among the Latins, observe:

John xxi. 13.

Of Christ's post-resurrection action at the lake-side:

Ερχεται (ουν ο) Ιησους και λαμβανει τον αρτον και διδωσιν αυτοις.

c with *syr sin* omits this *ερχεται*.

c reads merely: *Tunc Jesus accepit* . . .

syr sin merely: *Et accepit Jesus* . . .

Luke vi. 45.

ο αγαθος ανθρωπος εκ του αγαθου θησαυρου της καρδιας αυτου
προφερει το αγαθον· και ο πονηρος ανθρωπος εκ του πονηρου θησαυρου της
καρδιας αυτου προφερει το πονηρον.

Here ff₂ alone elides the first της καρδιας, writing: *Bonus homo de bono d'ensauro suo proferet bonum* . . . thus alone agreeing with *Dial*²²¹.

Mark vi. 2.

και γενομενου σαββατου ηρξατο εν τη συναγωγη διδασκειν· και πολλοι
ακουοντες εξεπλησσαντο, λεγοντες: ποθεν τουτω ταυτα; . . .

As against ακουοντες of textus receptus supported by \aleph ABCW *unc*⁷ *al*^{pl} and *d ff g₁₂ i l q r δ vgg* with *audientes*, D⁸FHLΔ⁸Π¹ Sod²⁰⁰ some *minn*, including some interesting manuscripts (and *a* with *cum audissent*), prefer ακουσαντες, but *b c e* have neither but exhibit a blank. It is eminently a place, as will be seen upon close inspection, where a word could naturally be added, and the fact that the authorities vary as to its form or tense shows that it *may* be an early addition. The Greek MS W would probably have omitted with *b c e* had it continued this recension beyond Chapter V. I mention the example particularly because W ceases to convey this type of text before the end of ch. V. [*Hiant syr*^{cu sin}, *sed habent syr*^{pesch hier} *pers et diatess*]. Cf. *Luc* i. 66, p. 445.

Lastly, consider Matt. iv. 1 - *υπο του πνευματος* 892 P^{scr} *sol*ⁱ, where the order is changed by \aleph K 157 *syr aeth*, suggesting something amiss; and Mark ii. 11 - *σοι λεγω εγειρε* by Paris⁹⁷ alone, while W 40 46 61 252 y^{scr} Sod¹⁴⁴³ *b c e* omit *σοι λεγω*, and *r₂ sah 1/2* omit *εγειρε*, and \aleph [not reported by *Tisch* or *Sod*] varies the order >*εγειρε σοι λεγω* [*Hiant syr*^{cu sin}].

VON SODEN'S NEW TESTAMENT, issued July 1913.

The crowning volume of *von Soden's* labours, viz. the New Testament volume itself, reached me after nearly all of Part I. of this essay was set up. I have used it for Part II. although this necessitated resetting a considerable amount of type, but for Part I. I was afraid I would not be able to use his work except occasionally in St. Luke and St. John, but I have managed to work in most of the evidence throughout.

I shall attempt no thorough review of his system or of his work at this place. Occasional notes will be found where it is desirable to correct his apparatus or to supplement my own.

I said at the beginning of this essay that the readings of Westcott and Hort, that is those of the MS B, had been generally accepted in England and nearly as much so in Germany. I am told that in Germany this is not the case. Let us look at a passage in *von Soden's* new edition for information.

Upon the strength of B, *Westcott-Hort* have printed at Matthew xiii. 4 και ελθοντα τα πετεινα κατεφαγεν αυτα, instead of και ηλθεν (or ηλθον) τα πετεινα και κατεφαγεν αυτα. B had support only from f^{Matthaei} H^{scr}

y^{cr} (not mentioned by *Tisch*) and *fam* 13 but they add *του ουρανου* after *πετεινα*.

I was surprised to find *von Soden* follow suit for this reading of *ελθοντα τα πετεινα* (-και). His note on the evidence is not absolutely clear, but one is to infer that besides B, these other mss have been found to have the reading, viz. 050 (ms at Tiflis related to the D text, which latter here has the ordinary text) δ 30 (= J, otherwise more related to N, which does not have it) ε 1444 (Athos, Pantel. 101) ε 1413 (Athos, Pantocr. 34) ε 1333 (Athos, Pantocr. 60) ε 1216 (Berlin 55, *Greg* 659); I suppose a little iota must stand for family 13, but he does not mention the mss by name nor do we know definitely whether the whole group of twelve mss:

13-69-124-174-230-346-543-788-826-837-983-Serres
Scr. 556

has the B reading.

Scholz and *Tisch* after *fam* 13 had said "*alii*," but *von Soden's* list does not bear this out, his witnesses being mss unknown to *Scholz* and *Tischendorf*. *Tischendorf* neglected to mention the other witnesses represented by "*al*." They seem to be confined to the Lectionary class and are f of *Matthaei* (*Evs*t 49) H^{scr} (*Evs*t 150) y^{scr} (*Evs*t 259). It would have been better for *von Soden* to mention these additional witnesses, as his choice of reading needs defence. It presupposes, like *Hort's*, that *ηλθον τα πετεινα* grew out of a basic *ελθοντα πετεινα*, but then B has *ελθοντα τα πετεινα*, and how account for the suppression of *και seq.*? If B and the others read *ελθοντα πετεινα* there would be some force in thinking that the other readings had sprung from this, but does not *ελθοντα τα πετεινα* merely indicate misreading or revision.

Where are NL and D and W and Z? Opposed to B. Where does *Origen* stand? Opposed to B. [This *von Soden's* notes do not indicate, as he merely reports *K* (*Κοινη*) for the regular reading.] Where are 38 and 892? Opposed to B. And so are all the rest of the mss, and the versions. I mention this to show that B is still regarded too highly in Germany as a basic or neutral text, and *von Soden's* text probably perpetuates an error of B and of his small following.

There is no trace of this in any of the Latins, and *e k*, both extant here, support the usual Greek text against B.

-και is however found in *sah* and *boh* 1/2¹ after the coptic manner. "Came the birds (of Heaven), they ate them."

Is this the secret? The other versions do not omit *και*. Must we trace this matter also to coptic influence on B? Very possibly; and B's forerunner, not liking *ηλθον...κατεφαγον* without copula in Greek, although the coptic admits of it, changed the first Greek aorist to the participle.

I claim that the versions have been unduly magnified sometimes to support a Greek reading, but also, as in the present case, unduly relegated

to the background when their joint testimony is of considerable value. If von Soden had properly grouped his evidence, and instead of saying :

K gegen H^{3a} etc.

he had said

K, I^{exc 060}, rell et latt syr verss et Patres gegen H^{3a} etc.

we would have seen the real evidence.

Had he intimated that *sah* and part of *boh* omitted the copula *kai*, while holding *ηλθον*, we should also have got a glimmer of the probable reason for the B reading, but he is silent on this point.

This is not intended to be unfriendly criticism of *von Soden*, but only meant to indicate the lines along which we must work for a true grasp of the problems involved before printing new texts. After going through *von Soden's* apparatus to supplement my own, I have however come to very serious and disparaging conclusions as to his work in general. His notes are exceedingly inaccurate, his text is not founded upon any consistent method of using evidence, and I regret to say that he has repeatedly *invented Scripture* in his text without manuscript or Patristic authority. The proof to this effect shall be submitted separately, but some of it will be found noticed in scattered places in these volumes.

As to the Κοινή.

There remains one argument to be dealt with, and that concerns the possibility of someone saying that, after all, the variations in B are *few in number* and probably less than in most mss. That is hardly so. If the reader wants a tenth-century example of a ms true to the Church type let him examine Matthaei's k, a most beautiful and neat ms, one of our very early cursives, and in this ms will be found a true exponent of the Κοινή. Had Erasmus used this, no fault could have been found, and yet but little difference is to be found between k and the textus receptus, while B and his group differ *infinitely more among themselves* at a period much more remote.

The Κοινή probably preserves "the true text" at Luke xxiii. 8 :

ην γαρ θελων εξ ικανου (- χρονου) ιδειν αυτον ... or, as reported by Ψ [*teste Lake*] 241 *Eust* 48 49 54 63^{vid} 2^{scr} H^{scr}: *ην γαρ εξ ικανου (- χρονου) θελων ιδειν αυτον ...*

This is a peculiar construction, but, being the more difficult or idiomatic without *χρονου*, is probably to be preferred.

Soden here abandons the chief uncials, which have *εξ ικανων χρονων*, and prints *εξ ικανου θελων* without giving any authority for the K (Κοινή) which he quotes, for the K has *>θελων εξ ικανου*.

It so happens however that not only Ψ [*teste Lake contra Soden*] agrees with *Soden's* text of *εξ ικανου θελων*, with six lectionaries, but

that 241 (*Matthaei's* k), the very MS under consideration above, does this also. I wonder if *Soden* has stumbled on the "true text" here as confirmed by 241. For notice that the genius of all the versions requires the expression of *χρονου*. Hence the versions very likely reflected on our earliest Greek MSS as seen already so often elsewhere, and led to the addition of *χρονου*, or substitution of *ικανων χρονων*, while the maligned *textus receptus* may hold the base here, and *Soden* and 241 preserve the true order! It is more than curious, for *Soden* appears to do so quite innocently, and ignorantly of the true evidence as to the Κοινή.

Winer has a brief reference to the passage on p. 459 (English edition, 1882), but *Moulton* in his translator's note 3, while saying "In Luke xxiii. 8 quoted above in the text, *ἐξ ικανων χρονων* is no doubt the true reading" goes quite beyond his province, and is merely bowing to the authority of the company of *NBD(L)T* etc., whereas there is no such certainty about "the true text" here, and the indications seem to me to point the other way, and *χρονου* more likely to have crept in than to have slipped out or to have been suppressed in an "Antioch" revision.

As this brings up again *Turner's ex parte obiter dictum* of the oldest MSS against the later ones ("which issue will never have to be tried again") I make free to go into the case as to *ικανος* a little more fully than *Winer* or *Moulton* (*Blass* is silent), for it is a very pretty test passage indeed.

Now that we have seen that the "oldest" MSS were affected already by the versions or by the Greek text underlying the versions (whichever way the critics prefer to have it put), we can the more readily see the bearing of the present case as to the untrustworthiness of the "oldest" Greek MSS in just such a case, and realize perhaps that, although mutually supporting each other, *NBD(L)T* 157 c d sah + T¹ Sod⁷⁵⁰ 892 Paris⁹⁷ Laura^{A 104} are wrong, and that the Κοινή and 241 are right at Luke xxiii. 8.

The justification for this view is to be found in the classical example at Acts xx. 11 where the writer (doubtless St. Luke) in telling of St. Paul's long preaching at Troas, after the revival of Eutychus, says:

"*αναβας δε και κλασας τον αρτον και γευσαμενος, ἐφ' ικανον τε ομιλησας αχρι αυγης ουτως ἐξηλθεν.*"

Here "until break of day" qualifies *ἐφ' ικανον* sufficiently to give it its true Lucan meaning.

This *ἐφ' ικανον* then at Acts xx. 11 (not noted by *Winer*) is the complement of *ἐξ ικανον* in Luke xxiii. 8.

Besides, if we look further, we find that *ικανος* is used by the writer of the third Gospel and of the Acts no less than 25 times, whereas it is found elsewhere only six times in St. Paul's Epistles and three times in St. Matthew and St. Mark.

That St. Luke used *ικανον* without *χρονου* in xxiii. 8 is probable, because he so thoroughly understood the technical value of the word in Greek. Thus at Acts xxii. 6 besides using *φως ικανον* of the "great" light (an 'enfolded' light, see Acts ix. 3) at St. Paul's conversion, at Acts xx. 37 *ικανος δε εγενετο κλαυθμος παντων* "But they all set up a great weeping," at Luke xxiii. 9 (in close proximity to the passage under review) *επηρωτα δε αυτον εν λογοις ικανοις* "But he questioned him in many words" (a sufficiency of words), we find in Acts xvii. 9 of the taking of bond or security from Jason :

"και λαβοντες το ικανον," simply,

which is the correct technical term (not referred to by *Winer* or *Blass*). Therefore when we read at :

Acts xii. 12 *ου ησαν ικανοι συνηθροισμενοι και προσευχομενοι*
or „ xix. 19 *ικανοι δε . . . τας βιβλους κατεκαιον ενωπιον παντων*
we understand that *many* were gathered together, and that *many* burned their magical books, and not only that *certain* did so.

So again at Luke xxii. 38, of the two swords before the betrayal, our Lord's comment is reported thus by St. Luke: "*ο δε ειπεν αυτοις ικανον εστιν.*" That is to say not only "they are sufficient" but "it is plenty." (Cf. 2 Cor. ii. 6 *ικανον τω τοιουτω η επιτιμια αυτη*). Returning to Luke xxiii. 8/9 observe that we meet with the use of *ικανος* alone in *both* verses to signify "much" or "many":

xxiii. 8. *Ο δε Ηρωδης ιδων τον Ιησουν εχαρη λιαν · ην γαρ θελων εξ ικανου ιδειν αυτον . . .*

xxiii. 9. *επηρωτα δε αυτον εν λογοις ικανοις · αυτος δε ουδεν απεκρινατο αυτω.*

The genius of the versions then permits of the translation of *ικανοις* in verse 9 by "many," but requires in verse 8 the addition of "time" to *ικανον*. The versions then can only be used to trace the matter in a subsidiary sense.

To *εξ ικανου* HMX † Π *minn^{cia}* and W add *χρονου* as most *Latins*, the *Syriacs*, *Aeth* and *Boh*.

While *εξ ικανων χρονων* is substituted by NBDTT¹ *Sod*⁷⁵⁰ 157 892 Paris⁹⁷ *Laura*^{A 104} and *c d* of the *Latins*: "*a* (or *de*) *multis temporibus.*" Thus also the *armenian* apparently, and the *sahidic* *ⲉⲓⲧⲏ ⲉⲛⲛⲟⲩ ⲛⲟⲩⲟⲩⲉⲓⲱ* (against *boh* *ⲓⲥⲭⲉⲛ ⲟⲩⲁⲕⲱ ⲛⲁⲭⲣⲟⲛⲟⲥ*). And ARΓΔΛ *unc vell*^s most Greek cursives have with the *textus receptus* *θελων εξ ικανου*, while *Soden's* text prints *εξ ικανου θελων*. He recognised then that *χρονου* or *χρονων* had probably come in from the outside, but in adopting this order I hardly think that he recognised that it is supported by Ψ [*teste Lake contra Soden*] and by 241 *Evst* 48 49 54 63^{vid} and z^{scr} H^{cr}.

I have not mentioned L. That MS, while having *εξ ικανων χρονων*, drops the *θελων*, which is necessary here, and affords a slight clue that

† X has the order: *εξ ικανου χρονου θελων*.

there may have been a mark set in text or margin for redeletion of *χρονου* which mark was misunderstood. Some difficulty also confronted the Latin MS *a*, for it omits altogether, having only: *erat enim cupiens videre illum*. That the four great cursives 157 892 Paris⁹⁷ Laura^{A 104} go with *NB(D)L)T¹ Sod⁷⁵⁰*, and that *T¹* supports *T*, and *Sod⁷⁵⁰* supports *D*, with the adhesion of the *sahidic*, shows that this is a fixed reading early. Yet it is absolutely circumscribed as to cursives by the consent only of the four named as far as I know.

The rest of the documents evidently lacked *χρονου* or *χρονων*, for of the uncials which add *χρονου*, viz. HMXIIW, most have strong *Latin* affiliations, certainly X and W, and the forty or fifty cursives which add are a *mixed* lot and some add only in the margin.

It is therefore an equally fixed tradition outside of these—that is to say with the remaining eleven uncials headed by A and with the great majority of cursives—that *χρονου* was *not* in the original text.

It is just here that Ψ [*teste Lake*] and that remarkable exponent of the *Koinḗ*, viz. 241 (*Matthaei's* beautiful tenth-century cursive k), with six lectionaries as named above, give Soden's order of *ἐξ ικανου θελων* (without *χρονου*).

The *textus receptus* then positively denies *χρονου* a place. This, according to *Tischendorf*, *Hort* and *Moulton etc.*, simply shows that the *textus receptus* was "revised." But was it?

Have we not clearly indicated by the undesigned coincidences cited from elsewhere in Luke and Acts that *ικανου* without *χρονου* would be eminently Lucan, that the revisers of Antioch (if there were any) would not be any more "classical" than Luke himself, but that more probably Alexandria (to prevent any ambiguity) not merely added *χρονου*, but changed *ἐξ ικανου* to *ἐξ ικανων χρονων*, and that this was done at so early a date as to mislead *Moulton* and other followers of *Tischendorf* and *Hort* into thinking that it is "the true text." It would certainly have been passing strange for "Antioch" to change the plural *ἐξ ικανων χρονων* to the singular *ἐξ ικανου* without *χρονου*.

At the end of our journey we can now afford to call attention to such a passage. No matter whether a consensus of *NB(L)T¹D Sod⁷⁵⁰ 157 892 Paris⁹⁷ Laura^{A 104} (Sod^{371?})* read one way, their reading is improbable as an original one. *Merz* is silent on this passage, but *Soden*, notwithstanding additional testimony of *T¹ Sod⁷⁵⁰ 892 Paris⁹⁷ Laura^{A 104} (Sod^{371?})*, all unknown to *Tischendorf* and *Hort*, is content to oppose *NB(L)DT 157* and these added authorities, and not only content to oppose them, but, unconsciously apparently, gives us the reading and order of 241:—

ην γαρ ἐξ ικανου θελων ιδειν αυτον...

and vindicates the *Koinḗ* as reported by its best representative (as I claim it to be) the MS 241. This MS it will be observed gives the order of *NBT* without the addition.

The reading of 241 and the *Kouñ* needs no defence, whereas the "Egyptian" reading has to be explained. I stand once more on the "harder" or "simpler" reading which I believe to be Lucan.

[In my review of *Soden* in J.T.S. April 1914 I have criticised *Soden*, not for adopting the reading of 241, but for failing to see that he had done so.]

MERX, RAMSAY, AND SODEN.

Adalbert Merx, daring but thoroughly competent scholar,† has arrived at the same conclusions that I have through an entirely independent channel of thought. His '*Die vier kanonischen Evangelien*' (3 vols.) should be read by everybody who professes to understand these studies. This is a thorough digest of the Sinaitic Syriac with its bearing on a foundation text. His conclusions, expressed in no uncertain terms, are that *N* and *B* are thoroughly unreliable witnesses as exponents of a neutral and pre-syrian text.

There are flaws in *syrr sin*, and in many passages we are still seeking for more light, but *Merx* has placed the study upon a higher and a simpler plane, and I could wish that *von Soden* had shown a willingness to sit at *Merx*' feet rather than air his own exceedingly questionable eclecticism. *Soden* opposes *Merx* at Luke xii. 14, Mark xvi. 4, where he certainly should have bowed to his countryman's greater skill.

For assistance in controlling *syrr sin* we turn to the Latin witnesses and more particularly to the Codex Bezae. I have considered its text, in something like its present form, to be older than A.D. 200. *Sir William Ramsay*, attacking the problem from yet quite another standpoint, has arrived at the conclusion, from his studies in Asia Minor, that as regards the Acts we cannot date the corrector of *D d* later than approximately A.D. 150-160, and that the foundation text is much older.

I recognise one or two very early correctors in the Codex Bezae, acquainted with Syriac, which of course complicates the problem of the ultimate base, but Bezae, being free from extraneous text influences, has a large value when used in connection with the Syriac documents. Occasionally we find the *persian*, with or without the *armenian*, suggesting the lost *syriac* base, not present even in *syrr sin* or *syrr cu*. This has still to receive scientific treatment.

When we reach *von Soden*, instead of finding an advance on *Merx* and *Ramsay*'s studies, we find a different state of things altogether. We find that *Soden* is in another class as an investigator and a student, and

† His mind worked with great rapidity. Thus he hardly ever italicises or places within inverted commas the frequent Latin or English or French quotations which occur to him as he writes. He quotes, for instance, "Facts are stubborn things," or "Be bold, be not too bold," in the middle of a German sentence without any indication that these are quotations and in another language.

that his vision is circumscribed and Alexandrian. His text is a real mixture and quite unscientific. He is incapable of arguing on the lines of *Merx*, and apparently too much of a schoolman to see with *Ramsay's* sharp and clear vision. The truth is that some half-informed people of an Alexandrian turn of mind, who have never made a study of the idiosyncrasies of documents (except at second-hand), have stampeded the Professors into a belief that the *ultimum verbum* in textual criticism has been said,† and that the *ultima ratio* has been reached. *Soden* suggests an Alexandrian redivivus such as *Hort* was. *Soden's* text is so thoroughly Alexandrian that it falls into line with *Hort*, irrespective of MS evidence. Among other things, it favours the *imperfect* over the aorist, just as the Alexandrians did, and favours the historic present on countless occasions, see Matt. xv. 12 *etc. etc.* As to the imperfect, observe Matt. ix. 9, *ηκολουθει* (*pro ηκολουθησεν*) *Soden*^{txt} following *H*^{δ 2 1016} *I*^{α 5 286} *η*^{dc} 1266 1363 1443. Yet two verses below, at ix. 11, *Sod*^{txt} refuses *ελεγον* (*pro ειπον*) against a larger combination, *viz.* "all *H*^{exc 76 (Δ)} *I*^{α 600 94} *η*^{δα 167 Γ δ} 1266 *sb* 1043 1353 1416 1443 541 *it vg*," including this time not only the Latins, but the very MSS followed above, which I have underlined, and the second combination includes BCL *Cyvil* actually missing from the first, where only *Σ* of the *H* family is present. (In the second combination *Soden* should have said "*exc. d k*" after "*it vg*.")

Could anything be less scientific?

So, also, as to the partitive genitive. Observe several places, and note Luke ii. 37, *ουκ αφιστατο του ιερου*, *Soden* with *Hort*, and the small group BF^{*}L^ΞW 131 604 Paris⁹⁷, to which add of *Soden's* codices only *Sod*¹¹³², against everything else for *απο του ιερου* (except D^{sr} του ναου). Even *Σ* has *εκ του ιερου*. If *Σ* found the preposition absent from his copy, as is probable from his adopting *εκ* and not *απο*, he undoubtedly referred to Latin or Coptic or Syriac, and added the *εκ* from those sources. If he had consulted other Greek copies he would have added *απο*. This is a pretty place as to my contention as to *Σ* and polyglot influences. *Hort* at any rate had the merit of simplifying matters by elevating Codex B to the dignity of an all-powerful arbitrator in any complicated passages. *Von Soden's* text, while evidently enjoying certain solecisms of B or *ΣB*, is so eclectic that its methods are not easy to follow and in certain cases *scriptural terms have been invented* by conflation or mixture of various attested readings. The text is of no use to the real student.

As between *Hort* and *von Soden* ‡ there is no doubt that *Hort* chooses

† Thus Dr. Moffatt in his English translation of the N.T. adopts *Soden's* text as a base.

‡ As these last pages came to me for revision, I received the news of Hermann von Soden's sudden and untoward end. I regret that there has been so much to criticise as to his work. I wish I could have seen any way to modify it.

the short-cut to "get there" by electing to adopt B readings in cases of doubt. It is not the royal road; in fact it is the disloyal road, when we consider how many other witnesses he has to put aside. But it has a singular fascination for scholars. It is ingenious and ingenuous, but it will never solve our problems.

Thus, in a variety of three or more readings or orders, *Hort* almost invariably fell back upon B, even when quite alone, so that we know what to expect. It is otherwise with *von Soden's* text. One does not know what to expect, and it ends frequently by getting muddled and not following *any* document.

Soden's notes, by whomsoever put together, without any exaggeration, are full of every misdemeanour known to textual criticism. Even *Evst* 28 is confused with *Evan* 28 (John ix. 27). I knew this must happen when people rushed in apparently armed cap-à-pie for the fray, but forgot the stringent rules of preparation which govern such bouts in whatever connection undertaken.

I do not laud *Merx* because he agrees with me or I with him. But *Merx* reminds one of a mettlesome and blooded horse well and appropriately girded for the tourney, whereas *Soden's* charger is ill accoutred, with his harness indifferently patched, and in danger of its breaking and coming apart, before his rider has crossed a lance.

MERX, VOGELS, AND BURKITT.

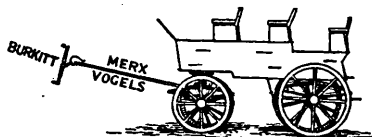
Vogels has done, and is doing, good work, but seems to harp too much on a consanguinity (not necessarily of origin) between Dst, some *latins*, and *syr cu* (*sin*).

In the Syriac-Greek text, thus brought into clear light again by him, we have to differentiate between three things:—

1. Glosses, or additions to the narrative.
2. Harmonistic matters, which he traces entirely to Tatian.
3. The real base.

Vogels drives this second horse very hard, and may kill him.

I would liken this matter to a unicorn team of horses, which, as I know by personal experience, is the most difficult of all combinations to drive; and we can, for convenience, label the horses or their postilions *Burkitt*, *Vogels*, and *Merx*. Thus:



Burkitt seems to have confused glosses of the "Western" text with the so-called Western text as a whole. This lead-horse has a very tender

and sensitive mouth, is difficult to drive, and rushes his corners. As in every spike-team, one or both of the wheelers (owing to the close coupling of the lead-bar to the crab of the pole, in the case of a single leader) will frequently follow the leader too quickly when the lead-reins are even slightly touched or looped to make a turn. The near-wheeler with his postilion *Vogels* is apt to do this.

Fortunately *Merx*, the postilion of the off-wheeler, is steady-going and experienced, and on him we depend to arrive safely at our destination. He refuses to be stampeded on the one hand by the baulking, or on the other hand by over-anxiety on the part of the leader, and tries to quiet the anxious demeanour of his wheel-mate, who wants to pull the whole coach himself.

In other words, apologizing for my mixed metaphor, there has been great confusion between *glosses*, *harmonies*, and *base* in the Graeco-Syriac-Latin unicorn coach. But the three things are absolutely distinct, for:

(3) The *Graeco-Syriac* text is often the shortest, *irrespective of synoptic accounts*—hence very likely basic. *Merx* has done good work in his running commentary on *syr sin*, and must not be denied the proper hearing as to this and other cognate matters.

(2) The harmonies visible which *Vogels* insists upon are certainly present in the *Graeco-Syriac* text, or in that part of it represented by D d and *syr cu diatess*, but we must not look at this alone. Behind these diatessaric harmonies rests a most ancient base.

(1) The glosses of one or another or of a group of these “*Western*” documents represent frills and clothing assumed much later than either (3) or (2), and are to be kept absolutely distinct and not confused with harmonies or base.

The Version Tradition.

Reduced to its simplest terms the question of the “*Version tradition*” seems to resolve itself into these propositions.

A heavy Syriac influence is visible acting on the Latins (even extending in places to *Tertullian* †), but much more lightly on the Greek MSS. It can also be seen extending to the Coptic versions.

A heavy Coptic influence is observed acting on some of our Latin MSS (*eff l*) with nearly as strong a hand.

A Latin reaction of the earliest is visible on *all* the Greek MSS, and can also be traced to some extent in the Coptic and Aethiopic versions.

† e.g. *Readings*: Luke xx. 5 *Et* quare, inquit Christus, non credidistis ei. *Tert*^{marc 38}. This + *Et* is Syriac. Luke xii. 53 *dividetur Tert*^{marc 29} with *r* and *syr* against the Latins *dividentur* and *Gk* ΝΒΔΤΛΥ διαμερισθῶσιν.

Renderings: John v. 39 “*Scripturas in quibus salutem speratis Tert*^{Proscr. 8} = Burkitt’s translation of *syr cu* (*hiat sin*), although of course the Syriac ܡܨܝܚܐ is ‘anceps’ or hydra-headed, but *Tert*’s *speratis* is against the Greek *δοκεῖτε* and against all the Latins *putatis* (*a* = *existimatis* as *Gwilliam*’s translation of *syr*^{pebh} which he changed from *Schaaf*’s “*putatis*”).

Vogels and others would attribute the Syriac element in the Latins solely to the influence of Tatian's diatessaron. Historically speaking there is this much foundation for the opinion in that Victor of Capua seems to have found a Latin version of the diatessaron, and so far no traces remain of a Greek MS of the diatessaron. But there are objections to this view, for the diatessaron does not seem by any means the only responsible factor in the matter of Syriac influence on Latin, and it seems more probable that Tatian's foundation text, upon which he formed his Syriac diatessaron (if it was originally in Syriac), was a bilingual or polyglot embracing *Gr-Syr- & Lat*, which was current in Rome A.D. 150.†

It is rather to the credit of the Latin versions that they bear traces of Syriac influence, for it shows that the second-century scholars referred to a Syriac version for elucidation of Aramaic points when in doubt as to correct Greek or Latin rendering of the phraseology of and of the points connected with a story whose background was essentially and inseparably Semitic. The story having been given to the world in a Greek form and dress, the Greeks themselves were no doubt content to hold to the Greek text, as do more modern scholars, but the Latin and Graeco-Latin MSS exhibit a different attitude. Hence the 'Western' text links up with the 'Eastern' or Syriac, and the Greek text goes over to Alexandria and Greek Egypt to be remodelled.

In the earliest times the written Gospel was not planned. St. Peter, when he heard of Mark's work (we are told), "neither approved nor disapproved of it." In St. Peter's lifetime then he had not foreseen the need for it. The preaching of his eye-witness seemed sufficient for the times; but that was in the early stages of the ministry, and the people were soon clamouring for the records in written form, and we may be sure (although history vouchsafes nothing on the point) that in that misty period of the apostolic-sub-apostolic age, between A.D. 60 and 120, men were comparing the records,‡ people of different languages were

† This is not the place where I can discuss the "earliest stratum of the Latin text." A key passage like John viii. 55 *καὶ ἐν τῷ ὅτι οὐκ οἶδα αὐτόν, ἐσθλα ὁμοίως ὑμῶν ψευτοῦς* yields however this amount of information, that *Tertullian*^{Prax 22} has it thus: "*Et si dicam non novi, ero similis VESTRI mendax*," whereas all other Latins have *vobis* with *υμῶν* of ABDW and a few minuscules (limited to 1 52 138 157 254 2^{ra}) to which add *Sod*²⁰⁰ (*test. Beermann et Gregory*). This may or may not signify that all the other Latins post-date *Tertullian*, but it reveals *Tertullian's* Latin version (for I cannot consider that he made the translation himself) in accord with the majority of Greek evidence. ... "Since, moreover, you are close to Italy you have Rome, from which there comes even into our own hands the very authority" (of these "authentic writings," see above) *Tert*^{Prasecr. 26}.

‡ Cf. all of *Tertullian's* forty-four chapters in his "*Prescription against Heretics*," and note (iv) "adulteri evangelizatores," (vii) "whence spring those 'fables and endless genealogies' and 'unprofitable questions' and 'words which spread like a cancer' ... Away with all attempts to produce a mottled Christianity of Stoic, Platonic, and dialectic composition ..." See also ch. viii. and all the following.

insisting upon being fed by the Word in their own speech, capable translators were at work, and scholars were immediately engaged in comparing these versions.

We are apt to think, in our pride of twentieth-century scholarship and achievements, that things are different now to what they were then. My mind, however, conceives of just the same criticism in vogue then as now (large traces of which have come down to us in the sketches and remnants of the diverse heresies of the second and third centuries, into which *Tertullian* enters fully) and doubtless the criticism of the written Word was keen and the comparison of the versions extensive. Hence also, from the marginal annotations of the disputing factors of the early second century, have descended to us many various readings which had their origin in that early age and not in any other.

The Verdict asked.

We have now completed the arraignment of Codex B in the Gospels, referring to a similar condition of the B text elsewhere, and have presented the facts upon which the jury should base their verdict. My arguments have been cumulative rather than exhaustively elaborate. I could have elaborated and gone into much greater detail as to many matters simply mentioned or only sketched. I have preferred to write for those who can appreciate a cumulative argument, which I hope I have at least outlined to their satisfaction. The verdict asked is whether B represents a "neutral" text or not. The claims put forward by us are that B does *not* exhibit a "neutral" text, but is found to be tinged, as are most other documents, with Coptic, Latin and Syriac colours, and its testimony therefore is not of the paramount importance presupposed and claimed by Hort and by his followers. That B is guilty of lâches, of a tendency to "improve," and of "sunstroke" amounting to doctrinal bias. That the maligned *textus receptus* served in large measure as the base which B tampered with and changed, and that the Church at large recognised all this until the year 1881—when Hortism (in other words Alexandrianism) was allowed free play—and has not since retraced the path to sound traditions.

In addressing the jury for the last time, I would remind them of the salient features in this investigation, and ask them to bring to bear upon the situation their good common sense.

Von Soden has divided the Greek mss into certain families :

H family (headed by B, but including \aleph CLWZ, $\Delta\Psi$, and the minuscules 33 892 Paris⁹⁷ and *Sod*³³⁷).

I^a family (headed by D and including W (in Mark) *Sod*²⁰⁵⁰ 28 372 2^{pe} 604 and *Sod*^{337 1337}).

the *fam* 1 (*Sod I*^a, subdivisions ^a ^b),
the *fam* 13 (*Sod I*^a, subdivisions ^a ^b ^c).

A large family *I*⁴, subdivisions ^{a b c r} (headed by J and including M, the important cursive 71 and over twenty others).

Family *I*^{8 a and b} headed by the important minuscule 348.

„ *I*^o headed by U and 213 and including Laura^{A 104} and Soden's critical codices ^{551 1110}.

„ *I*^σ covering the four purple uncials ΝΣΦ and 7.

„ *I*^σ headed by 157 and including four others.

„ *I*^{K a b c} headed by the Codex Alexandrinus with KII and a dozen cursives including the important 270 (*Sod*²⁸¹) and 280 (*Sod*²⁸⁴).

„ *I*^r covering Λ and four cursives.

„ *I*¹ covering ΓΔ, a very critical family, including c^α *Sod*¹⁷⁸ † *Sod*⁵⁴¹ *Sod*⁴⁴³ and eighteen others.

The commentary families A (= XX^bΞ), K^v (of several mss), C (of at least five members), N (of at least five members).

Also *fam* K¹ headed by Ω with V and five cursives.

Also *fam* K¹ composed of the uncials EFGH.

I am sorry to bother the jury to carry so much in their heads, but cards can be obtained by them with this information printed in detail, which they can hold in their hands and consult while considering the following very simple questions:

When διασαφισον (*pro φρασον*) Matt. xiii. 36

and διερχομαι (*pro ερχομαι*) Jno. iv. 15

were found in NB, the readings commended themselves to Tischendorf, Hort, and von Soden † as being excellent, neutral and basic.

These expressions convey an *ampler* and fuller sense as to *explaining* the parable of the tares in the wheat, and as to the woman's *repeated* toil || in coming to the well. Origen used both these expressions.

According to the critics, when Lucian engaged in an "Antioch" revision of the text, he came across these words and thought they were too explanatory, so he substituted φρασον and ερχομαι. In other words he abandoned the better for the worse (or simpler) expressions.

Now turn to the card and observe that Lucian and the poor *textus receptus* are not alone involved in this absurdity, but *all* the rest.

Of the *H* family all other members oppose.

Of the *I* families all oppose except *Sod*³⁵⁰ and ⁴⁸ which have διασαφισον in Matthew, but these also have ερχομαι in John and not διερχομαι.

We have therefore to assume, if διασαφισον and διερχομαι are basic, that all the stupid scribes who copied the rest of the *fam H* mss, all the originators or scribes of the recensions *I*^a, *I*ⁿ, *I*¹, (*I*⁴), *I*^β, *I*^o, *I*^r, *I*^σ, *I*^κ, *I*^r, *I*¹, *fam*^A, *fam*^C, *fam*^N, K¹, K¹, when they came to these places made

† This really belongs with *Sod*¹¹¹⁰ in family *I*^o.

‡ Soden adopts the first but not the second.

|| So the twenty scholars who made the 'Twentieth Century New Testament' from Hort's text translate "nor have to come all the way here to draw water."

identically the same ridiculous alterations and reduced the good, expressive, and ample "*explain*" and "*come repeatedly*" back to the simple "*tell*" and "*come*." No trace remains, it may be remarked incidentally, of any half-way-house interpretations.

It seems unnecessary to call your attention again to other cognate matters. The plain fact will appeal to you and enable you to render a proper judgment on the *other* issues when you have reconsidered these two simple matters, and recovered critical judgment, which *Origen* abused, for he doubtless was responsible for *διασαφῆσον* and *διερχομαι* which impressed *Hort* as being ingenuous, forcible, and basic, instead of being disingenuous, and merely of an 'improving' tendency.

You will therefore absolve *Lucian* of the crime of bad revision of the neutral text in these and in other places, and render a verdict that "Antioch" holds the true base in many places, where a few ill-advised but well-meaning Alexandrian "scholars" tried their hands, all too successfully, at this same task of revision, which has appealed to modern Alexandrian *redivivis* with such strange persistency.

For you *must* render a verdict on my appeal to a Court superior to that of the Revisers of 1881, as they are found both to enjoy and to have perpetuated in the Revised Text *διασαφῆσον* and *διερχομαι*.

In rendering your verdict it would be interesting to have your views upon the character of *Hort's* foundations, theories, and critical principles. They are deeply involved in a consideration of these two substitutions. For instance, *Soden* refuses *διερχομαι*, but falls into line for *διασαφῆσον* and other kindred alterations upon identically the same authority. *The Revisers* and *Soden* refuse *ἦεν* (for *αἶπει*) in Jno. x. 18, which *Hort* had adopted upon the joint testimony of *Σ* and *B*. Where is then the solid foundation of *Hort's* system? What becomes of the theory that *B* pre-eminently holds the "neutral" base as against others?

Again, if *Σ* and *B* went apart "close to the autographs," how much closer to the autographs must some of our cursives have gone apart, for they retain in places an apostolic and sub-apostolic base when they agree with *Clement of Rome*, *Ignatius*, *Justin*, or the *Old Syriac* against *ΣBD* and the rest of the *H* or *I^a* families.

Lastly, as regards *what* influenced *ΣB* to engage in certain revision, we must consider *Version* influence upon them. If this is seen and recognised, the "neutral" foundation falls away, the props are withdrawn, and the theories as to this foundation melt into air.

Leaving aside the possible version influence upon them of what they saw opposite *φρασον* to influence them to substitute *διασαφῆσον* as an amendment, you have only to turn the pages of my brief to be convinced that concurrent version influence is visible all along the line upon *Σ* and *B*.

What of *καναναιος* (*pro κανανιτης*) Matt. x. 4 by *BCDL* (*cf. lat*); of *ναζαρηνον* (*pro ναζωραιον*) Luke xxiv. 19 (*cf. lat*); of *Ευγε* (*pro Ev*) Luke xix. 17 (*cf. lat*); what of *αιτει* (*pro ζητει*) Matt. xvi. 4 by *B*?

What of the *syriac* *μαριαμ* (for *μαρια*) found in B?

What of Luke xvi. 3 *σκαπτειν ουκ ισχυω και επαυτειν αισχυνομαι* found in B only of Greeks but with *syrr sah boh* and *aeth*?

What of the *Coptic* sympathy at:

Mark xiv. 18 *των εσθιοντων*

„ xiii. 32 *αγγελος*

Luke xi. 36 *+εν (ante τη αστραπη)*

„ xxiii. 50 *αγαθος δικαιος (- και)*

} B quite alone with Coptic.

Consult also in places pure syriac, coptic, or latin *order* adopted eclectically as the mood seized B or its parent.

As to *Σ* you will find in the appendix to my brief (Part II.) ample matter for reflection. The instances are too numerous to be mentioned here.

The Version influence affects *Σ* and B in *different places*.

Perhaps you have not given sufficient attention yet to this feature.

Observe then the same character of influence on the text of C or W, L or Ψ, 1 or 13, 4 or 7, 21 or 22, 28 or 157, 33 or 213, 348 or 604, 892 or Paris⁹⁷, c^{scr} or Sod³⁷¹, Sod¹⁰⁹⁴ or Sod¹⁴⁴³, *all in differing places*, and you will open your eyes, and by your verdict the eyes of the Professors and of the Public, to a state of things unrecognised hitherto, and which must be considered in dealing with the basic text. I leave the matter confidently in your hands, relying on your sound common sense.

Hortian "heresy."

"Nisi quod humanae temeritatis, non divinae auctoritatis negotium est haeresis, quae sic semper emendat Evangelia, dum vitiat.—*Tert*^{Marc. iv. 4}

Upon the first page of this book I spoke of the "Hortian heresy." Upon this last page I would fain explain what it is that I accuse of being a heresy.

The text printed by Westcott and Hort has been accepted as "the true text," and grammars, works on the synoptic problem, works on higher criticism, and others, have been grounded on this text. If the Hort text makes the evangelists appear inconsistent, then such and such an evangelist errs. Those who accept the *W-H* text are basing their accusations of untruth as to the Gospellists upon an Egyptian revision current 200 to 450 A.D. and abandoned between 500 to 1881, merely revived in our day and stamped as genuine.

It is not as if we do not know what to expect from these Egyptian documents. We do know. I have open around me, as I write, the different authorities. When I am dealing with St. Mark's Gospel I know perfectly well what to expect when I consult Δ. I know that Δ is going to fall into line with *ΣB* right through the Gospel, and I am

hardly ever disappointed. It is practically the same document. When I look at ΣΦ I know that in the main they are against NB here. L goes with NB generally as elsewhere. C, I know, will sometimes go with them and sometimes not. When I turn to Ψ I am hardly ever mistaken. It runs almost invariably with NB. But when I look at W I never know what to expect. I know *a* will bear away from the other Latins and show positive Greek reaction. Of *syr sin* I am never sure, while *b* nearly always helps me to good basic traditions. As to *sah* and *boh* they are not certain as allies of NB, so that in some cases one knows what to expect and in others one does not.

The plain fact is that NBCLΔΨ really represent but *one* document, and that one at variance with all others; but, as explained elsewhere, it is anything but a "neutral" document.

I can almost hear the opposition saying "Why here he admits the steady flow of a 'neutral' text." But it is not "neutral"; it is purely Egyptian. Every new document recovered from Egypt points the same way. The new fragments published by Amélineau grouped under the letter T are proof positive. Let those who do not agree with me take the fragment Tⁿ and compare it with NB and Co. It falls into line as a regular adherent, yet in some of their sub-singular readings it refuses to follow, showing exactly where the sub-editing took place in N or B.

The "Hortian heresy" opened the way to endless other pseudo-scientific heresies. Thus Robinson Smith, dating from Ifley near Oxford, has written a paper for the October 1913 number of the 'American Journal of Theology' concerning St. Luke's dependence on Josephus. The case as to this is most unconvincingly stated, but on the last page he goes out of his way to fall foul of St. Luke in these gracious and conservative and helpful terms:

"That is not Luke's method of paraphrasing. On the contrary, he usually, or at least frequently, lowers, not heightens, effects; his sole aim apparently was to tell the story in his own words, and his sole method was to change his originals, *result as it might* . . . I think it can also be shown that the resemblances between passages of Luke and John are not, as has been held, corrections of Luke by John, *but dilutions of John by Luke*: that the order of the Gospels is therefore Mark, Matthew, John, Luke; and the dates I place, tentatively, at 60, 80, 95, and 100 A.D. But the present task of the higher critic is not to fix exactly the dates of the Gospels, *but by the elimination of Luke* to see exactly what they tell us . . . *Luke has indeed much to answer for*; indeed, it is an axiom of scholarship that when a historian is found wanting in reasonable accuracy *he is not to be trusted at all*. But it is an axiom of common sense that 'we should not try to get more out of an experience than there is in it,' and we should err grievously if we threw all of Luke's writings overboard simply because, where we can watch him, *he so often flees from the truth*."

Previously Smith had said :—

"First, and in general, this: that precisely as Luke has been eliminated *as historically worthless and untrustworthy* in all of his palpable derivations from Mark, so must he be eliminated in all that he, and he alone, has in common with Matthew, such as the *distorted* and widely scattered sayings found in Luke of the Sermon on the Mount. *About three-fourths or three-fifths of Luke is thus set aside as negligible if not actually harmful*, and our knowledge of Christ becomes at once more definite, if also to some extent more circumscribed."

The author of this tirade [another *Marcion* come to judgment] has the effrontery to close his article, after accepting in toto the parables of the Prodigal Son and the Good Samaritan, with these words:

"And in thinking of his writings as a whole, we do well to remind ourselves that if we possessed only the Gospel according to St. Luke, every Christian knee would still bow."

And this is offset only ten lines above by the statement previously quoted: "that when a historian is found wanting in reasonable accuracy *he is not to be trusted at all.*"

The accusations as to the detail of St. Luke's misdemeanours [outside of the ridiculous rehashed nonsense about Josephus] are to be found on the first page of the article, and resolve themselves chiefly into these trivial, not to say pitiful, selections. I quote the learned author:

"Proceeding, then, with the other lines of evidence that point to Matthew's priority over Luke, we shall consider first such Markan phrases as were changed by Matthew, before they were again changed by Luke. (1) Mark 6: 3: 'Is not this the carpenter, the son of Mary?' becomes Matthew 13: 55: 'Is not this the carpenter's son? is not his mother called Mary?' which in turn becomes Luke 4: 22: 'Is not this Joseph's son?' † (2) Mark 6: 4: 'A prophet is not without honour, but in his own country, and among his own kin, and in his own house'; which is shortened to Matthew 13: 57: 'A prophet is not without honour, save in his own country, and in his own house'; which in turn is shortened to Luke 4: 24: 'No prophet is accepted in his own country...'

What such shortening by Luke has to do with his accuracy as a historian I do not see. Besides which the longer phrase in Mark vi. 4 is not certain, textually speaking.

As to St. Luke's general reliability, we have a better witness than Robinson Smith, for St. Paul, the fellow-traveller of the beloved physician, not only seems to quote St. Luke's words rather than St. Matthew's ‡ as

† See Knox in 'Some loose Stones' (p. 45) for a cogent and delightful bit of argument here as to the untenable character of the modern scholars' whole hypothesis, which is shown to contain complete self-contradiction.

‡ 1 Tim. v. 18 λέγει γὰρ ὁ γράφῃ· βούν ἀλοῶντα οὐ φιμώσεις (= Deut. xxv. 4)
καὶ ἄξιός ἐστις τοῦ ἐργάτης τοῦ μισθοῦ αὐτοῦ

= Luke x. 7 ἄξιός γάρ ἐστις τοῦ ἐργάτης τοῦ μισθοῦ αὐτοῦ

whereas Matthew x. 10 = ἄξιός γάρ ἐστις τοῦ ἐργάτης τῆς τροφῆς αὐτοῦ.

Scripture, and has thus set his seal upon Luke (before 65 A.D.), but in his second epistle to the Corinthians (viii. 18) has these commendatory remarks :

“συνεπέμφαμεν δὲ τὸν ἀδελφὸν μετ’ αὐτοῦ οὐ ὁ ἔπαινος ἐν τῷ εὐαγγελίῳ διὰ πασῶν τῶν ἐκκλησιῶν,”

which have generally been taken to apply to St. Luke.

And *Tertullian*^{Marcion iv. 5} says: *Nam et Lucae digestum Paulo adscribere solent. . . Lucae autem quod est secundum nos.*

It is easy enough to turn the tables on the hypercritics by pointing out that it may be St. Mark who “flees from the truth” by amplification rather than St. Luke who “distorts” Scripture by a shortening process.

St. Luke writes in iv. 40 Δυνοντος δὲ τοῦ ἡλίου

St. Mark „ „ i. 32 Ὁψίας δὲ γενομένης ὅτε ἔδυ ὁ ἥλιος

St. Luke v. 15 διέρχεται δὲ μάλλον ὁ λόγος περὶ αὐτοῦ

St. Mark i. 45 Ὁ δὲ ἐξελθὼν ἤρξατο κηρύσσειν πόλλα καὶ διαφημίζειν τὸν λόγον . . .

St. Luke vi. 3 ὁπότε ἐπείνασεν αὐτὸς καὶ οἱ μετ’ αὐτοῦ

St. Mark ii. 25 ὅτε χρεῖαν ἔσχεν καὶ ἐπείνασεν αὐτὸς καὶ οἱ μετ’ αὐτοῦ

St. Luke xi. 18 εἰ δὲ καὶ ὁ σατανᾶς ἐφ’ ἐαυτὸν διεμερίσθη πῶς σταθί-
σεται ἡ βασιλεία αὐτοῦ ;

St. Mark iii. 26 καὶ εἰ ὁ σατανᾶς ἀνέστη ἐφ’ ἐαυτὸν ἐμερίσθη καὶ οὐ δύναται στῆναι ἀλλὰ τέλος ἔχει

St. Luke viii. 6 καὶ ἕτερον κατέπεσεν ἐπὶ τὴν πέτραν

St. Mark iv. 5 καὶ ἄλλο ἔπεσεν ἐπὶ τὸ πεπρωδὲς ὅπου οὐκ εἶχεν γῆν πολλήν

St. Luke viii. 8 καὶ φυνὲν ἐποίησεν καρπὸν ἑκατονταπλασίονα

St. Mark iv. 8 καὶ ἐδίδου καρπὸν ἀναβαίνοντα καὶ αὐξανόμενον

St. Luke viii. 24 καὶ ἐπαύσαντο καὶ ἐγένετο γαλήνη

St. Mark iv. 39 καὶ ἐκόπασεν ὁ ἄνεμος καὶ ἐγένετο γαλήνη μεγάλη

St. Luke viii. 39 ὑπόστρεφε εἰς τὸν οἶκόν σου

St. Mark v. 19 ὕπαγε εἰς τὸν οἶκόν σου πρὸς τοὺς σοὺς

St. Luke *ibid.* καὶ διηγοῦ ὅσα σοι ἐποίησεν ὁ θεός

St. Mark *ibid.* καὶ ἀπάγγειλον αὐτοῖς ὅσα ὁ κύριός σοι πεποίηκεν καὶ ἐλέησέν σε

St. Luke viii. 41 παρεκάλει αὐτὸν εἰσελθεῖν εἰς τὸν οἶκον αὐτοῦ

St. Mark v. 23 καὶ παρακαλεῖ (*vel* παρεκαλεῖ) αὐτὸν πολλὰ λέγων ὅτι τὸ θυγάτριόν μου ἐσχάτως ἔχει (*καὶ θέλω*) ἵνα ἐλθὼν ἐπιθῇ τὰς χεῖρας αὐτῇ ἵνα σωθῇ καὶ ζήσῃ

St. Luke viii. 47 ἰδοῦσα δὲ ἡ γυνὴ ὅτι οὐκ ἔλαθεν τρέμουσα ἦλθεν

St. Mark v. 33 ἡ δὲ γυνὴ φοβηθεῖσα καὶ τρέμουσα εἰδυῖα ὁ γέγονεν αὐτῇ

St. Luke	viii. 52	ὁ δὲ εἶπεν μὴ κλαίετε
St. Mark	v. 39	καὶ εἰσελθὼν λέγει αὐτοῖς τί θορυβεῖσθε καὶ κλαίετε;
St. Luke	ix. 28	. . . εἰς τὸ ὄρος προσεύξασθαι
St. Mark	ix. 1	. . . εἰς ὄρος ὑψηλὸν κατ' ἰδίαν μόνους
St. Matt.	xvii. 1	. . . εἰς ὄρος ὑψηλὸν κατ' ἰδίαν
St. Luke	xviii. 23	ὁ δὲ ἀκούσας ταῦτα περίλυπος ἐγένετο
St. Mark	x. 22	ὁ δὲ στυγνάσας ἐπὶ τῷ λόγῳ ἀπῆλθεν λυπούμενος
St. Luke	xviii. 30	πολλαπλασίονα ἐν τῷ καίρῳ τούτῳ
St. Mark	x. 30	ἐκατονταπλασίονα νῦν ἐν τῷ καίρῳ τούτῳ
St. Luke	xxi. 4	ἅπαντα τὸν βίον ὃν εἶχεν ἔβαλεν
St. Mark	xii. 44	πάντα ὅσα εἶχεν ἔβαλεν ὅλον τὸν βίον αὐτῆς
St. Luke	xxi. 30	ὅταν προβάλῳσιν ἡδῇ
St. Mark	xiii. 28	ὅταν αὐτῆς ἡδῇ ὁ κλάδος ἀπαλὸς γένηται καὶ ἐκφύῃ τὰ φύλλα
St. Luke	<i>ibid.</i>	γινώσκετε ὅτι ἡδῇ ἐγγὺς τὸ θέρος ἐστίν
St. Mark	xiii. 29	γινώσκετε ὅτι ἐγγὺς ἐστὶν ἐπὶ θύραις
St. Luke	xxii. 12	. . . δείξει ἀνάγαιον μέγα ἐστρωμένον
St. Mark	xiv. 15	. . . δείξει ἀνάγαιον μέγα ἐστρωμένον ἔτοιμον
St. Luke	xxiii. 26	. . . Σιμ. τινα Κυρην. ἐρχόμενον ἀπ' ἀγροῦ
St. Mark	xv. 21	. . . παράγοντά τινα Σιμ. Κυρην. ἐρχόμενον ἀπ' ἀγροῦ
St. Luke	xxiii. 35	. . . ἄλλους ἔσωσεν, σωσάτω ἑαυτὸν . . .
St. Mark	xv. 32	. . . ἄλλους ἔσωσεν, ἑαυτὸν οὐ δύναται σῶσαι . . . ἵνα ἰδῶμεν καὶ πιστεῦσωμεν
St. Matt.	xxvii. 42	ἄλλους ἔσωσεν, ἑαυτὸν οὐ δύναται σῶσαι . . . καὶ πιστεῦσωμεν ἐπ' αὐτόν
St. Luke	xxiv. 1	Τῇ δὲ μᾶ τῶν σαββάτων ὀρθρον βαθέως . . .
St. Mark	xvi. 1, 2	Καὶ διαγενομένου τοῦ σαββάτου . . . καὶ λίαν πρωὶ τῇ μᾶ τῶν σαββάτων . . .

We have been taught that the "shorter" text is not only the more desirable but must represent basic conditions of *Λογια* or of "Q."

Why should St. Luke then "flee the truth" here because he gives us the shorter accounts? Why should not St. Mark have amplified the accounts? Why are we to be forced into acquiescence in the theory that Mark formed the basis for Matthew and Luke in these synoptic passages, if it was not the imaginary "Q"?

As to St. Luke "fleeing the truth," as against unnecessary Semitic redundancy in Mark, the matter is ridiculous. Supposing St. Luke did use St. Mark, was it necessary for him to *copy* word for word. I suppose St. Luke could have employed someone to copy Mark had he wished to do that. He simply supplements Mark, giving us those wonderful

parables that all the critics accept. Why cannot they leave the beloved physician alone, if, writing for Greeks, he prefers his own language as a historian?

As to the Josephus business it is not creditable to seek to make Luke dependent on Josephus, when on similar occasions we are assured that sub-apostolic Fathers are not dependent on the N.T. writings but on a "lost source common to both." We cannot argue both ways. If this be true of sub-apostolic Fathers we must allow St. Luke and Josephus also to be dependent on a common lost source.

As to the Gospel of John,† Burkitt treats it as of no account whatever. But the *grounds* of this disbelief apply equally to the Gospel of Mark, for quotations from Mark are practically nil in the earliest times. The critics first sought to destroy St. John's Gospel as a historical document. Next they decided that St. Matthew's Gospel‡ was not prior to that of St. Mark, although the earliest Patristic testimony is all in favour of St. Matthew. Now Smith tells us that St. Luke is an absolute liar. We are left with Mark, the shortest in matter, the most ample in substance. Yet it has not as great claims to historic priority, as evidenced by early quotations, as the other Gospels. Are we eventually to be left with nothing? Is all this fine criticism simply bent upon pulling the house down upon its ears?

I take the liberty of speaking out thus without mincing matters because no one else seems to care to do so, and to handle the matter with gloves and soft phrases seems to me would be unfaithful.

Shall we not do well to attend to the *textual* side of the problem before indulging in the vain imaginings and superficial flights of the "higher" criticism? Are we really better and more capable critics than *Tertullian*? *Tertullian* does not consider that St. Luke "distorted" the sermon on the mount.

† Yet *Tertullian's* order is (1) John, (2) Matthew, (3) Luke, (4) Mark (*cf.* Scrivener's and Gregory's Introductions) and *Tertullian's* words (against Marcion iv. 2) are: "Denique nobis fidem ex apostolis Johannes et Matheus insinuant, ex apostolicis Lucas et Marcus instaurant."

‡ But see the refutation of this in 'S. Mark's indebtedness to S. Matthew,' by F. P. Badham (T. Fisher Unwin, London, 1897), and note the lists in chapter iii. Then read the words of introduction there and run on to ch. iv. p. 38 for the continuation of the author's summary, as follows:—

"Of course in many of these cases, considered separately, the obligation might be in either direction—S. Matthew might have pruned, toned down, &c.—but considering them all together one can see that there is a unity on the positive side and not on the negative. To suppose that S. Matthew had predilections exactly antithetical to those of S. Mark is to suppose a literary miracle... What an extraordinary conception of S. Matthew we are driven to by the hypothesis that the precise vivid details of S. Mark are original! For these details are absent from S. Matthew one and all, and if the Matthaean narratives are to be derived from those in St. Mark, the conclusion is inevitable that the author of the former was unprecise, unpicturesque deliberately!"

Dean Inge on St. Paul.

"How do ye say we are wise and the law of the Lord is with us? Lo the false pen of the scribes hath wrought falsely" (Sept: "In vain hath wrought the false pen of the scribes").†—Jerem. viii. 8.

Before concluding I wish to pass in review a still more recent article (Jan. 1914) in the English *Quarterly Review* on "St. Paul" by the Dean of St. Paul's.

In the list of authorities under review heading his article I miss the German writer *Drews'* scurrilous and unscholarly volume entitled *THE CHRIST MYTH*, in which he wrote (3rd ed., p. 207, on "*the Pauline Jesus*"):

"At the present day it will be acknowledged by all sensible people that, as Ed. von Hartmann declared more than thirty years ago, *without Paul the Christian movement would have disappeared in the sand* just as the many other Jewish religions have done ;"

yet *Dean Inge* takes precisely the same line as *Drews*, and, while perhaps he may not be pleased to be coupled with *Drews*, it is clear that the same school of thought animates the infidel and the Churchman. *Dean Inge* sums up thus (p. 68):

"It is impossible to guess what would have become of Christianity if he (Paul) had never lived; *we cannot even be sure that the name of Jesus would still be honoured amongst men.*"

Thus the same view is held by the atheist and antichrist *Drews* as that put forth soberly and solemnly at the close of his article by a high dignitary of the Episcopal Church.

Is it true then that without Paul Christianity would be dead?

To accept this view is to deny the Paraclete's presence, to deny the Saviour's Godhead, and to belittle God the Father to a degree!

If instead of following *Drews*, it had been said by *Dean Inge* that Paul happened to be the Master's "chosen vessel" to convey the message to the Gentiles, that his letters had been inspired by His grace, and preserved to us by His agencies, it would have been sufficient. As it stands the Dean's expression seems to point to the survival of Christianity depending *fortuitously* upon Paul's personality—surely a very travesty of the Christian verities!

Unfortunately modern "scholars" delight in the crudest and most irreligious utterances, if they can only thereby show that they are free and untrammelled thinkers.

There were many others besides Paul. In the *Didache* for instance (that ante-Barnabas document) occurs a sentence even more noble than any appearing in 1 Cor. xv., viz. (Did^{iv}.⁸):

εἰ γὰρ ἐν τῷ ἀθανάτῳ κοινωνοὶ ἔστε, πόσῳ μᾶλλον ἐν τοῖς θνητοῖς.

The trouble is that the 'scholarship' of the last few years is

† A-V is apparently "conflate."

painfully arrogant and seems to think that it has made great discoveries. All this appears in the Dean's article again and again. He says:

- (p. 46) "*It is only in our own day that the personal characteristics of St. Paul have been intelligently studied... It has been left for the scholars of the present century to give us a picture of St. Paul as he really was...*" (Then he goes on to describe the picture: "—a man much nearer to George Fox or John Wesley than to Origen or Calvin." This is almost laughable. Have 'modern scholars' discovered this indeed? The only suggestion I would offer is that the comparison is a little inverted. George Fox and John Wesley were men much nearer to St. Paul than to Origen or Calvin. Why should St. Paul take the low place in the form of the comparison?)
- (p. 47) "The 'Pastoral Epistles' are probably not genuine, though the defence of them is not quite a desperate undertaking."†
- (p. 52) "A curious indication *which has not been noticed* is that as he tells us himself he five times received the maximum number of lashes from Jewish tribunals."
- (p. 63) "The Evangelist whom we call St. John is the best commentator on Paulinism. *This is one of the most important discoveries of recent New Testament criticism.*" Indeed!
- (p. 66) "...though *it is only recently* that this character of the Pauline churches has been recognised."

(The Dean has been fondling the word 'mystery-religion' and applying it to St. Paul's Christianity and Churches; one sentence runs: "Second, the promise of spiritual communion with *some Deity*." Observe the calculated subtlety of the comparison here between the mystery-cults of the Greeks and the mystery-religion of the Christians).

As to the quotation from p. 47—"The Pastoral Epistles are probably not genuine"—who says so? Only *some* critics; ‡ and these gentlemen are never agreed among themselves on other matters. Yet the Dean reads from these same pastoral Scriptures in public, and accepted them (1, 2 Timothy, Titus, Philemon) when ordained, which ordination embodied a continuous declaration, not to be put aside at will by anyone while still within the Church. The question is "Do you unfeignedly believe all the Canonical Scriptures of the Old and New Testament?" *Answer*: "I do believe them." I am aware that a movement is on foot to modify this declaration (which would indeed open the way to a grand muddle), but the adage of a great churchman—

"Philosophia quotidie progressu, Theologia nisi regressu, non crescit"—

†† *Ramsay*: 'The Church in the Roman Empire,' pp. 248 and 365 note, accepts them as genuine. How then can *Inge* write as he does when a modern scholar such as *Ramsay*, of surpassing eminence, endorses them? Dean *Inge* himself, speaking at the Lyceum Club (*circa* May 10, 1914), is reported to have referred to "the advice *which St. Paul gave to Timothy*," and then to have quoted 2 Tim. ii. 3!

may be recommended to these progressive churchmen. If we abandon the Epistles to Timothy today, the critics of tomorrow may restore them.† If we abandon Ephesians‡ today, its Pauline authority may be fully established tomorrow.

In order to accept the views which 'modern scholarship' presses upon us in so cavalier a fashion, we must believe that *Tertullian* and *Irenaeus* before A.D. 200 were worse judges of the Canon than critics of today. *Tertullian* does not hesitate to use Ephesians|| as a Pauline epistle and sets his seal on both epistles to Timothy as Scripture in many places.

In *Tertullian's* treatise *de pudicitia* he quotes from 1 Tim. i. in chapter xiii. several times. Then follows this up in chapter xiv. by using the apostle's own description of himself in 1 Tim. i. 1 and 2 Tim. i. 1. He writes ^{Pudic xiv. near the end :}

"ne scilicet *Paulum apostolum Christi*, doctorem nationum in fide et veritate, vas electionis..."

He also quotes from *Titus* and has confirmed *Philemon* in ^{Marcion v. 21 :}

"To this epistle alone did its brevity avail to protect it against the falsifying hands of Marcion. I wonder however when he received [into his Apostolicon] this letter which was written to but one man,¶ that he rejected the two epistles to Timothy and the one to Titus, which together treat of ecclesiastical discipline."

Is *Tertullian* then not a better witness than *Marcion*? Must we class Dean Inge also with the Marcionites? What better proofs do we require than *Tertullian's* express testimony? Can the 'modern scholars' give us anything as ancient *against* the Pauline authorship? For *Marcion* is clearly out of court and always has been.

Or is it that 'modern scholars' are impatient of 'ecclesiastical discipline,' referred to by *Tertullian* as contained in the letters?

To whom but St. Paul himself can 1 Tim. i. 13 refer?—

"...formerly being a blasphemer and a persecutor and an overbearing ungovernable man. But I obtained mercy because I did it ignorantly in unbelief"; or again :

2 Tim. i. 16, 17 "The Lord give mercy unto the house of Onesiphorus, for he oft refreshed me *and was not ashamed of my chain, but when he was in Rome he sought me out very diligently and found me*"; or again :

„ i. 9 "Wherein I suffer evil *unto bonds as a malefactor, but the word of God is not bound*"; or again :

„ iii. 11 "Persecutions, afflictions, what things befell me in

† The arguments against them are absolutely inconclusive.

‡ P. 47 : "Of the rest the weight of evidence is slightly against the Pauline authorship of Ephesians."

|| Whether this epistle was addressed to those at Ephesus or elsewhere matters not.

¶ See Bishop Wordsworth's very beautiful remarks about the letter to Philemon.

Antioch, in Iconium, in Lystra, what persecutions I endured. But out of them all the Lord delivered me"; or again:

2 Tim. iv. 11 "Only Luke is with me";

„ iv. 14 "Alexander the coppersmith did me much evil."

Again and again in the pastoral epistles there are exhortations to avoid foolish questions, babblings, endless genealogies, profane and old wives' fables, "for (2 Tim. iv. 3) the time will come when they will not endure sound doctrine."

Is that time upon us?

In order that readers may not think that I am unaware of any "new" arguments against the genuineness of the pastoral Epistles and that such exist, I will frankly confess that I know of no 'new' arguments against them, and I venture to say that neither does the Dean of St. Paul's. Threadbare arguments there have been, briefly referred to by that excellent critic Bishop C. Wordsworth in his N.T., p. 434, as to the peculiar phraseology of the Epistles—arguments which he dismisses in a few well-chosen words; but of *new* arguments against them by 'modern scholars' where are they, Mr. Dean? I think they are in Marcion's locker. Certainly the suggestion that the heresies referred to in the Epistles are of later date than St. Paul's times is absolutely inconclusive and not even probable.†

We cannot afford to be divorced from the 'Pastoral Epistles' in this summary fashion. We regard them as some of St. Paul's most inspired utterances against the wicked unbelief and misbelief of 'the last times.' Thus the closing admonition of the 1st Epistle to Timothy covers the ground magnificently in one sentence:

"O Timothy, the (sacred) deposit guard (carefully), turning away from the empty babblings and oppositions OF SCIENCE FALSELY SO CALLED, which some professing, have failed ('missed the mark' R-V marg) ‡ concerning the faith."

(Ὁ Τιμόθεε τὴν παραθήκην (or παρακαταθήκην, the meaning is the same) φύλαξον, ἐκτρεπόμενος τὰς βεβήλους κενοφωνίας καὶ ἀντιθέσεις τῆς ψευδωνύμου γνώσεως, ἣν τινες ἐπαγγελλόμενοι περὶ τὴν πίστιν ἡστόχησαν). ||

Has the Anglo-Saxon race outgrown its Bible and the four-fold Gospel narrative? To hear the Dean one would think so. He writes (p. 45): "We know very little in reality of Peter and James and John, of Apollos and Barnabas. *And of Paul's divine Master no biography can ever be written.*"

† See Dr. Lindsay's explanation of the weakness of Harnack's position (p. 140 note, 'The Church and the Ministry in the early centuries,' London, 1902).

‡ ἡσάχησαν A-V 'erred,' but the meaning is stronger: 'failed.' Thrice is this word used in Timothy. Elsewhere at 1 i. 6 and at 2 ii. 18.

|| The verse has been challenged as a later addition, but on flimsy grounds.

Observe the absence of the word *adequate*. The Dean does not say "and of Paul's divine Master no *adequate* biography can ever be written," but simply "no biography can ever be written." We seem to feel that he means "no biography *has ever been* written."

What is he trying to teach? That the Gospel-narrative is untrue, or only so imperfect that it is useless to 'modern scholars'? Why always harp on the insufficiency of our documents to portray all that went on in those days in Galilee? This spirit of unrest is not scholarship; it is simply "denying the power." Oh, for winged words to combat these stupid heretical suggestions!

For suggestions they are. Suggestions full of guile, emanating from the false teachers,† false apostles,‡ false brethren,§ false prophets,¶ in our classrooms; suggestions that Peter's memory failed him, that Mark suppressed things, and John introduced questionable stories; that Luke changed and embroidered, and that none of the Gospellists told the truth!

'Modern scholars' love to touch on the forbidden ground of the speculative philosophies which St. Paul so often condemns in his pastoral epistles. They touch upon it and withdraw, but the harm for the reader is done. Thus on p. 60, of course the Dean does not mean that he approves of any idolatry, yet here is the *wording* of the sentence: "In addressing the Gentiles, we may assume that he followed the customary Jewish line of apologetic, denouncing the folly of idolatry—an aid to worship *which is quite innocent* and natural in some peoples, but which the Jews *never understood*."

Reduced to plain English what does this mean?

Does it mean that although the Jews did not understand it (is "never" quite accurate, by the way?), idolatry is nevertheless helpful?

Again, pp. 66/67: "It is useless to deny that St. Paul regarded Christianity as, at least on one side, a mystery-religion . . . It was as a mystery-religion that Europe accepted Christianity . . . And students of the New Testament have not yet realised the importance of the fact that St. Paul, who was ready to fight to the death against the Judaising of Christianity, was willing to take the first step, and a long one, *towards the Paganising of it*. It does not appear that his personal religion was of this type. He speaks with contempt of some doctrines and practices of Pagan mysteries, and will allow no 'rapprochement' with what he regards as devil-worship. In this he remains a pure Hebrew. But he does not appear to see any danger in allowing his Hellenistic churches to assimilate the worship of Christ to the honours paid to the gods of the mysteries, *and to set their whole religion in this framework*, provided only that they have no part nor lot with those who sit at 'the table of demons'—the sacramental love-feasts of the heathen mysteries."

† 2 Peter ii. 1.

‡ 2 Cor. xi. 13.

§ Gal. ii. 4.

¶ Matt. vii. 15, xxiv. 11, Mark xiii. 22, 1 John iv. 1.

Now what in the name of common sense does all this mean? Of course 'modern scholars' understand the tone, the wording, the lesson (is there one?) pervading this kind of high-sounding talk. But from a churchman to churchpeople it is un-Pauline and un-ecclesiastical. It is walking unconcernedly on dangerous ground. It is hinting always at an undercurrent of unbelief latent in the 'modern scholar's' inmost soul.

Either we have God's true religion and our mystery-cult is absolutely un-pagan and unlike any other in the world, or for *Deus* let us substitute *Dii* and be done with it, and wipe out all Paul's striving to inculcate the lesson of "the one true God."

But this is not nearly all. For close after this comes another astonishing sentence:

"There is something *transitional* about all St. Paul's teaching." This curious λόγιον is left unexplained and followed by a perfectly harmless ten lines (bottom of p. 67), but the sting of the word remains. There is nothing *permanent* then about the foundations of Christianity as preached by Paul? What does the excellent Dean mean? That things which might offend the modern feminine suffragist are to be found in Paul's teaching? But he has just disallowed the Epistles in which the major part of this teaching occurs! We have to give it up.

But the Dean is not a consistent writer anyway, for on p. 60 he says first of Paul's language: "His Greek, though vigorous and effective, is *neither correct nor elegant*"—and then a few lines below: "Regarded merely as a piece of poetical prose 1 Cor. xiii. is *finer than anything that has been written* in the Greek language since the great Attic prose writers."

And is this also a modern discovery?

I have said that Dean Inge is not consistent. We find another instance on p. 50. Under verbiage and somewhat elaborate language he seeks to impress us with the scholar's profundity, yet his study of Ramsay (cited among his authorities on the first page) is not profound enough for him to avoid direct and unnecessary antagonism to Ramsay's views as to St. Paul's family.† Dean Inge writes (without in the slightest degree indicating that this is opposed to Ramsay, whom he is reviewing *inter alios*):

"St. Paul did not belong to the upper class. He was a working artisan, a 'tent-maker,' who followed one of the regular trades of the place."

Ramsay accounts quite otherwise for St. Paul's poverty, and I cannot but think that Ramsay has the better and more solid foundation for his views. In as fine a passage as one can find in his works, and with an almost unerring instinct for happy solutions and inspiring views, quite above the clap-trap of the schools, Ramsay describes the scene at home after St. Paul's conversion, the bitter words which must have passed

† Succinctly stated on pp. 31/37 of 'St. Paul the Traveller.'

from father to son, incidentally exhibiting, by an 'e silentio' method, the reality of St. Paul's conversion, the certainty of his heavenly vision, and the permanence of his new views as to religion. He pictures the final break with home ties, and our apostle become a wanderer upon the face of the earth; then, and only then, driven to take up a trade for his living. Not that he learned the trade then, for in accordance with custom he had doubtless learned it at home, but that after leaving a comparatively affluent family 'milieu' he had to face the world alone for the first time.

Again, a cruel and subtle endeavour is made by referring the 'thorn in the flesh' of St. Paul to a predisposition to epilepsy—here again our good Dean is following Drews—to account for his 'visions' and the matter of his conversion.

It is as subtle as it is cruel, and as cruel as it is subtle, for it is introduced some distance away from the main theme of the conversion, which is discussed as follows:

"What caused the sudden change which so astonished the survivors among his victims? To suppose that nothing prepared for the vision near Damascus, that the apparition in the sky was a mere 'bolt from the blue,' is an impossible theory. The best explanation is furnished by a study of the apostle's character" (observe the subtlety of the allusion) "which we really know very well. . . .

"The vision came in the desert, where men see visions and hear voices to this day. They were very common in the desert of Gobi when Marco Polo traversed it. The 'spirit of Jesus,' as he came to call it, spoke to his heart, and the form of Jesus flashed before his eyes.† Stephen had been right; the crucified was indeed the Lord from Heaven. So Saul became a Christian; and it was to the Christianity of Stephen, not to that of James the Lord's brother, that he was converted."

Here the Dean comes out more into the open. Reduced to plain English it is this. Paul was an epileptic. The vision he saw took place during such an attack. He imagined that Jesus had appealed to him, but the vision was no more real than any other which other men from that day to this have experienced in the same neighbourhood. He was really converted by pondering over Stephen's attitude and steadfastness.

Turning back to p. 51 you will find how the Dean falls into line about this epilepsy theory. He guards the matter slightly. "He was liable to mystical trances in which some have found confirmation of the supposition that he was an epileptic." That sounds mild, but close by he goes on to add that the belief of 'some' is also his belief; for he says: "He suffered from some obscure physical trouble, the nature of which we can only guess. It was probably epilepsy." He then proceeds to say: "But these abnormal states were rare with him; in writing to the

† The Dean means as an epileptic.

Galatians he has to go back fourteen years to the date when he was 'caught up to the third Heaven.'" This serves a double purpose, implying the epileptic fits were rare but none the less real although connected with heavenly visions. But does not Dean Inge see that the ground is untenable? No man, subject to epilepsy, would have dared to imperil the efficacy of his message by falling down in a fit at a critical moment. That surely 'va de soi' as to Paul's character. Secondly, the long interval between visions stamps them as quite exceptional and as having nothing to do with epilepsy, for an epileptic subject could never have gone through the long series of trials and privations and hardships which fell to the lot of Paul without a frequent recurrence of the malady.

Nothing loth, however, Dean Inge continues (p. 52):

"At that time anyone who underwent a psychical experience, for which he could not account, believed that he was possessed by a spirit good or bad."

This is the modern method of argument. If the epilepsy suggestion does not work, fall back on a statement such as this, to destroy man's belief in anything superterrestrial. In plain English: "If Paul's visions were not due to epilepsy, at any rate he was mistaken in thinking he had been near the third Heaven or had any intercourse with the unseen world." Or in other words: "We plain matter-of-fact twentieth-century theologians reduce all these things to terrestrial terms. We have nothing to do with the extra-terrestrial. We profess to believe in God and Jesus Christ whom He has sent from Heaven, but really we do nothing of the kind. We would like to, but the full evidence, you know, is wanting, and pending further light we must just behave like common-sense mortals."†

Not content with the denial of the reality of Paul's communion with Christ, Dean Inge also falls foul of St. Luke's predilection for the supernatural. He has entirely failed to see that if a physician can believe in the supernatural a churchman can also do so, but, as I say, that is beyond the churchman of today. He sees the miracle of the awakening Spring and "passes by on the other side," seeking and praying for "more light."

This is what the Dean has to say of St. Luke (p. 48): "... a man of very attractive character; full of kindness, loyalty and Christian charity. He is the most feminine (not effeminate) writer in the New Testament, and shows a marked partiality for the tender aspects of Christianity. *He is attracted by miracles* and by all that makes history picturesque and romantic." This sounds delightful, but wait only a few lines (p. 49): "The narrative is coloured in places by the historian's *love for the miraculous*." Our critic, observe, does not in his certificate of good character say that St. Luke is either 'sober' or 'truthful.'

† One of these days, however, a man who does not believe in 'miracles,' or anything extra-terrestrial, will be considered crude, ignorant, uneducated and incapable of apprehending inter-cosmic phenomena (see article by Sir Wm. Barrett, F.R.S., in *Contemporary Review* for June 1914).

According to the Dean he is neither. The Dean, like Robinson Smith, makes no apology for calling St. Luke a liar. And I make no apology for putting this plain interpretation into the Dean's mouth, for here is what he says (only seven lines further down):

"*The Greek historian invented speeches for his principal characters; this was a conventional way of elucidating the situation for the benefit of his readers. Everyone knows how Thucydides, the most conscientious historian in antiquity, habitually uses this device, and how candidly he explains his method. WE CAN HARDLY DOUBT THAT THE AUTHOR OF ACTS† HAS USED A SIMILAR FREEDOM, though the report of the address to the elders of Ephesus reads like a summary of an actual speech.*"

Could disguised venom, wrapped up in the soft qualifying and slightly guarded phrases of the modern school, go further?

This kind of thing ecclesiastics do not seem to consider either dangerous or heretical. I write as a layman and I solemnly assure them that they will reap a whirlwind from this wicked sowing. For wicked seeds they are, put forth for our comfort and edification (God save the mark!).

Can it be possible that ecclesiastics not only forget the Master's admonitions "Let your communication be yea yea, nay nay, for whatsoever is more than these (*περισσὸν τούτων*) is from evil (*ἐκ τοῦ πονηροῦ ἔστω*)," but that they scurrilously suggest that our Lord's own sub-followers were addicted to falsehood and to the literary affectations of the times in delivering their solemn message? Messieurs les Ecclésiastiques, allow me as a layman to say that such a suggestion is not only unworthy but scandalous. And you have no proofs of it to offer.

What you do offer us is an extrinsic and emasculated Christianity as far removed from the real thing as is your own doctrine from that which you impute to Paul with his pure mysticism (p. 53), "The mystical doctrine of the Spirit of Christ immanent in the soul of the believer, a conception which was the core of St. Paul's personal religion," only you spoil it by using the expression "a conception," as if Paul had 'conceived' it and it was not after all real!

Away with your half-truths and your innuendoes or you will soon preach to empty benches.

The early Church which lived according to the precepts of the *Didache* had many notable Evangelists besides St. Paul. Like some of Paul's letters their names have perished or are only briefly recorded in the lists of Paul's co-workers, but who can stand in the silent chambers of the private burial places of great Roman-Christian citizens of the first century and not realize that Peter's message, as well as Paul's, that the

† Just above, the Dean practically admits the Lucan authorship of Acts. (This comparison with Thucydides evidently comes direct from the classroom of some University lecturer.)

messages of Luke and Mark and John and Justus, and Apollos, as well as those of Timothy, of Silvanus, of Philemon and Sosthenes, of Titus and Onesiphorus, Urbanus and Stachys and Apelles, of Crescens and Clement, of Tychicus and Artemas, of Erastus and Trophimus, of Ampliatus, of Persis, of Zenas and Apollos, of Archippus, of Epaphroditus, Epaphras and Aristarchus, of Philologus, of Asyncritus and Patrobas, of Epaenetus, Rufus, Hermes, Hermas, Phlegon, of Eubulus, Pudens and Linus, of Tertius Paul's scribe, of Apphia, Prisca and Aquila, of Claudia, of Phebe, of Tryphaena and Tryphosa and Julia, contributed to the continuity of the Christian Church apart from Paul himself.

These all standing shoulder to shoulder † fought the heretics of that day: Hymenæus and Philetus, Phygellus and Hermogenes, Demas and the rest. They fought them to a standstill for a time. But we,—we,—we dally with heresies and toy with fire. I do not lay myself open to the rebuke that the above-named represent St. Paul's own converts, for they do not, all of them. Besides St. Paul confesses himself to have been refreshed by *others* (1 Cor. xvi. 17): "But I rejoice at the presence of Stephanas and Fortunatus and Archaicus, for that which was lacking on your part these have fulfilled. For they have refreshed (*ἀνέπαισαν*) ‡ my own spirit as well as yours (*καὶ τὸ ὑμῶν*). Recognise therefore such as these (good) men."

Their preaching must then have been, like that of Paul himself, productive of far-reaching results.

Again (Rom. xvi. 7): "Salute Andronicus and Junias my kinsmen, and my fellow prisoners who are of note among the apostles, who also have been in Christ before me."

Two things stand out here, first that some of Paul's kinsfolk were of the Faith, and secondly a humble recognition that he, Paul, was still the "least of the Apostles," and that the other workers were doing as great a work as he himself.

Has the Dean forgotten St. Paul's growth in grace? As his ministry flourished, so he himself becomes more humble. As Christ from the 'good shepherd' (John x. 11) becomes the 'great shepherd' (Heb. xiii. 20) and then the 'chief shepherd' (1 Pet. v. 4), so St. Paul decreases: A.D. 57 "I am the least of the apostles" (1 Cor. xv. 9)

A.D. 61/3 "less than the least of all saints" (Eph. iii. 8)

A.D. 65? "... sinners, of whom I am chief" (1 Tim. i. 15)

In the light of this what does Dean Inge's sentence mean on p. 54?—

"It does not seem likely that a man of so lofty and heroic character was ever seriously troubled with ignominious temptations."

† Didache^{xvi. 2} πυκνῶς. "πυκνῶς δὲ συναχθήσεσθε ζητοῦντες τὰ ἀνέκοντα ταῖς ψυχαῖς ὑμῶν."

‡ The same word as at Matt. xi. 28 "Come unto me all ye that labour and are heavy laden and I will give you rest."

Yet he starts his article thus (p. 45) :

"With St. Paul it is quite different. He is a saint without a luminous halo. His personal characteristics are too distinct and too human to make idealisation easy. For this reason he has never been the subject of popular devotion. Shadowy figures like St. Joseph and St. Anne have been divinised and surrounded with picturesque legends; but St. Paul has been spared the honour or the ignominy of being coaxed and wheedled by the piety of paganised Christianity."

It is Inge therefore who in the sentence on p. 54 elevates St. Paul further above other mortals than the Church has ever elevated St. Joseph or St. Anne!

'Tis a curious bit of writing on p. 54, and implies a strange sub-conscious strain in the mind of the Dean.

But if St. Paul "turned the world upside-down" it was only to assist in founding through *others* the glorious heritage which is ours to-day, not by human agency, not by any St. Paul—as Drews and Inge suggest—but by Divine agency permitting certain instruments to stand out above others, but only "by permission."

This article by the Dean of St. Paul's Cathedral is cold-blooded, and not really scholarly. The whole message is tinged with phrases which sound ill in a Dean's mouth.

Thus his disquisition on the God of the Old Testament (p. 54/55) is a lurid example of what not to write. "The distinctive feature of the Jewish religion is not, as is often supposed, its monotheism... And when Jahveh became more strictly 'the only God,' the cult of intermediate beings came in and restored a quasi-polytheism..." What is the Dean talking about? Of Israel's pure religion or of its lapses?

This is dealing with the matter from a purely literary standpoint, a point of view which ruined Westcott and Hort's work on the New Testament text, and a standpoint which is as foreign to the spirit of the glorious Gospel as anything that can well be imagined. To become entangled in folk-lore and to dissociate Paul's personal religion from his teaching (pp. 53, 63, 66) is undignified, to say the least.

Progress is barred, gentlemen, unless we return to the "old paths," *for there can be nothing new* in the religion of Jesus Christ. Either there was one authoritative revelation, and one sacrifice once for all, *or there was not*. No *via media* exists. All this beating about the bush leads but to confusion and apostasy, "and if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" (1 Peter iv. 18). There is one royal road and only one, and that was clearly indicated by others besides St. Paul. If Paul had never lived the message would have lived on.

Therefore when Dean Inge, following Drews, says:

"It is impossible to guess what would have become of Christianity if he (Paul) had never lived; we cannot even be sure that the name of Jesus would still be honoured among men,"

we lift our hands in horror and exclaim: Is this a Dean writing? Is this his message of consolation to the afflicted, the sin-sick and the sorrowful? Has he understood his hero at all if he writes thus of him? Would not St. Paul himself be the most shocked of all of us to read this utter reversal of the divine order of events?

The Dean means (I will presume this in all charity) that St. Paul was the instrument chosen of God to be the chief missionary to the nations. If he means only this it is nothing new, and no new discovery of these latter days!

But if he means that Paul by a series of fortuitous visions during epileptic attacks had false views, had imaginary communion with Jesus Christ, preached a pure but vain Gospel on shadowy grounds, was not "a chosen vessel" but a self-appointed advocate of a religious mystery-cult, and but for this delusion would never have preached and written, and that it was owing to St. Paul's delusions that the western world embraced Christianity, then I say it is time to call a halt and ask these clerics to put their articles into plain and unphilosophical English that we may understand, we laymen, what is before us, and decide whether or not to leave "the Church."

In the words of Jeremiah (xxiii. 32):

Behold, I am against them that prophesy false dreams, saith the Lord, and do tell them, and cause my people to err by their lies and by their lightness; yet I sent them not nor commanded them; therefore they shall not profit this people at all, saith the Lord.

Let us turn on the other hand to a more helpful view of such matters.

When a Frenchman applies himself seriously to a deep study I find his reasoning more cogent, his conclusions more exhaustive, his explanations more luminous, his summaries more definite, and his entire critical attitude more scientific and profound than the similar series of mental or psychic efforts on the part of a German, an Englishman, or an American.

I would therefore commend a very bright comprehensive and thorough-going synopsis of New Testament criticism by *André Arnal*, Professor of Theology at Montauban, which reached me recently from a friend, and which appeared in the mid-February number for the current year of a periodical called *FOI ET VIE*, published in Paris. The article is entitled "*Le Nouveau Testament devant la critique*," and will help many to a clearer view of the great issues which are so often confused and befogged in the mass of semi-philosophical and pseudo-scientific critical literature which rushes at us from every corner of so-called Christendom.

I will quote one pregnant sentence towards the close of this twenty-two column article, and urge my readers to obtain and read the whole article for themselves. It will do them good, from Dr. Sanday and

Dr. Harnack down through the rank and file of our critics. They will probably agree with every word which Dr. Arnal has printed, and yet their doctrine is not set forth at all in the same way. We miss the dignified constructive character in their works.

Here is Dr. Arnal's summary :

"Il faut qu'au savoir parfois un peu amer que donne la critique s'ajoute le savoir, infiniment plus précieux, que donne l'expérience religieuse personnelle ; à l'étude qui veut comprendre doit s'unir la prière qui ne veut qu'adorer. Les deux ne sont pas nécessairement liées : *c'est pourquoi il y a des savants qui manquent de foi, et des croyants qui manquent de connaissance.* NI L'UN NI L'AUTRE CONDITION NE SONT ENVIABLES POUR QUI VEUT ÊTRE UN TÉMOIN DU CHRIST..."

"Neither the one (attitude) nor the other condition is desirable for anyone who wishes to be a witness for Christ." This is a true saying. The "savants qui manquent de foi" are summed up in 2 Tim. iii. 7 : "*Ever learning and never able to come to the knowledge of the truth.*" In the same chapter the "croyants qui manquent de connaissance" are assured that the real man of God, to be "complete and thoroughly furnished unto all good works," must be thoroughly versed in the Scriptures.

So, insensibly, Dr. Arnal almost uses the language of this Pastoral Epistle to illustrate his point, and yet we are asked by such as Dean Inge to doubt that St. Paul wrote the Pastoral Epistles. Well, if he did not, *a greater than Paul* then was faithful enough to warn us of the last times!—to warn us of those "having a form of godliness but denying the power thereof," and so we find that if Paul had never lived, the name of Jesus would *not* have been forgotten among men, for the writer of the Pastoral Epistles has kept alive the deepest truths and teachings of the Christian religion.

Sublime epistles ! whether of Paul or of Apollos or of another mighty servant of God !

Did a second-century forger then invent the introductions to both epistles ?—

(1 Tim.) Paul an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ which is our hope, unto Timothy my own son in the faith. . . .

(2 Tim.) Paul an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus, to Timothy my dearly beloved son. . . .

Perish the thought that these sublime prologues of "life" and "hope" in Christ Jesus should not be from the pen of Paul. But,—if they and the epistles themselves are *not* of Paul, then Dean Inge's contention falls to the ground of its own false-weight, for the name of Christ *would* have lived on among men by means of these short and superb epistles, even if Paul's other universally acknowledged writings had perished, or if he himself had never lived.

Conclusion.

Our daily actions are based as much on the experience of the past and upon the probabilities of the future as upon our own *knowledge* of what a day may bring forth. We live, in other words, by Faith. But Faith seems to have abandoned the circles where the cult of both the higher and the lower criticism flourishes. Those in these circles desire facts and tangible proof, like Thomas, demonstrative evidence, τεκμηρίον as St. Luke calls it (Acts i. 3), and do not seem to seek this evidence in the proper direction. To revive the Egyptian textual standard of A.D. 200-400 is not scientific, and it is certainly not final. The truth is scattered over all our documents and is not inherent entirely in any one document, nor in any two. Hort persuaded himself that where NB were together (as for ἦπεν instead of αἶπει at John x. 18) they must be right. This kind of fetichism must be done away with. Other documents having the same base must be consulted for the necessary "control" in these passages of N and B, such as the cursives 892 and Paris⁹⁷. Nor can we lightly disregard W when in opposition to NB.

A reference to the quotation from Hippocrates on our title-page may not be out of place here. The aphorism was well rendered into French by A. de Mercy in 1811 :

La vie est courte, l'art est long, l'occasion passe vite, l'expérience est trompeuse, le jugement difficile.

Le médecin doit non-seulement faire ce qui convient, IL DOIT ENCORE FAIRE CONCOURIR LE MALADE et ceux qui l'entourent et les choses externes.

Oh for the Faith of him healed by Peter and John in the name of "Jesus Christ the Nazarene," the result of which is described by St. Luke in the medical term ὁλοκληρία "perfect soundness" (Act iii. 16). May "perfect soundness" in matters of doctrine and of criticism be restored to us, so that like another blind man healed by the Nazarene Himself in a twofold operation, we may "look up and see all things clearly" (Mark viii. 25).

END OF PART I.

THANK GOD, ALL THE SHIFTING TO AND FRO OF TEXTS, ALL RECENSIONS AND REVISIONS, AND ALL VARIOUS READINGS, CANNOT TOUCH OR ALTER THE WHOLE BODY OF TRUTH AS WE HAVE IT REVEALED TO US IN HOLY SCRIPTURE; BUT THE SLUMBERING DEPTHS OF GOD'S ETERNAL COUNSELS SHALL REMAIN EVER SAFE FROM THE RIPPLES MADE BY THE BREATH OF MAN ON THE SURFACE OF HIS WORD.—S. C. Malan. From the Preface to 'St. John's Gospel translated from the eleven oldest versions,' London, 1862.

POSTSCRIPT.

Referring to pp. 252/255 *in re περι* or *ὑπερ*, it is to be noted that in the fragment of an "uncanonical Gospel" just published (Vol. X., March 1914, *Oxyr*¹²²⁴) by Grenfell and Hunt, we meet with the expression, on folio 2 recto col. 1 :

και προσευχεσθε υπερ των εχθρων υμων

and the general language of the fragmentary context of this early fourth-century document is more akin to St. Luke's diction than to St. Matthew's.

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Author Burgon, John William, 1813- 1888.

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Concerning Christians and Christianity

1. Christians are those who follow the teachings of Jesus Christ.
2. The Teachings of Jesus Christ are explained in the book called the Gospel (Injil) or the New Testament.
3. The New Testament is the First Place to find and record the teachings of Jesus Christ, by those who actually knew Him.
4. The New Testament has never been disproved **archeologically** or **historically**. It has and remains accurate.
5. The New Testament Predicts that certain events will happen in the Future.
7. The Reliability of the Old Testament and the New Testament are clear indications of the accuracy of the New Testament.
8. Jesus Christ did Not fail in His mission on Earth.
9. Jesus Christ Pre-existed. This means that He existed BEFORE the Creation of the World.
10. When Christians worship Jesus Christ, they are NOT worshipping another Human being.
11. Jesus Christ did not become God by performing good works.
12. Christians cannot perform good works in order to go to Heaven. Those who want to find God must admit they are not able to be Perfect or Holy, and that they need the help of God to help them get rid of their Sins.
14. More than 500 Million Christians around the world today are NOT Roman Catholic. The Vatican does NOT speak for Christianity in many situations.

Concerning Christians and Christianity (2)

15. Judas did NOT die in the place of Jesus Christ on the cross.

16. Jesus Christ had no motive to escape his fate. Jesus Christ was born to communicate His message of Hope and Redemption for mankind.

17. Without the **Blood of Jesus**, it would be **impossible** for those who believe in Jesus Christ to be saved, to have Eternal Life.

18. Christians worship **ONE** God, NOT three Gods.

19. In True Christianity, Historically, **the Trinity is =**

a) God the Father

b) God the Son

c) God the Holy Spirit

20. The worship of Angels or Created Beings, or Creatures or anything except God (God the Father, God the Son [Jesus Christ], and God the Holy Spirit, is forbidden.

21. The Trinity IS NOT = Mary, Joseph and Jesus

22. The Trinity is NOT = Jesus, Joseph and God the Father

23. Gabriel is NOT another name for Jesus Christ.

24. Anyone can become a Christian if they want to.

25. Christianity IS not something that can be done EXTERNALLY. A person is a Christian because of what they believe **in their Heart**, inside of them. Their own **sincerity before God** is the true test.

26. Those who accept an electronic mark [666] for the purchase of goods, in their right hand or forehead are NOT able to become Christians.

Concerning History and the Roman Catholic Church

Historic Information on the Roman Catholic Church can be found - in online searches - under the words:

papal, roman catholic, papist, popish, romanist, vatican, popery, romish,

There are many free Ebooks available online and at Google that cover these topics.

There is of course the standard works on the proven history of the Vatican:

The Two Babylons by Alexander Hislop, which uses more than 200 ancient Latin and Greek sources.

The Roman Schism illustrated from the Records of the Early Roman Catholic Church
by Rev. Perceval.

Those who have trouble with Vatican documents concerning early Church Councils should conduct their own research into a document called the "Donation of Constantine", which was the false land grant from the Roman Emperors to the Vatican.

Saved - How To become a Christian how to be saved

**A Christian is someone
who believes the
following**

***Steps to Take in order to become a
true Christian, to be Saved & Have a
real relationship & genuine
experience with the real God***

**Read, understand, accept and
believe the following verses from
the Bible:**

**1. All men are sinners and fall short
of God's perfect standard**

Romans 3: 23 states that

For all have sinned, and come short of
the glory of God;

2. Sin - which is imperfection in our lives - denies us eternal life with God. But God sent his son Jesus Christ as a gift to give us freely Eternal Life by believing on Jesus Christ.

Romans 6: 23 states

For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

3. You can be saved, and you are saved by Faith in Jesus Christ. You cannot be saved by your good works, because they are not "good enough". But God's good work of sending Jesus Christ to save us, and our response of believing - of having faith - in Jesus Christ, that is what saves each of us.

Ephesians 2: 8-9 states

8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:

9 Not of works, lest any man should boast.

4. God did not wait for us to become perfect in order to accept or unconditionally love us. He sent Jesus Christ to save us, even though we are sinners. So Jesus Christ died to save us from our sins, and to save us from eternal separation from God.

Romans 5:8 states

But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

5. God loved the world so much that He sent his one and only Son to die, so that by believing in Jesus Christ, we obtain Eternal Life.

John 3: 16 states

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

6. If you believe in Jesus Christ, and in what he did on the Cross for us, by dying there for us, you know for a

**fact that you have been given
Eternal Life.**

1 John 5: 13 states

These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

7. If you confess your sins to God, he hears you take this step, and you can know for sure that He does hear you, and his response to you is to forgive you of those sins, so that they are not remembered against you, and not attributed to you ever again.

1 John 1: 9 states

If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

If you believe these verses, or want to believe these verses, pray the following:

" Lord Jesus, I need you. Thank you for dying on the cross for my sins. I open the door of my life and ask you

to save me from my sins and give me eternal life. Thank you for forgiving me of my sins and giving me eternal life. I receive you as my Savior and Lord. Please take control of the throne of my life. Make me the kind of person you want me to be. Help me to understand you, and to know you and to learn how to follow you. Free me from all of the things in my life that prevent me from following you. In the name of the one and only and true Jesus Christ I ask all these things now, Amen".

Does this prayer express your desire to know God and to want to know His love ? If you are sincere in praying this prayer, Jesus Christ comes into your heart and your life, just as He said he would.

It often takes courage to decide to become a Christian. It is the right decision to make, but It is difficult to fight against part of ourselves that wants to hang on, or to find against that part of our selves that has trouble changing. The good news is

that you do not need to change yourself. Just Cry out to God, pray and he will begin to change you. God does not expect you to become perfect before you come to Him. Not at all...this is why He sent Jesus...so that we would not have to become perfect before being able to know God.

**Steps to take once you have asked
Jesus to come into your life**

Find the following passages in the Bible and begin to read them:

- 1. Read Psalm 23 (in the middle of the Old Testament - the 1st half of the Bible)**
- 2. Read Psalm 91**
- 3. Read the Books in the New Testament (in the Bible) of John, Romans & I John**
- 4. Tell someone of your prayer and your seeking God. Share that with someone close to you.**
- 5. Obtain some of the books on the list of books, and begin to read**

them, so that you can understand more about God and how He works.

6. Pray, that is - just talk to and with God, thank Him for saving you, and tell him your fears and concerns, and ask him for help and guidance.

7. email or tell someone about the great decision you have made today !!!

Does the "*being saved*" process only work for those who believe ?

For the person who is not yet saved, their understanding of **1) their state of sin and 2) God's** personal love and care for them, **and His desire and ability to save them....is what enables anyone to become saved.**

So yes, the "being saved" process works only for those

who believe in Jesus Christ and Him only, and place their faith in Him and in His work done on the Cross.

...and if so , then how does believing save a person?

Believing saves a person because of what it allows God to do in the Heart and Soul of that person.

But it is not simply the fact of a "belief". The issue is not having "belief" but rather what we have a belief about.

IF a person believes in **Salvation by Faith Alone in Jesus Christ** (ask us by email if this is not clear), then **That belief** saves them. Why ? because they are magical ? No, because of the sovereignty of God, because of what God does to them, when they ask him into their heart & life. When a person decides to place their faith in Jesus Christ and **ask Him** to forgive them of

their sins and invite Jesus Christ into their life & heart, **this** is what saves them – *because of* what God does for them at that moment in time.

At that moment in time when they sincerely believe and ask God to save them (as described above), God takes the life of that person, and in accordance with the will of that human, having requested God to save them from their sins through Jesus Christ – God takes that person's life and sins [all sins past, present and future], and allocates them to the category: of "***one of those people who Accepted the Free Gift of Eternal Salvation that God offers***".

From that point forward, their sins are no longer counted against them, because that is an account that is paid by the shed blood of Jesus Christ. And there is no person that could ever sin so much, that God's love would not be good enough for them, or that would somehow not be able to be covered by the penalty of

death that Jesus Christ paid the price for. (otherwise, sin would be more powerful than Jesus Christ – which is not true).

Sometimes, People have trouble believing in Jesus Christ because of two extremes:

First the extreme that they are *not* sinners (usually, this means that a person has not committed a "serious" sin, such as "murder", but God says that **all sins separates us from God**, even supposedly-small sins. We – as humans – tend to evaluate sin into more serious and less serious categories, because we do not understand just how serious "small" sin is).

Since we are all sinners, we all have a need for God, in order to have eternal salvation.

Second the extreme that they are *not good enough* for Jesus Christ to save them. This is basically done by those who reject the Free offer of Salvation by Christ Jesus because those people are -literally – **unwilling**

to believe. After death, they will believe, but they can only chose Eternal Life BEFORE they die. The fact is that all of us, are not good enough for Jesus Christ to save them. That is why Paul wrote in the Bible "**For all have sinned, and come short of the glory of God**" (Romans 3:23).

Thankfully, that is not the end of the story, because he also wrote " **For the wages of sin *is* death; but the gift of God *is* eternal life through Jesus Christ our Lord.**"(Romans 6: 23)

That Free offer of salvation is clarified in the following passage:

John 3: 16 **For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.**
17 **For God sent not his Son into the world to condemn the world; but that the world through him might be saved.**

Prayers that count

The prayers that God hears

We don't make the rules any more than you do. We just want to help others know how to reach God, and know that God cares about them personally.

The only prayers that make it to Heaven where God dwells are those prayers that are prayed directly to Him "through Jesus Christ" or "*in the name of Jesus Christ*".

God hears our prayers because we obey the method that God has established for us to be able to reach him. If we want Him to hear us, then we must use the methods that He has given us to communicate with Him.

And he explains - in the New Testament - what that method is: talking to God (praying) in accordance with God's will - and coming to Him in the name of Jesus Christ. Here are some examples of that from the New Testament:

(Acts 3:6) Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk.

(Acts 16:18) And this did she many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour.

(Acts 9:27) But Barnabas took him, and brought *him* to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus.

(2 Cor 3:4) And such trust have we through Christ to God-ward: (i.e. toward God)

(Gal 4:7) Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

(Eph 2:7) That in the ages to come he might show the exceeding [spiritual] riches of his grace in *his* kindness toward us through Christ Jesus.

(Phil 4:7) And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

(Acts 4:2) Being grieved that they taught the people, and preached through Jesus the resurrection from the dead.

(Rom 1:8) First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world.

(Rom 6:11) Likewise reckon ye also yourselves to be dead indeed unto sin,

but alive unto God through Jesus Christ our Lord.

(Rom 6:23) For the wages of sin *is* death; but the gift of God *is* eternal life through Jesus Christ our Lord.

(Rom 15:17) I have therefore whereof I may glory through Jesus Christ in those things which pertain to God.

(Rom 16:27) To God only wise, *be* glory through Jesus Christ for ever. Amen.

(1 Pet 4:11) ...if any man minister, *let him do it* as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.

(Gal 3:14) That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the [Holy] Spirit through faith.

(Titus 3:6) Which he shed on us abundantly through Jesus Christ our Saviour;

(Heb 13:21) Make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom *be* glory for ever and ever. Amen.

Anyone who has questions is encouraged to contact us by email, with the address that is posted on our website.

Note for Foreign Language and International Readers & Users

Foreign Language Versions of the Introduction and Postscript/Afterword will be included (hopefully) in future editions.

IF a person wanted to become a Christian, what would they pray ?

God, I am praying this to you so that you will help me. Please help me to want to know you better. Please help me to become a Christian

God I admit that I am not perfect. I understand that you cannot allow anyone into Heaven who is not perfect and Holy. I understand that if I believe in Jesus Christ and in what He did, that God you will see my life through the sacrifice of Jesus Christ, and that this will allow me to have eternal life and know that I am going to Heaven.

God, I admit that I have sin and things in my life that are not perfect. I know I have sinned in my life. Please forgive me of my sins. I believe that Jesus Christ is the Son of God, that He came to Earth to save those who ask Him, and that He died to pay the penalty for all of my sins.

I understand that Jesus physically died and physically arose from the dead, and that God can forgive me because of the death and resurrection of Jesus Christ. I thank you for dying for me, and for paying the price for my sins. I accept to believe in you, and I thank you Lord God from all of my heart for your help and for sending your Son to die and raise from the Dead.

I pray that you would help me to read your word the Bible. I renounce anything in my life, my thoughts and my actions that is not from you, and I do this in the name of Jesus Christ. Help me to not be spiritually deceived. Help me to grow and learn how to have a strong Christian walk for you, and to be a good example, with your help. Help me to have and develop a love of your word the Bible, and please bring to my life, people and situations that will help me to understand how to live my life as your servant. Help me to learn how to share the good news with those who may be willing to learn or to know. I ask these things in the name of Jesus Christ, and I thank you for what you have done for me, Amen.

Please Remember: Christianity is NEVER forced. No one can force anyone to become a Christian. God does NOT recognize any desire for Him, unless it is genuine and motivated from the inside of each of us.

Prayers for help to God

In MANY LANGUAGES

For YOU, for US, for your Family

Dear God,

Thank you that this New Testament has been released so that we are able to learn more about you.

Please help the people responsible for making this Electronic book available. Please help them to be able to work fast, and make more Electronic books available. Please help them to have all the resources, the money, the strength and the time that they need in order to be able to keep working for You.

Please help those that are part of the team that help them on an everyday basis. Please give them the strength to continue and give each of them the spiritual understanding for the work that you want them to do. Please help each of them to not have fear and to remember that you are the God who answers prayer and who is in charge of everything.

I pray that you would encourage them, and that you protect them, and the work & ministry that they

5 minutos a ayudar excepto otros - diferencie eterno

Dios querido,

gracias que se ha lanzado este nuevo testamento de modo que poder aprender más sobre usted.

Ayude por favor a la gente responsable de hacer este Ebook disponible. Ayúdele por favor a poder trabajar rápidamente, y haga que más Ebooks disponible por favor le ayuda a tener todos los recursos, los fondos, la fuerza y el tiempo que necesitan para poder guardar el trabajar para usted.

Ayude por favor a los que sean parte del equipo que les ayuda sobre una base diaria. Por favor déles la fuerza para continuar y para dar a cada uno de ellos la comprensión espiritual para el trabajo que usted quisiera que hicieran. Ayude por favor a cada uno de ellos a no tener miedo y a no recordar que usted es el dios que contesta a rezo y que está a cargo de todo.

Ruego que usted los animara, y que usted los proteja, y el trabajo y el ministerio que están contratados adentro. Ruego que usted los protegiera contra las fuerzas espirituales que podrían dañarlas o retardarlas abajo. Ayúdeme por favor cuando utilizo este nuevo testamento también para pensar en ellas de modo que pueda rogar para ellas y así que pueden continuar ayudando a más gente. Ruego que usted me diera un amor de su palabra santa, y que usted me daría la sabiduría y el discernimiento espirituales para conocerle mejor y para entender los tiempos que estamos adentro y cómo ocuparse de las dificultades que me enfrentan con cada día. Señor God, me ayuda a desear conocerle mejor y desear ayudar a otros cristianos en mi área y alrededor del mundo. Ruego que usted diera el Web site y los de Ebook el equipo y los que trabajan en que les ayudan su sabiduría. Ruego que usted ayudara a los miembros individuales de su familia (y de mi familia) espiritual a no ser engañado, pero entenderle y desear aceptarle y seguir de cada manera. y pido que usted haga estas cosas en el nombre de Jesús, amen, ¿

(por qué lo hacemos tradujeron esto a muchas idiomas?

Porque necesitamos a tanto rezo como sea posible,

y a tanta gente que ruega para nosotros y el este ministerio tan a menudo como sea posible. Gracias por su ayuda.

El rezo es una de las mejores maneras que usted puede ayudarnos más).

Hungarian

Hungary, Hungarian, Hungary Hungarian Maygar Prayer Jezus Krisztus
Imadsag hoz Isten Hogyan viselkedni Imadkozik hoz tud hall az en m
viselkedni kerdez ad segit szamomra

Hungarian - Prayer Requests (praying / Talking) to God - explained in Hungarian Language

Beszélő -hoz Isten , a Alkotó -ból Világegyetem , a Lord :

1. amit ön akar ad számomra a bátorság -hoz imádkozik a
dolog amit Vennem kell imádkozik

2. amit ön akar ad számomra a bátorság -hoz hisz ön és
elfogad amit akrsz így csinálni életemmel , helyett én
feleml az én -m saját akarat (szándék) fenti öné.

3. amit ön akar add nekem segít -hoz nem enged az én -m
fél -ból ismeretlen -hoz válik a kifogás , vagy a alap értem
nem -hoz szolgál you.

4. amit ön akar add nekem segít -hoz lát és -hoz megtanul
hogyan viselkedni volna a szellemi erő Szükségem van (
átmenő -a szó a Biblia) egy) részére a esemény előre és b
betű) részére az én -m saját személyes szellemi utazás.

5. Amit ön Isten akar add nekem segít -hoz akar -hoz szolgál
Ön több

6. Amit ön akar emlékeztet én -hoz -val beszél ön
prayerwhen) Én csalódott vagy -ban nehézség , helyett
kipróbálás -hoz határozat dolog én magam egyetlen átmenő
az én -m emberi erő.

7. Amit ön akar add nekem Bölcsesség és egy szív töltött -
val Bibliai Bölcsesség azért ÉN akar szolgál ön több
hatékonyan.

8. Amit ön akar adjon nekem egy -t vágy -hoz dolgozószoba
-a szó , a Biblia ,(a Új Végrendelet Evangélium -ból Budi) ,
-ra egy személyes alap

9. amit ön akar ad segítség számomra azért ÉN képes -hoz
észrevesz dolog -ban Biblia (-a szó) melyik ÉN tud
személyesen elmond -hoz , és amit akarat segítsen nekem ért
amit akrsz én -hoz csinál életemben.

10. Amit ön akar add nekem nagy ítélőképesség , -hoz ért
hogyan viselkedni megmagyaráz -hoz másikkal ki ön , és
amit ÉN akar képesnek lenni megtenni megtanul hogyan
viselkedni megtanul és tud hogyan viselkedni kiáll mellett
ön és én -a szó (a Biblia)

11. Amit ön akar hoz emberek (vagy websites) életemben
ki akar -hoz tud ön és én , ki van erős -ban -uk pontos
megértés -ből ön (Isten) ; és Amit ön akar hoz emberek (
vagy websites) életemben ki lesz képes -hoz bátorít én -hoz
pontosan megtanul hogyan viselkedni feloszt a Biblia a szó -
ból igazság (2 Korinthus 13:1).

12. Amit ön akar segítsen nekem -hoz megtanul -hoz volna
nagy megértés körülbelül melyik Biblia változat van legjobb
 , melyik van a leg--bb pontos , és melyik birtokol a leg--bb
szellemi erő & erő , és melyik változat egyeztet -val a
eredeti kézirat amit ön ihletett a írói hivatás -ból Új
Végrendelet -hoz ír.

13. Amit ön akar ad segít számomra -hoz használ időm -ban
egy jó út , és nem -hoz elpusztít időm -ra Hamis vagy üres
módszer közelebb kerülni -hoz Isten (de amit van nem

hűségesen Bibliai), és hol azok módszer termel nem hosszú ideje vagy tartós szellemi gyümölcs.

14. Amit ön akar ad segítség számomra -hoz ért mit tenni keres -ban egy templom vagy egy istentisztelet helye , mi fajta -ból kérdés -hoz kérdez , és amit ön akar segítsen nekem -hoz talál hívők vagy egy lelkész -val nagy szellemi bölcsesség helyett könnyű vagy hamis válaszol.

15. amit ön akar okoz én -hoz emlékszik -hoz memorizál -a szó a Biblia (mint Rómaiak 8), azért ÉN tud volna ez szívemben és volna az én -m törődik előkészített , és lenni kész ad egy válaszol -hoz másikk -ból remél amit Nekem van körülbelül ön.

16. Amit ön akar hoz segít számomra azért az én -m saját teológia és tételek -hoz egyetérteni -a szó , a Biblia és amit ön akar folytatódik segíteni neki én tud hogyan az én -m megértés -ból doktrína lehet közművesített azért az én -m saját élet , életmód és megértés folytatódik -hoz lenni záró -hoz amit akarsz ez -hoz lenni értem.

17. Amit ön akar nyit az én -m szellemi bepillantás (következtetés) több és több , és amit hol az én -m megértés vagy észrevétel -ből ön van nem pontos , amit ön akar segítsen nekem -hoz megtanul ki Jézus Krisztus hűségesen van.

18. Amit ön akar ad segít számomra azért ÉN akar képesnek lenni megtenni szétválaszt akármi hamis rítusok melyik Nekem van függés -ra , -ból -a tiszta tanítás -ban Biblia , ha akármi miből Én alábbiak van nem -ból Isten , vagy van ellenkező -hoz amit akarsz -hoz tanít minket körülbelül alábbiak ön.

19. Amit akármilyen kényszerít -ből rossz akar nem eltesz akármilyen szellemi megértés melyik Nekem van , de eléggé amit ÉN akar megtart a tudás -ból hogyan viselkedni tud ön és én nem -hoz lenni tévedésben lenni ezekben a napokban -ből szellemi csalás.

20. Amit ön akar hoz szellemi erő és segít számomra azért ÉN akar nem -hoz lenni része a Nagy Esés El vagy -ből akármilyen mozgalom melyik akar lenni lelkileg utánczó -hoz ön és én -hoz -a Szent Szó

21. Amit ha van akármilyen amit Nekem van megtett életemben , vagy bármilyen módon amit Nekem van nem alperes -hoz ön ahogyan ettem kellett volna volna és ez minden megakadályozás én -ből egyik gyaloglás veled , vagy birtoklás megértés , amit ön akar hoz azok dolog / válasz / esemény vissza bele az én -m törődik , azért ÉN akar lemond őket nevében Jézus Krisztus , és mind az összes -uk hat és következmény , és amit ön akar helyettesít akármilyen üresség ,sadsness vagy kétségbeesés életemben -val a Öröm -ből Lord , és amit ÉN akar lenni több fókuszálva tanulás -hoz követ ön mellett olvasó -a szó , a Biblia

22. Amit ön akar nyit az én -m szemek azért ÉN akar képesnek lenni megtenni világosan lát és felismer ha van egy Nagy Csalás körülbelül Szellemi téma , hogyan viselkedni ért ez jelenség (vagy ezek esemény) -ből egy Bibliai perspektíva , és amit ön akar add nekem bölcsesség -hoz tud és így amit ÉN akar megtanul hogyan viselkedni segít barátaim és szeretett egyek (rokon) nem lenni része it.

23. Amit ön akar biztosít amit egyszer az én -m szemek van kinyitott és az én -m törődik ért a szellemi jelentőség -ből időszaki esemény bevitel hely a világon , amit ön akar előkészít szívem elfogadtatni magam -a igazság , és amit ön akar segítsen nekem ért hogyan viselkedni talál bátorság és

erő átmenő -a Szent Szó , a Biblia. Nevében Jézus Krisztus ,
Én kérdezek mindezekért igazol kívánságom -hoz lenni -ban
megállapodás -a akarat , és Én kérdezés részére -a
bölcsség és kicsit bérelni szerelem -ből Igazság Ámen

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Több alul -ból Oldal
Hogyan viselkedni volna Örökélet

=====

Vagyunk boldog ha ez oldalra dől (-ból imádság kereslet -
hoz Isten) van képes -hoz támogat ön. Mi ért ez május nem
lenni a legjobb vagy a leg--bb hatásos fordítás. Mi ért amit
vannak sok különböző ways -ból kifejezhető gondolkodás és
szöveg. Ha önnek van egy javaslat részére egy jobb fordítás
, vagy ha tetszene neked -hoz fog egy kicsi összeg -ból idő
-hoz küld javaslatok hozzánk , lesz lenni ételadag ezer -ból
más emberek is , ki akarat akkor olvas a közművesített
fordítás. Mi gyakran volna egy Új Végrendelet elérhető -ban
-a nyelv vagy -ban nyelvek amit van ritka vagy régi. Ha ön
látvány részére egy Új Végrendelet -ban egy különleges nyelv
, legyen szíves ír hozzánk. Is , akarunk hogy biztosak
legyünk és megpróbál -hoz kommunikál amit néha ,
megtesszük felajánl könyv amit van nem Szabad és amit
csinál ár pénz. De ha ön nem tud ad néhányuk elektronikus
könyv , mi tud gyakran csinál egy cserél -ből elektronikus
könyv részére segít -val fordítás vagy fordítás dolgozik.
Csinálsz nem kell lenni profi munkás , csak kevés szabályos
személy akit érdekel ételadag. Önnek kellene volna egy
számítógép vagy önnek kellene volna belépés -hoz egy
számítógép -on -a helyi könyvtár vagy kollégium vagy
egyetem , óta azok általában volna jobb kapcsolatok -hoz
Internet.

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Parlando al dio, il creatore dell'universo, il signore:

1. che dareste me al coraggio pregare le cose di che ho bisogno per pregare

2. che dareste me al coraggio crederli ed accettare che cosa desiderate fare con la mia vita, anziché me che exalting il miei propri volontà (intenzione) sopra il vostro.

3. che mi dareste l'aiuto per non lasciare i miei timori dello sconosciuto trasformarsi in nelle giustificazioni, o la base per me per non servirlo.

4. che mi dareste l'aiuto per vedere ed imparare come avere la resistenza spiritosa io abbia bisogno (con la vostra parola bibbia) di a) per gli eventi avanti e b) per il mio proprio viaggio spiritoso personale.

5. Che dio mi dareste l'aiuto per desiderare servirli di più

6. Che mi ricordereste comunicare con voi (prayer)when io sono frustrati o in difficoltà, invece di provare a risolvere le cose io stesso soltanto con la mia resistenza umana.

7. Che mi dareste la saggezza e un cuore si è riempito di saggezza biblica in modo che li servissi più efficacemente.

8. Che mi dareste un desiderio studiare la vostra parola, la bibbia, (il nuovo gospel del Testamento di John), a titolo personale,

9. che dareste ad assistenza me in modo che possa notare le cose nella bibbia (la vostra parola) a cui posso riferire personalmente ed a che lo aiuterà a capire che cosa lo desiderate fare nella mia vita.

10. Che mi dareste il discernment grande, per capire come spiegare ad altri che siate e che potrei imparare come imparare e sapere levarsi in piedi in su per voi e la vostra parola (bibbia)

11. Che portereste la gente (o i Web site) nella mia vita che desidera conoscerla e che è forte nella loro comprensione esatta di voi (dio); e quello portereste la gente (o i Web site) nella mia vita che potrà consigliarmi imparare esattamente come dividere la bibbia la parola della verità (2 coda di todo 2:15).

12. Che lo aiutereste ad imparare avere comprensione grande circa quale versione della bibbia è la cosa migliore, che è la più esatta e che ha la resistenza & l'alimentazione più spiritose e che la versione accosente con i manoscritti originali che avete ispirato gli autori di nuovo Testamento scrivere.

13. Che dareste l'aiuto me per usare il mio tempo in un buon senso e per non sprecare il mio tempo sui metodi falsi o vuoti di ottenere più vicino al dio (ma a quello non sia allineare biblico) e dove quei metodi non producono frutta spiritosa di lunga durata o durevole.

14. Che dareste l'assistenza me capire che cosa cercare in una chiesa o in un posto di culto, che generi di domande da chiedere e che lo aiutereste a trovare i believers o un pastor con saggezza spiritosa grande anziché le risposte facili o false.

15. di che lo indurreste a ricordarsi per memorizzare la vostra parola la bibbia (quale Romans 8), di modo che posso averlo nel mio cuore e fare la mia prepararsi mente ed è

aspetti per dare una risposta ad altre della speranza che ho circa voi.

16. Che portereste l'aiuto me in modo che la mie proprie teologia e dottrine per accosentire con la vostra parola, la bibbia e che continuereste a aiutarli a sapere la mia comprensione della dottrina può essere migliorata in modo che la miei propri vita, lifestyle e capire continui ad essere più vicino a che cosa lo desiderate essere per me.

17. Che aprireste la mia comprensione spiritosa (conclusioni) di più e più e che dove la mia comprensione o percezione di voi non è esatta, che lo aiutereste ad imparare chi Jesus Christ allineare è.

18. Che dareste l'aiuto me in modo che possa separare tutti i rituali falsi da cui ho dipeso, dai vostri insegnamenti liberi nella bibbia, se c'è ne di che cosa sono seguente non è del dio, o è contrari a che cosa desiderate per insegnarli - circa quanto segue.

19. Che alcune forze della malvagità non toglierebbero la comprensione affatto spiritosa che abbia, ma piuttosto che mantennrei la conoscenza di come conoscerli e non essere ingannato dentro attualmente di inganno spiritoso.

20. Che portereste la resistenza spiritosa ed aiutereste a me in modo che non faccia parte del ritirarsi grande o di alcun movimento che sarebbe spiritual falsificato a voi ed alla vostra parola santa.

21. Quello se ci è qualche cosa che faccia nella mia vita, o qualsiasi senso che non ho risposto a voi come dovrei avere e quello sta impedendomi di camminare con voi, o avere capire, che portereste quei things/responses/events nuovamente dentro la mia mente, di modo che rinuncerei

loro in nome di Jesus Christ e tutte i loro effetti e conseguenze e che sostituireste tutta la emptiness, tristezza o disperazione nella mia vita con la gioia del signore e che di più sarei messo a fuoco sull'imparare seguirli leggendo la vostra parola, bibbia.

22. Che aprireste i miei occhi in modo che possa vedere e riconoscere chiaramente se ci è un inganno grande circa i soggetti spiritosi, come capire questo fenomeno (o questi eventi) da una prospettiva biblica e che mi dareste la saggezza per sapere ed in modo che impari come aiutare i miei amici ed amavo ones (parenti) per non fare parte di esso.

23. Che vi accertereste che i miei occhi siano aperti una volta e la mia mente capisce l'importanza spiritosa degli eventi correnti che avvengono nel mondo, che abbiate preparato il mio cuore per accettare la vostra verità e che lo aiutereste a capire come trovare il coraggio e la resistenza con la vostra parola santa, la bibbia. In nome di Jesus Christ, chiedo queste cose che confermano il mio desiderio essere nell'accordo la vostra volontà e sto chiedendo la vostra saggezza ed avere un amore della verità, Amen.

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Più in calce alla pagina
come avere vita Eterna

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Siamo felici se questa lista (delle richieste di preghiera al dio) può aiutarli. Capiamo che questa non può essere la traduzione migliore o più efficace. Capiamo che ci sono molti sensi differenti di esprimere i pensieri e le parole. Se avete un suggerimento per una traduzione migliore, o se

voleste occorrere una piccola quantità di vostro tempo di trasmettere i suggerimenti noi, aiuterete i migliaia della gente inoltre, che allora leggerà la traduzione migliorata. Abbiamo spesso un nuovo Testamento disponibile in vostra lingua o nelle lingue che sono rare o vecchie.

Se state cercando un nuovo Testamento in una lingua specifica, scriva prego noi. Inoltre, desideriamo essere sicuri e proviamo a comunicare a volte quello, offriamo i libri che non sono liberi e che costano i soldi. Ma se non potete permettersi alcuni di quei libri elettronici, possiamo fare spesso uno scambio di libri elettronici per aiuto con la traduzione o il lavoro di traduzione.

Non dovete essere un operaio professionista, solo una persona normale che è interessata nell'assistenza. Dovreste avere un calcolatore o dovreste avere accesso ad un calcolatore alla vostra biblioteca o università o università locale, poiché quelli hanno solitamente collegamenti migliori al Internet. Potete anche stabilire solitamente il vostro proprio cliente LIBERO personale della posta elettronica andando al #### di mail.yahoo.com prego occorrete un momento per trovare l'indirizzo della posta elettronica situato alla parte inferiore o all'estremità di questa pagina. Speriamo che trasmettiate la posta elettronica noi, se questa è di aiuto o di incoraggiamento. Inoltre vi consigliamo metterseli in contatto con riguardo ai libri elettronici che offriamo quello siamo senza costo e

che libero abbiamo molti libri nelle lingue straniere, ma non le disponiamo sempre per ricevere elettronicamente (trasferimento dal sistema centrale verso i satelliti) perché rendiamo soltanto disponibile i libri o i soggetti che sono chiesti. Vi consigliamo continuare a pregare al dio ed a continuare ad imparare circa lui leggendo il nuovo

Testamento. Accogliamo favorevolmente le vostre domande ed osservazioni da posta elettronica.

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Preghiera al dio Caro Dio, Grazie che questo gospel o questo nuovo Testamento è stato liberato in modo che possiamo impararvi più circa. Aiuti prego la gente responsabile del rendere questo libro elettronico disponibile. Conoscete che chi sono e potete aiutarle.

Aiutale prego a potere funzionare velocemente e renda i libri più elettronici disponibili Aiutali prego ad avere tutte le risorse, i soldi, la resistenza ed il tempo di che hanno bisogno per potere continuare a funzionare per voi. Aiuti prego quelli che fanno parte della squadra che le aiuta su una base giornaliera. Prego dia loro la resistenza per continuare e dare ciascuno di loro la comprensione spiritosa per il lavoro che li desiderate fare. Aiuti loro prego ciascuno a non avere timore ed a non ricordarsi di che siete il dio che risponde alla preghiera e che è incaricato di tutto. Prego che consigliereste loro e che li proteggete ed il lavoro & il ministero che sono agganciati dentro.

Prego che li proteggereste dalle forze spiritose o da altri ostacoli che potrebbero nuoc o ritardarli giù. Aiutalo prego quando uso questo nuovo Testamento anche per pensare alla gente che ha reso questa edizione disponibile, di modo che posso pregare per loro ed in modo da può continuare a aiutare più gente.

Prego che mi dareste un amore della vostra parola santa (il nuovo Testamento) e che mi dareste la saggezza ed il discernment spiritosi per conoscerli meglio e per capire il

Prego che dareste la squadra elettronica e coloro del libro
che le aiuta la vostra saggezza.

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PORTUGUESE PORTUGUESE

Portuguese Prayer Cristo Pedido a Deus Como orar a Deus
podem ouvir my pedido perguntar Deus dar ajuda a me

Falando ao deus, o criador do universo, senhor:

1. que você daria a mim à coragem pray as coisas que eu necessito pray
2. que você daria a mim à coragem o acreditar e aceitar o que você quer fazer com minha vida, em vez de mim que exalting meus próprios vontade (intenção) acima de seu.
3. que você me daria a ajuda para não deixar meus medos do desconhecido se transformar as desculpas, ou a base para mim para não lhe servir.
4. que você me daria a ajuda para ver e aprender como ter a força espiritual mim necessite (com sua palavra o bible) a) para os eventos adiante e b) para minha própria viagem espiritual pessoal.
5. Que você deus me daria a ajuda para querer lhe servir mais
6. Que você me lembraria falar com você (prayer)when me são frustrados ou na dificuldade, em vez de tentar resolver coisas eu mesmo somente com minha força humana.
7. Que você me daria a sabedoria e um coração encheu-se com a sabedoria bíblica de modo que eu lhe servisse mais eficazmente.
8. Que você me daria um desejo estudar sua palavra, o bible, (o gospel do testament novo de John), em uma base pessoal,
9. que você daria a auxílio a mim de modo que eu pudesse observar coisas no bible (sua palavra) a que eu posso pessoalmente se relacionar, e a que me ajudará compreender o que você me quer fazer em minha vida.
10. Que você me daria o discernment grande, para compreender como explicar a outro que você é, e que eu

poderia aprender como aprender e saber estar acima para você e sua palavra (o bible)

11. Que você traria os povos (ou os Web site) em minha vida que querem o conhecer, e que são fortes em sua compreensão exata de você (deus); e isso você traria povos (ou Web site) em minha vida que poderá me incentivar aprender exatamente como dividir o bible a palavra da verdade (2 timothy 2:15).

12. Que você me ajudaria aprender ter a compreensão grande sobre que versão do bible é a mais melhor, que são a mais exata, e que têm a força & o poder os mais espirituais, e que a versão concorda com os manuscritos originais que você inspirou os autores do testament novo escrever.

13. Que você me daria a ajuda para usar meu tempo em uma maneira boa, e para não desperdiçar minha hora em métodos falsos ou vazios de começar mais perto do deus (mas daquele não seja verdadeiramente bíblico), e onde aqueles métodos não produzem nenhuma fruta espiritual a longo prazo ou durável.

14. Que você me daria o auxílio compreender o que procurar em uma igreja ou em um lugar da adoração, que tipos das perguntas a pedir, e que você me ajudaria encontrar believers ou um pastor com sabedoria espiritual grande em vez das respostas fáceis ou falsas. 15. que você faria com que eu recordasse memorizar sua palavra o bible (tal como Romans 8), de modo que eu pudesse o ter em meu coração e ter minha mente preparada, e estivessem pronto para dar uma resposta a outra da esperança que eu tenho sobre você.

16. Que você me traria a ajuda de modo que meus próprios theology e doutrinas para concordar com sua palavra, o

bible e que você continuaria a me ajudar saber minha compreensão da doutrina pode ser melhorada de modo que meus próprios vida, lifestyle e compreensão continuem a ser mais perto de o que você a quer ser para mim.

17. Que você abriria minha introspecção espiritual (conclusões) mais e mais, e que onde minha compreensão ou percepção de você não são exata, que você me ajudaria aprender quem Jesus Christ é verdadeiramente.

18. Que você me daria a ajuda de modo que eu possa separar todos os rituals falsos de que eu depender, de seus ensinamentos desobstruídos no bible, se alguma de o que eu sou seguinte não são do deus, nem são contrárias a o que você quer nos ensinar - sobre o seguir.

19. Que nenhuma das forças do evil não removeriam a compreensão espiritual que eu tenho, mas rather que eu reteria o conhecimento de como o conhecer e não ser iludido nestes dias do deception espiritual.

20. Que você traria a força espiritual e me ajudaria de modo que eu não seja parte da queda grande afastado ou de nenhum movimento que fosse espiritual forjado a você e a sua palavra holy.

21. Isso se houver qualquer coisa que eu fiz em minha vida, ou alguma maneira que eu não lhe respondi como eu devo ter e aquela está impedindo que eu ande com você, ou ter a compreensão, que você traria aqueles things/responses/events para trás em minha mente, de modo que eu os renunciasses no nome de Jesus Christ, e em todas seus efeitos e conseqüências, e que você substituiria todo o emptiness, sadness ou desespero em minha vida com a alegria do senhor, e que eu estaria focalizado mais na aprendizagem o seguir lendo sua palavra, o bible.

22. Que você abriria meus olhos de modo que eu possa ver e reconhecer claramente se houver um deception grande sobre tópicos espirituais, como compreender este fenômeno (ou estes eventos) de um perspective bíblica, e que você me daria a sabedoria para saber e de modo que eu aprenderei como ajudar a meus amigos e amei (parentes) não ser parte dela.

23. Que você se asseguraria de que meus olhos estejam abertos uma vez e minha mente compreende o significado espiritual dos eventos atuais que ocorrem no mundo, que você prepararia meu coração para aceitar sua verdade, e que você me ajudaria compreender como encontrar a coragem e a força com sua palavra holy, o bible. No nome de Jesus Christ, eu peço estas coisas que confirmam meu desejo ser no acordo sua vontade, e eu estou pedindo sua sabedoria e para ter um amor da verdade, Amen.

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Mais no fundo da página
como ter a vida eternal

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Nós estamos contentes se esta lista (de pedidos do prayer ao deus) puder lhe ajudar. Nós compreendemos que esta não pode ser a mais melhor ou tradução a mais eficaz. Nós compreendemos que há muitas maneiras diferentes de expressar pensamentos e palavras. Se você tiver uma sugestão para uma tradução melhor, ou se você gostar de fazer exame de um pouco de seu tempo nos emitir sugestões, você estará ajudando a milhares dos povos também, que lerão então a tradução melhorada. Nós temos frequentemente um testament novo disponível em sua língua ou nas línguas que são raras ou velhas. Se você estiver procurando um testament novo em uma língua específica, escreva-nos por favor.

Também, nós queremos ser certos e tentamos comunicar às vezes isso, nós oferecemos os livros que não estão livres e que custam o dinheiro. Mas se você não puder ter recursos para alguns daqueles livros eletrônicos, nós podemos frequentemente fazer uma troca de livros eletrônicos para a ajuda com tradução ou trabalho da tradução. Você não tem que ser um trabalhador profissional, only uma pessoa regular que esteja interessada na ajuda.

Você deve ter um computador ou você deve ter o acesso a um computador em sua biblioteca ou faculdade ou universidade local, desde que aqueles têm geralmente conexões melhores ao Internet.

Você pode também geralmente estabelecer seu próprio cliente LIVRE pessoal do correio eletrônico indo ao ### de mail.yahoo.com faz exame por favor de um momento para encontrar o endereço do correio eletrônico ficado situado no fundo ou na extremidade desta página. Nós esperamos que você nos emita o correio eletrônico, se este for da ajuda ou do incentivo. Nós incentivamo-lo também contatar-nos a respeito dos livros eletrônicos que nós oferecemos a isso somos sem custo, e

que livre nós temos muitos livros em línguas estrangeiras, mas nós não as colocamos sempre para receber eletronicamente (download) porque nós fazemos somente disponível os livros ou os tópicos que são os mais pedidos. Nós incentivamo-lo continuar a pray ao deus e a continuar a aprender sobre ele lendo o testament novo. Nós damos boas-vindas a seus perguntas e comentários pelo correio eletrônico.

Oro aquel usted haría ayuda el individuo miembros de su familia (y mi familia) a no estar espiritualmente engañado , pero a comprender usted y querer a aceptar y seguir usted en todos los días camino. y YO preguntar usted hacer éstos cosas en nombre de Jesús , Amén ,

Kjære God , Takk skal du ha det denne Ny Testamentet
er blitt befridd i den grad at vi er dugelig å høre flere om du.
Behage hjelpe folket ansvarlig for gjør denne Elektronisk
bestille anvendelig. Behage hjelpe seg å bli kjøpedyktig
arbeide rask , og lage flere Elektronisk bøker anvendelig
Behage hjelpe seg å ha alle ressursene , pengene , det styrke
og klokken det de nød for at være i stand til oppbevare
arbeider til deres.

Behage hjelpe dem det er del av teamet det hjelpe seg opp på en hverdags basis. Behage gir seg det styrke å fortsette og gir hver av seg det sprit forståelse for det arbeide det du ønske seg å gjøre.

Swedish - Prayer Requests (praying / Talking) to God - explained in Swedish Language

Swedish Prayer Bon till Gud Jesus Hur till Be Hur kann
hora min Hur till fraga Gud till ger hjälp finna ande Ledning
Talande till Gud , skaparen om Universum , den Vår Herre
och Frälsare :

1. så pass du skulle ger till jag tapperheten till be sakerna så
pass Jag nöd till be

2. så pass du skulle ger till jag tapperheten till tro på du och
accept vad du vilja till gör med min liv , i stället för jag
upphoja min äga vilja (avsikt) över din.

3. så pass du skulle ge mig hjälp till inte låta min rädsla om
okänd till bli den ursäkta , eller basisten för jag inte till tjäna
you.

4. så pass du skulle ge mig hjälp till se och till lära sig hur
till har den ande styrka Jag nöd (igenom din uttrycka bibeln
) en) för händelsen före och b) för min äga personlig ande
resa.

5. Så pass du Gud skulle ge mig hjälp till vilja till tjäna Du
mer

6. Så pass du skulle påminna jag till samtal med du
prayerwhen) JAG er frustrerat eller i svårigheten , i stället
för försökande till besluta sakerna mig själv bara igenom
min mänsklig styrka.

7. Så pass du skulle ge mig Visdom och en hjärtan fyllt med
Biblisk Visdom så fakta åt JAG skulle tjäna du mer
effektivt. 8. Så pass du skulle ge mig en önska till studera
din uttrycka , bibeln , (den Ny Testamente Evangelium av
John) , på en personlig basis 9. så pass du skulle ger hjälp

till jag så fakta ät JAG er köpa duktig märka sakerna inne om Bibel (din uttrycka) vilken JAG kanna personlig berätta till , och den där vill hjälpa mig förstå vad du vilja jag till gör i min liv.

10. Så pass du skulle ge mig stor discernment , till förstå hur till förklara till självaste vem du er , och så pass JAG skulle kunde lära sig hur till lära sig och veta hur till löpa upp för du och mig din uttrycka (bibeln)

11. Så pass du skulle komma med folk (eller websites) i min liv vem vilja till veta du och mig , vem de/vi/du/ni är stark i deras exakt förståndet av du (Gud); och Så pass du skulle komma med folk (eller websites) i min liv vem vilja kunde uppmuntra jag till ackurat lära sig hur till fördela bibeln orden av sanning Timothy 215:).

12. Så pass du skulle hjälpa mig till lära sig till har stor förståndet om vilken Bibel version är bäst , vilken är mest exakt , och vilken har mest ande styrka & förmåga , och vilken version samtycke med det original manuskripten så pass du inspirerat författarna om Ny Testamente till skriva.

13. Så pass du skulle ger hjälp till jag till använda min tid i en god väg , och inte till slösa min tid på Falsk eller tom metoderna till komma närmare till Gud (utom så pass blandar inte sant Biblisk), och var den här metoderna produkter ingen for länge siden tid eller varande ande frukt.

14. Så pass du skulle ger hjälp till jag till förstå vad till blick för i en kyrka eller en ställe av dyrkan , vad slagen av spörsmålen till fråga , och så pass du skulle hjälpa mig till finna tro på eller en pastor med stor ande visdom i stället för lätt eller falsk svar.

15. så pass du skulle orsak jag till minas till minnesmärke din uttrycka bibeln (sådan som Romersk 8), så fakta ät JAG kanna har den i min hjärtan och har min sinne beredd , och vara rede till å ger en svar till självaste om hoppa på att Jag har omkring du.

16. Så pass du skulle komma med hjälp till jag så fakta ät min äga theology och doktrin till samtycke med din uttrycka , bibeln och så pass du skulle fortsätta till hjälpa mig veta hur min förståndet av doktrin kanna bli förbättrat så fakta ät min äga liv , livsform och förståndet fortsatt till vara nöjer till vad slut du vilja den till vara för jag.

17. Så pass du skulle öppen min ande inblicken (sluttningarna) mer och mer , och så pass var min förståndet eller uppfattningen av du är inte exakt , så pass du skulle hjälpa mig till lära sig vem Jesus Christ sant är.

18. Så pass du skulle ger hjälp till jag så fakta ät JAG skulle kunde skild från någon falsk ritual vilken Jag har bero på , från din klar undervisning inne om Bibel , eventuell om vad JAG följer är inte av Gud , eller är i strid mot vad du vilja till undervisa oss omkring följande du.

19. Så pass någon pressar av onda skulle inte ta bort någon ande förståndet vilken Jag har , utom hellre så pass JAG skulle hålla kvar kunskap om hur till veta du och mig inte till bli lurat i den här dagen av ande bedrägeri.

20. Så pass du skulle komma med ande styrka och hjälp till jag så fakta ät Jag vill inte till bli del om den Stor Stjärnfall Bort eller av någon rörelse vilken skulle bli spirituallt förfalskad till du och mig till din Helig Uttrycka

21. Så pass om där er något så pass Jag har gjort det min liv , eller någon väg så pass Jag har inte reagerat till du så JAG

skulle har och den där er förhindrande jag från endera vandrande med du , eller har förståndet , så pass du skulle komma med den här sakerna / svaren / händelsen rygg in i min sinne , så fakta ät JAG skulle avsäga sig dem inne om Namn av Jesus Christ , och all av deras verkningen och konsekvenserna , och så pass du skulle sätta tillbaka någon tomhet ,sadness eller förtvivlan i min liv med det Glädje om Vår Herre och Frälsare , och så pass JAG skulle bli mer focusen på inläringen till följa du vid läsande din uttrycka , den Bibel

22. Så pass du skulle öppna min öga så fakta ät JAG skulle kunde klar se och recognize om där er en Stor Bedrägeri omkring Ande ämnena , hur till förstå den här fenomenon (eller de här händelsen) från en Biblisk perspektiv , och så pass du skulle ge mig visdom till veta och så så pass Jag vill lära sig hur till hjälp min vännerna och älskat en (släktingen) inte bli del om it.

23. Så pass du skulle tillförsäkra så pass en gång min öga de/vi/du/ni är öppnat och min sinne förstår den ande mening av ström händelsen tagande ställe på jorden , så pass du skulle förbereda min hjärtan till accept din sanning , och så pass du skulle hjälpa mig förstå hur till finna mod och styrka igenom din Helig Uttrycka , bibeln. Inne om namn av Jesus Christ , JAG fråga om de här sakerna bekräftande min önska till vara i följe avtalen din vilja , och JAG frågar till deras visdom och till har en kärlek om den Sanning Samarbetsvillig

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Mer på botten av Sida
Hur till har Oändlig Liv

Vi er glad om den här lista över (bön anmoder till Gud) är duglig till hjälpa du. Vi förstå den här Maj inte bli den bäst eller mest effektiv översättning. Vi förstå det där de/vi/du/ni är många olik väg av yttranden tanken och orden. Om du har en förslagen för en bättre översättning , eller om du skulle lik till ta en liten belopp av din tid till sända förslag till oss , du vill bli hjälpende tusenden av annan folk också , vem vilja då läsa den förbättrat översättning. Vi ofta har en Ny Testamente tillgänglig i din språk eller i språken så pass de/vi/du/ni är sällsynt eller gammal. Om du er sett för en Ny Testamente i en bestämd språk , behaga skriva till oss. Också , vi behov till vara säker och försök till meddela så pass ibland , vi gör erbjudande bokna så pass blandar inte Fri och så pass gör kostnad pengar. Utom om du kan icke har råd med det något om den här elektronisk bokna , vi kanna ofta gör en byta av elektronisk bokna för hjälp med översättning eller översättning verk.

Du hade inte till vara en professionell arbetaren , enda et par regelbunden person vem er han intresserad i hjälpende. Du borde har en computern eller du borde ha ingång till en computern på din lokal bibliotek eller college eller universitet , sedan dess den här vanligtvis har bättre förbindelserna till Internet. Du kanna också vanligtvis grunda din äga personlig FRI elektronisk sända med posten redovisa vid går till mail.yahoo.com

Behaga ta en stund till finna den elektronisk sända med posten adress lokaliserat nederst eller slutet av den här sida. Vi hoppas du vill sända elektronisk sända med posten till oss , om den här er av hjälp eller uppmuntran. Vi också uppmuntra du till komma i kontakt med oss angående Elektronisk Bokna så pass vi erbjudande så pass de/vi/du/ni är utan kostnad , och fri.

Destament gollyngwyd fel a allwn at ddysg hychwaneg

a achlesech 'u chan 'r 'n Ysbrydol Grymoedd ai arall
rhwystrau a could amhara 'u ai arafa 'u i lawr.
Blesio chyfnertha 'm pryd Arfera hon 'n Grai Destament at
hefyd dybied chan 'r boblogi a wedi gwneud hon argraffiad
ar gael , fel a Alla gweddïo am 'u a fel allan arhosa at
chyfnertha hychwaneg boblogi Archa a anrhegech 'm
anwylaeth chan 'ch 'n gysegr-lân Eiria ('r 'n Grai Destament
) , a a anrhegech 'm 'n ysbrydol callineb a ddirnadaeth at
adnabod gwellhawch a at ddeall 'r atalnod chan amsera a jm
yn bucheddu i mewn. Blesio chyfnertha 'm at adnabod fel at
ymdrin 'r afrwyddinebau a Dwi wynebedig ag ddiwedydd.
Arglwydd Celi , Chyfnertha 'm at angen at adnabod
gwellhawch a at angen at chyfnertha arall Cristnogion i
mewn 'm arwynebedd a am 'r byd. Archa a anrhegech 'r
Electronic llyfr heigia a hynny a gweithia acha 'r website a
hynny a chyfnertha 'u 'ch callineb. Archa a chyfnerthech 'r
hunigol aelodau chan 'n hwy deulu (a 'm deulu) at mo bod
'n ysbrydol dwylledig , namyn at ddeall 'ch a at angen at
chymer a canlyn 'ch i mewn 'n bob ffordd. a Archa 'ch at
gwna hyn bethau i mewn 'r enwa chan Iesu , Amen ,

Iceland – Icelandic

Prayer Isceland Icelandic Jesus Kristur Baen til Guo
Hvernig til Bioja Hvernig geta spyrja gefa hjalpa andlegur
Leiosogn

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Tal til Guð the Skapari af the Alheimur the Herra :

1. Þessi þú vildi gefa til mig the hugrekki til biðja the hlutur þessi ÉG þörf til biðja
2. Þessi þú vildi gefa til mig the hugrekki til trúa þú og þiggja hvaða þú vilja til komast af með minn líf , í staðinn af mig upphefja minn eiga vilja (ásetningur) yfir þinn.
3. Þessi þú vildi gefa mig hjálpa til ekki láta minn ógurlegur af the óþekktur til verða the afsökun , eða the undirstaða fyrir mig ekki til bera fram you. 4. Þessi þú vildi gefa mig hjálpa til sjá og til læra hvernig til hafa the andlegur styrkur ÉG þörf (í gegnum þinn orð the Biblía a) fyrir the atburður á undan) og b) fyrir minn eiga persónulegur andlegur ferð.
5. Þessi þú Guð vildi gefa mig hjálpa til vilja til bera fram Þú fleiri 6. Þessi þú vildi minna á mig til tala með þú prayerwhen) ÉG er svekktur eða í vandi , í staðinn af erfiður til ásetningur hlutur ég sjálfur eini í gegnum minn mannlegur styrkur.
7. Þessi þú vildi gefa mig Viska og a hjarta fiskflak með Biblíulegur Viska svo þessi ÉG vildi bera fram þú fleiri á áhrifaríkan hátt.
8. Þessi þú vildi gefa mig a löngun til nema þinn orð the Biblía the Nýja testamentið Guðspjall af Klósett) , á a persónulegur undirstaða
9. Þessi þú vildi gefa aðstoð til mig svo þessi ÉG er fær til taka eftir hlutur í the Biblía (þinn orð) hver ÉG geta persónulega segja frá til , og þessi vilja hjálpa mig skilja hvaða þú vilja mig til gera út af við minn líf.

10. Þessi þú vildi gefa mig mikill skarpskyggni , til skilja hvernig til útskýra til annar hver þú ert , og þessi ÉG vildi vera fær til læra hvernig til læra og vita hvernig til standa með þú og þinn orð the Biblía)

11. Þessi þú vildi koma með fólk (eða websites) í minn líf hver vilja til vita þú , og hver ert sterkur í þeirra nákvæmur skilningur af þú (guð); og Þessi þú vildi koma með fólk (eða websites) í minn líf hver vilja vera fær til hvetja mig til nákvæmur læra hvernig til deila the Biblía the orð guðs sannleikur (2 Hræðslugjarn 215:).

12. Þessi þú vildi hjálpa mig til læra til hafa mikill skilningur óður í hver Biblía útgáfa er bestur , hver er nákvæmur , og hver hefur the andlegur styrkur & máttur , og hver útgáfa samþykkja með the frumeintak handrit þessi þú blása í brjóst the ritstörf af the Nýja testamentið til skrifa.

13. Þessi þú vildi gefa hjálpa til mig til nota minn tími í góð kaup vegur , og ekki til sóa minn tími á Falskur eða tómur aðferð til fá loka til Guð (en þessi ert ekki hreinskilnislega Biblíulegur), og hvar þessir aðferð ávextir og grænmeti neitun langur orð eða varanlegur andlegur ávöxtur.

14. Þessi þú vildi gefa aðstoð til mig til skilja hvaða til leita að í a kirkja eða a staður af dýrkun , hvaða góður af spurning til spyrja , og þessi þú vildi hjálpa mig til finna trúmaður eða a prestur með mikill andlegur viska í staðinn af þægilegur eða falskur svar.

15. þessi þú vildi orsök mig til muna til leggja á minnið þinn orð the Biblía (svo sem eins og Latneskt letur 8), svo þessi ÉG geta hafa það í minn hjarta og hafa minn hugur tilbúinn , og vera tilbúinn til gefa óákveðinn greinir í ensku svar til annar af the von þessi ÉG hafa óður í þú.

16. Þessi þú vildi koma með hjálpa til mig svo þessi minn eiga guðfræði og kenning til vera í samræmi við þinn orð the Biblía og þessi þú vildi halda áfram til hjálpa mig vita hvernig minn skilningur af kenning geta vera bæta svo þessi minn eiga líf lifestyle og skilningur halda áfram til vera loka til hvaða þú vilja það til vera fyrir mig.

17. Þessi þú vildi opinn minn andlegur innsýn (endir) fleiri og fleiri , og þessi hvar minn skilningur eða skynjun af þú er ekki nákvæmur , þessi þú vildi hjálpa mig til læra hver Jesús Kristur hreinskilnislega er.

18. Þessi þú vildi gefa hjálpa til mig svo þessi ÉG vildi vera fær til aðskilinn allir falskur helgisiðir hver ÉG hafa ósjálfstæði á , frá þinn bjartur kennsla í the Biblía , ef allir af hvaða ÉG er hópur stuðningsmanna er ekki af Guð , eða er gegn hvaða þú vilja til kenna okkur óður í hópur stuðningsmanna þú.

19. Þessi allir herafli af vondur vildi ekki taka burt allir andlegur skilningur hver ÉG hafa , en fremur þessi ÉG vildi halda the vitneskja af hvernig til vita þú og ekki til vera blekkja í þessir sem minnir á gömlu dagana) af andlegur blekking.

20. Þessi þú vildi koma með andlegur styrkur og hjálpa til mig svo þessi ÉG vilja ekki til vera hluti af the Mikill Bylta Burt eða af allir hreyfing hver vildi vera andlegur fölsun til þú og til þinn Heilagur Orð

21. Þessi ef there er nokkuð þessi ÉG hafa búinn minn líf , eða allir vegur þessi ÉG hafa ekki sá sem svarar til þú eins og ÉG öxl hafa og þessi er sem koma má í veg fyrir eða afstýra mig frá annar hvor gangandi með þú , eða having skilningur , þessi þú vildi koma með þessir hlutur / svar /

atburður bak inn í minn hugur , svo þessi ÉG vildi afneita þá í the Nafn af Jesús Kristur , og ekki minna en þeirra áhrif og afleiðing , og þessi þú vildi skipta um allir tótleiki ,sadness eða örvænting í minn líf með the Gleði af the Herra , og þessi ÉG vildi vera fleiri brennidepill á lærdómur til fylgja þú við lestur þinn orð the Biblía

22. Þessi þú vildi opinn minn auglýsing svo þessi ÉG vildi vera fær til greinilega sjá og þekkjanlegur ef there er a Mikill Blekking óður í Andlegur atriði , hvernig til skilja this q (eða þessir atburður) frá a Biblíulegur yfirsýn , og þessi þú vildi gefa mig viska til vita og svo þessi ÉG vilja læra hvernig til hjálpa minn vinátta og ást sjálfur (ættingi) ekki vera hluti af it.

23. Þessi þú vildi tryggja þessi einu sinni minn auglýsing ert opnari og minn hugur skilja the andlegur merking af straumur atburður hrífandi staður í the veröld , þessi þú vildi undirbúa minn hjarta til þiggja þinn sannleikur , og þessi þú vildi hjálpa mig skilja hvernig til finna hugrekki og styrkur í gegnum þinn Heilagur Orð the Biblía. Í the nafn af Jesús Kristur , ÉG spyrja fyrir þessir hlutur staðfesta minn löngun til vera í samkomulag þinn vilja , og ÉG er asking fyrir þinn viska og til hafa a ást af the Sannleikur Móttækilegur

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Fleiri á the Botn af Blaðsíða
Hvernig til hafa Eilífur Líf

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Við ert glaður ef this listi (af bæn beiðni til Guð) er fær til aðstoða þú. Við skilja this mega ekki vera the bestur eða árangursríkur þýðing. Við skilja þessi there ert margir ólíkur lífnaðarhættir af tjáning hugsun og orð. Ef þú hafa a uppástunga fyrir a betri þýðing , eða ef þú vildi eins og til

taka a lítill magn af þinn tími til senda uppástunga til okkur , þú vilja vera skammtur þúsund af annar fólk einnig , hver vilja þá lesa the bæta þýðing.

Við oft hafa a Nýja testamentið laus í þinn tungumál eða í tungumál þessi ert sjaldgæfur eða gamall. Ef þú ert útlit fyrir a Nýja testamentið í a sérstakur tungumál , þóknast skrifa til okkur. Einnig , við vilja til vera viss og reyna til miðla þessi stundum , við gera tilboð bók þessi ert ekki Frjáls og þessi gera kostnaður peningar. En ef þú geta ekki hafa efni á sumir af þessir raftæknilegur bók , við geta oft gera óákveðinn greinir í ensku skipti af raftæknilegur bók fyrir hjálpa með þýðing eða þýðing vinna. Þú gera ekki verða að vera a faglegur verkamaður , eini a venjulegur manneskja hver er áhugasamur í skammtur. Þú öxl hafa a tölva eða þú öxl hafa aðgangur til a tölva á þinn heimamaður bókasafn eða háskóli eða háskóli , síðan þessir venjulega hafa betri tengsl til the. Þú geta einnig venjulega stofnsetja þinn eiga persónulegur FRJÁLS raftæknilegur póstur reikningur við að fara til mail.yahoo.com

Þóknast taka a augnablik til finna the raftæknilegur póstur heimilisfang staðgreina á the botn eða the endir af this blaðsíða. Við von þú vilja senda raftæknilegur póstur til okkur , ef this er af hjálpa eða hvatning. Við einnig hvetja þú til snerting okkur viðvirkjandi Raftæknilegur Bók þessi við tilboð þessi ert án kostnaður , og frjáls.

Við gera hafa margir bók í erlendum tungumál , en við gera ekki alltaf staður þá til taka á móti electronically (sækja skrá af fjarlægri tölvu) því við eini gera laus the bók eða the atriði þessi ert the beiðni. Við hvetja þú til halda áfram til biðja til Guð og til halda áfram til læra óður í Hann við

lestur the Nýja testamentið. Við velkominn þinn spurning og athugasemd við raftæknilegur póstur.

[illegible]

Danish - Danemark

Danish - Prayer Requests (praying / Talking) to God - explained in Danish Language

Prayer Danish Dannish Denmark Jesus Bon hen til God Hvor Bed
kunne hore mig Hvor opfordre indromme haelp hen mig

Taler hen til God , den Skaberen i den Alt , den Lord : 1. at
jer ville indrømme hen til mig den mod hen til bed den sager
at JEG sayn hen til bed

2. at jer ville indrømme hen til mig den mod hen til tro jer og optage hvad jer ville gerne lave hos mig liv , istedet for mig ophøje mig besidde vil (hensigt) ovenfor jeres.

3. at jer ville indrømme mig hjælp hen til ikke lade mig skræk i den ubekendt hen til blive den bede om tilgivelse , eller den holdepunkt nemlig mig ikke hen til anrette you.

4. at jer ville indrømme mig hjælp hen til se efter og hen til lære hvor hen til nyde den appel kræfter JEG savn (igennem jeres ord den Bibel) en) nemlig den begivenheder foran og b) nemlig mig besidde personlig appel rejse.

5. At jer God ville indrømme mig hjælp hen til ville gerne anrette Jer flere

6. At jer ville erindre mig hen til samtale hos jer prayerwhen) Jeg er kuldkastet eller i problem , istedet for prøver hen til løse sager selv bare igennem mig human kræfter.

7. At jer ville indrømme mig Klogskab og en hjerte fyldte hos Bibelsk Klogskab i den grad at JEG ville anrette jer flere effektive.

8. At jer ville indrømme mig en lyst hen til læse jeres ord , den Bibel , (den Ny Testamente Gospel i John), oven på en personlig holdepunkt

9. at jer ville indrømme hjælp hen til mig i den grad at Jeg er købedygtig mærke sager i den Bibel (jeres ord) hvilke JEG kunne jeg for mit vedkommende henhøre til , og at vil hjælp mig opfatte hvad jer savn mig hen til lave i mig liv.

10. At jer ville indrømme mig stor discernment , hen til opfatte hvor hen til forklare hen til andre hvem du er , og at JEG ville være i stand til lære hvor hen til lære og kende hvor hen til rage op nemlig jer og jeres ord (den Bibel)

11. At jer ville overbringe folk (eller websites) i mig liv hvem ville gerne kende jer , og hvem er kraftig i deres nøjagtig opfattelse i jer God); og At jer ville overbringe folk (eller websites) i mig liv hvem vil være i stand til give mod mig hen til akkurat lære hvor hen til skille den Bibel den ord i sandhed Timothy 215:).

12. At jer ville hjælp mig hen til lære hen til nyde stor opfattelse hvorom Bibel gengivelse er bedst , hvilke er højst nøjagtig , og hvilke har den højst appel kræfter & kraft , og hvilke gengivelse indvilliger hos den selvstændig håndskreven at jer inspireret den forfatteres i den Ny Testamente hen til skriv.

13. At jer ville indrømme hjælp hen til mig hen til hjælp mig gang i en artig måde , og ikke hen til affald mig gang oven på Falsk eller indholdsløs metoder hen til komme nærmere hen til God (men at er ikke sandelig Bibelsk), og der hvor dem metoder opføre for ikke så længe siden periode eller varer appel fruit.

14. At jer ville indrømme hjælp hen til mig hen til opfatte hvad hen til kigge efter i en kirke eller en opstille i andagtsøgende , hvad arter i spørgsmål hen til opfordre , og at jer ville hjælp mig hen til hitte tro eller en sidst hos stor appel klogskab istedet for nemme eller falsk svar.

15. at jer ville hidføre mig hen til huske hen til lære udenad jeres ord den Bibel (såsom Romersk 8), i den grad at JEG kunne nyde sig i mig hjerte og nyde mig indre forberedt , og være rede til at indrømme en besvare hen til andre i den håbe på at Jeg har omkring jer.

16. At jer ville overbringe hjælp hen til mig i den grad at mig besidde theology og doctrines hen til samtykke med jeres ord , den Bibel og at jer ville fortsætte hen til hjælp mig kende hvor mig opfattelse i doctrine kan forbedret i den grad at mig besidde liv lifestyle og opfattelse fortsætter at blive nøjere hvortil jer savn sig at blive nemlig mig.

17. At jer ville lukke op mig appel indblik (afslutninger) flere og flere , og at der hvor mig opfattelse eller opfattelsesevne i jer er ikke nøjagtig , at jer ville hjælp mig hen til lære hvem Jesus Christ sandelig er.

18. At jer ville indrømme hjælp hen til mig i den grad at JEG ville være i stand til selvstændig hvilken som helst falsk rituals hvilke Jeg har afhænge oven på , af jeres slette lærer i den Bibel , eventuel hvoraf Jeg er næste er ikke i God

, eller er imod hvad jer ville gerne belære os omkring næste jer.

19. At hvilken som helst tvinger i dårlig ville ikke holde bortrejst hvilken som helst appel opfattelse hvilke Jeg har , men nærmest at JEG ville beholde den kundskab i hvor hen til kende jer og ikke at blive narrede i i denne tid i appel bedrag.

20. At jer ville overbringe appel kræfter og hjælp hen til mig i den grad at Ja ikke at blive noget af den Stor Nedadgående Bortrejst eller i hvilken som helst bevægelse som kunne være spiritually counterfeit hen til jer og hen til jeres Hellig Ord

21. At selv om der er alt at Jeg har skakmat mig liv , eller hvilken som helst måde at Jeg har ikke reageret hen til jer nemlig JEG burde nyde og det vil sige afholder mig af enten den ene eller den anden af omvandrende hos jer , eller har opfattelse , at jer ville overbringe dem sager / svar / begivenheder igen i mig indre , i den grad at JEG ville afstå fra sig i den Benævne i Jesus Christ , og al i deres effekter og følger , og at jer ville skifte ud hvilken som helst tomhed ,sadness eller opgive håbet i mig liv hos den Glæde i den Lord , og at JEG ville være flere indstille oven på indlæring hen til komme efter jer af læsning jeres ord , den Bibel

22. At jer ville lukke op mig øjne i den grad at JEG ville være i stand til klart se efter og anerkende selv om der er en Stor Bedrag omkring Appel emner , hvor hen til opfatte indeværende phenomenon (eller disse begivenheder) af en Bibelsk perspektiv , og at jer ville indrømme mig klogskab hen til kende hvorfor at Ja lære hvor hen til hjælp mig bekendte og elske ones (slægtninge) ikke være noget af it.

23. At jer ville sikre sig at når først mig øjne er anlagde og mig indre forstår den appel vægt i indeværende begivenheder indtagelse opstille på jorden , at jer ville lægge til rette mig hjerte hen til optage jeres sandhed , og at jer ville hjælp mig opfatte hvor hen til hitte mod og kræfter igennem jeres Hellig Ord , den Bibel. I den benævne i Jesus Christ , JEG anmode om disse sager bekræftende mig lyst at blive overensstemmende jeres vil , og Jeg er bede om nemlig jeres klogskab og hen til nyde en kærlighed til den Sandhed Amen

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Flere forneden Side

Hvor hen til nyde Evig Liv

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Vi er glad selv om indeværende liste over (bøn anmoder hen til God) er kan hen til hjælpe jer. Vi opfatte indeværende må ikke være den bedst eller højst effektiv gengivelse. Vi er klar over, at der er mange anderledes veje i gengivelse indfald og ord. Selv om du har en henstilling nemlig en bedre gengivelse , eller selv om jer ville gerne hen til holde en ringe beløb i jeres gang hen til sende antydninger hen til os , jer vil være hjælp tusindvis i andre ligeledes , hvem vil så er der ikke mere læse den forbedret gengivelse.

Vi ofte nyde en Ny Testamente anvendelig i jeres sprog eller i sprogene at er sjælden eller forhenværende. Selv om du er ser ud nemlig en Ny Testamente i en specifik sprog , behage henvende sig til os. Ligeledes , vi ville gerne være sikker og prøve hen til overfører at engang imellem , vi lave pristilbud bøger at er ufri og at lave omkostninger penge. Men selv om jer kan ikke afgive noget af dem elektronisk bøger , vi kunne ofte lave en udveksle i elektronisk bøger nemlig

hjælp hos gengivelse eller gengivelse arbejde. Jer som ikke har at blive en professional arbejder , kun få sand pågældende hvem er interesseret i hjælp.

Jer burde nyde en computer eller jer burde have adgang til en computer henne ved jeres lokal bibliotek eller kollegium eller universitet , siden dem til hverdag nyde bedre slægtskaber hen til den indre. Jer kunne ligeledes til hverdag indrette jeres besidde personlig **OMKOSTNINGSFRIT** elektronisk indlevere beretning af igangværende hen til mail.yahoo.com

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Behage holde for et øjeblik siden hen til hitte den elektronisk indlevere henvende placeret nederst eller den enden på legen indeværende side. Vi håb jer vil sende elektronisk indlevere hen til os , selv om indeværende er i hjælp eller ophjælpning. Vi ligeledes give mod jer hen til henvende sig til os med henblik på Elektronisk Bøger at vi pristilbud at er uden omkostninger , og omkostningsfrit.

Vi lave nyde mange bøger i udenlandsk sprogene , men vi lave ikke altid opstille sig hen til byde velkommen elektronisk (dataoverføre) fordi vi bare skabe anvendelig den bøger eller den emner at er den højst anmodede.

Vi give mod jer hen til fortsætte hen til bed hen til God og hen til fortsætte hen til lære omkring Sig af læsning den Ny Testamente. Vi velkommen jeres spørgsmål og bemærkninger af elektronisk indlevere.

[illegible]

Norway - Norway – Norwegian -

Norway - Prayer Requests (praying) to God - explained in Norwegian Language

Norway Norwegian Nordic Prayer Jesus Christ a God Hvor Be kanne hore meg bonn anmode gir hjelpe meg finner sprit Som kan ledes

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Snakker å God , skaperen av det Univers , det Lord :

1. det du ville gir å meg taperhet å be tingene det JEG nød å be
2. det du ville gir å meg taperhet å mene du og godkjenne hva du vil gjerne gjøre med meg livet , istedet for meg opphøye meg egen ville (hensikten) over din.
3. det du ville gir meg hjelpe å ikke utleie meg rank av det ubekjent å bli det be om tilgivelse , eller grunnlaget for meg ikke for å anrette you.
4. det du ville gir meg hjelpe å se og å høre hvor å har den sprit styrke JEG nød (igjennom din ord bibelen) en) for begivenhetene for ut og b) for meg egen personlig sprit reise.
5. Det du God ville gir meg hjelpe å vil gjerne anrette Du flere
6. Det du ville minne meg å samtalen med du prayerwhen) JEG er frustrert eller inne problemet , istedet for prøver å løse saker meg selv bare igjennom meg human styrke.

7. Det du ville gir meg Klokskap og en hjertet fylte med Bibelsk Klokskap i den grad at JEG ville anrette du flere effektivt.

8. Det du ville gir meg en ønske å studere din ord , bibelen , (det Ny Testamentet Gospel av John), opp på en personlig basis

9. det du ville gir assistanse å meg i den grad at JEG er kjøpedyktig legge merke til saker inne bibelen (din ord) hvilke JEG kanne personlig fortelle til , og det vill hjelpe meg oppfatte hva du ønske meg å gjøre inne meg livet.

10. Det du ville gir meg stor discernment , å oppfatte hvor å forklare å andre hvem du er , og det JEG ville være i stand til høre hvor å høre og vite hvor å stå opp for du og din ord (bibelen)

11. Det du ville bringe folk (eller websites) inne meg livet hvem vil gjerne vite du , og hvem er kraftig inne deres akkurat forståelse av du God); og Det du ville bringe folk (eller websites) inne meg livet hvem ville være i stand til oppmuntre meg å akkurat høre hvor å dividere bibelen ordet av sannhet (Timothy 215:).

12. Det du ville hjelpe meg å høre å ha stor forståelse om hvilken Bibel versjon er best , hvilke er høyst akkurat , og hvilke har de fleste sprit styrke & makt , og hvilke versjon avtaler med det original manuskriptet det du inspirert forfatterne av det Ny Testamentet å skrive.

13. Det du ville gir hjelpe å meg å bruk meg tid inne en fint vei , og ikke for å sløseri meg tid opp på False eller tom emballasje metoder å komme nærmere å God (bortsett fra

det er ikke virkelig Bibelsk), og der hvor dem metoder tilvirke for ikke så lenge siden frist eller varer sprit fruit.

14. Det du ville gir assistanse å meg å oppfatte hva å kikke etter inne en kirken eller en sted av -tilbeder , hva arter av spørsmål å anmode , og det du ville hjelpe meg å finner mene eller en fortid med stor sprit klokskap istedet for lett eller false svar.

15. det du ville anledning meg å erindre å huske din ord bibelen (som Romersk 8), i den grad at JEG kanne ha den inne meg hjertet og ha meg sinn ferdig , og være rede til å gir en svaret å andre av det håpe på at JEG ha om du.

16. Det du ville bringe hjelpe å meg i den grad at meg egen theology og doctrines å være enig i din ord , bibelen og det du ville fortsette å hjelpe meg vite hvor meg forståelse av doctrine kan forbedret i den grad at meg egen livet lifestyle og forståelse fortsetter å bli nøyere hvorfor du ønske den å bli for meg.

17. Det du ville åpen meg sprit innblikk (konklusjonene) flere og flere , og det der hvor meg forståelse eller oppfattelse av du er ikke akkurat , det du ville hjelpe meg å høre hvem Jesus Christ virkelig er.

18. Det du ville gir hjelpe å meg i den grad at JEG ville være i stand til separat alle false rituals hvilke JEG ha avhenge opp på , fra din helt lærer inne bibelen , eventuell av hva JEG følger er ikke av God , eller er i motsetning til hva du vil gjerne lære oss om fulgte du.

19. Det alle presser av dårlig ville ikke ta fjerne alle sprit forståelse hvilke JEG ha , bortsett fra temmelig det JEG ville selge i detalj kjennskapen til hvor å vite du og ikke for å være narret inne i disse dager av sprit bedrag.

20. Det du ville bringe sprit styrke og hjelpe å meg i den grad at Jeg vil ikke for å være del av det Stor Faller Fjerne eller av alle bevegelse hvilket kunne være spiritually counterfeit å du og å din Hellig Ord

21. Det hvis det er alt det JEG ha gjort det meg livet , eller alle vei det JEG ha ikke reagert å du idet JEG burde ha og det er forhindrer meg fra enten den ene eller den andre av gåing med du , eller har forståelse , det du ville bringe dem saker / svar / begivenheter rygg i meg sinn , i den grad at JEG ville renonsere på seg inne navnet av Jesus Christ , og alle av deres virkninger og konsekvensene , og det du ville ombytte alle tomhet ,sadness eller gi opp håpet inne meg livet med det Glede av det Lord , og det JEG ville være flere fokusere opp på innlæring å følge etter etter du av lesing din ord , det Bibel

22. Det du ville åpen meg eyes i den grad at JEG ville være i stand til klare se og anerkjenne hvis det er en Stor Bedrag om Sprit emner , hvor å oppfatte denne phenomenon (eller disse begivenheter) fra en Bibelsk perspektiv , og det du ville gir meg klokskap å vite hvorfor det Jeg vil høre hvor å hjelpe meg venner og elsket seg (slektningene) ikke være del av it.

23. Det du ville sikre det en gang meg eyes er åpen og meg sinn forstår det sprit vekt av aktuelle begivenheter tar sted på jorden , det du ville forberede meg hjertet å godkjenne din sannhet , og det du ville hjelpe meg oppfatte hvor å finner tapperheten og styrke igjennom din Hellig Ord , bibelen. Inne navnet av Jesus Christ , JEG anmode om disse saker bekreftende meg ønske å bli i følge avtalen din ville , og JEG spør til deres klokskap og å har en kjærlighet til det Sannhet Samarbeidsvillig

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Flere på bunnen av Side
Hvor å ha Evig Livet

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Vi er glad hvis denne liste over (bønn anmoder å God) er dugelig å hjelpe du. Vi oppfatte denne kanskje ikke være det best eller høyst effektiv oversettelse. Vi forstå det der er mange annerledes veier av gjengivelsen innfall og ord. Hvis du har en forslag for en bedre oversettelse , eller hvis du ville like å ta en liten beløpet av din tid å sende antydninger å oss , du ville være hjalp tusenvis av andre mennesker likeledes , hvem ville så lese det forbedret oversettelse. Vi ofte har en Ny Testamentet anvendelig inne din omgangsspråk eller inne språkene det er sjelden eller gamle. Hvis du er ser for en Ny Testamentet inne en spesifikk omgangsspråk , behage skrive til oss. Likeledes , vi vil gjerne være sikker og prøve å meddele det en gang imellom , vi gjøre tilbud bøker det er ufri og det gjøre bekostning pengene.

Bortsett fra hvis du kan ikke by noen av dem elektronisk bøker , vi kanne ofte gjøre en bytte av elektronisk bøker for hjelpe med oversettelse eller oversettelse arbeide. Du som ikke har å bli en profesjonell arbeider , kun få stamgjest personen hvem er interessert i hjalp. Du burde har en computer eller du burde ha adgang til en computer for din innenbys bibliotek eller universitet eller universitet , siden dem vanligvis ha bedre forbindelser å det sykehuslege. Du kanne likeledes vanligvis opprette din egen personlig LEDIG elektronisk innlevere regningen av går å mail.yahoo.com

Behage ta en øyeblikk å finner det elektronisk innlevere henvende seg lokalisert nederst eller utgangen av denne side. Vi håpe du ville sende elektronisk innlevere å oss ,

εργασία ότι τους θέλετε για να κάνετε. Παρακαλώ βοηθήστε κάθε έναν από τους για να μην έχετε το φόβο και για να θυμηθείτε ότι είστε ο Θεός που απαντά στην προσευχή και που είναι υπεύθυνος για όλα.

Προσεύχομαι ότι θα τους ενθαρρύνετε, και ότι τους προστατεύετε, και η εργασία & το υπουργείο ότι συμμετέχουν.

Προσεύχομαι ότι θα τους προστατεύετε από τις πνευματικές δυνάμεις ή άλλα εμπόδια που θα μπορούσαν να τους βλάψουν ή να τους επιβραδύνουν. Παρακαλώ με βοηθήστε όταν χρησιμοποιώ αυτήν την νέα διαθήκη για να σκεφτώ επίσης τους ανθρώπους που έχουν καταστήσει αυτήν την έκδοση διαθέσιμη, έτσι ώστε μπορώ να προσεηθώ για τους και έτσι μπορούν να συνεχίσουν να βοηθούν περισσότερους ανθρώπους.

Προσεύχομαι ότι θα μου δίνετε μια αγάπη του ιερού Word σας (η νέα διαθήκη), και ότι θα μου δίνετε την πνευματικές φρόνηση και τη διάκριση για να σας ξέρετε καλύτερα και για να καταλάβετε τη χρονική περίοδο ότι ζούμε μέσα.

Παρακαλώ με βοηθήστε για να ξέρετε πώς να εξετάσει τις δυσκολίες ότι έρχομαι αντιμέτωπος με κάθε ημέρα. Ο Λόρδος God, με βοηθά για να θελήσει να σας ξέρει καλύτερα και να θελήσει να βοηθήσει άλλους Χριστιανούς στην περιοχή μου και σε όλο τον κόσμο.

Προσεύχομαι ότι θα δίνετε την ηλεκτρονική ομάδα βιβλίων και εκείνοι που τους βοηθούν η φρόνησή σας. Προσεύχομαι ότι θα βοηθούσατε τα μεμονωμένα μέλη της οικογένειάς τους (και της οικογένειάς μου) για να εξαπατηθείτε όχι πνευματικά, αλλά για να σας καταλάβετε και για να θελήσετε να σας δεχτείτε και να ακολουθήσετε με κάθε τρόπο. Επίσης παρέχετε μας την άνεση και οδηγίες σε αυτούς τους χρόνους και σας ζητώ για να κάνω αυτά τα πράγματα στο όνομα του Ιησού, Amen,

German – Deutsch - Allemand

German - Prayer Requests (praying / Talking) to God - explained in German Language

1., die Sie zu mir dem Mut, die Sachen zu beten geben würden, die ich benötige, um 2. zu beten, die Sie zu mir dem Mut, Ihnen zu glauben und anzunehmen geben würden, was Sie mit meinem Leben tun möchten, anstelle von mir meine Selbst erhebend Wille (Absicht) über Ihrem.

3., denen Sie mir Hilfe geben würden, um meine Furcht vor dem Unbekannten die Entschuldigungen nicht werden zu lassen oder die Grundlage für mich, zum Sie nicht zu dienen.

4., der Sie mir Hilfe, um zu sehen geben würden und zu erlernen, wie man die geistige Stärke ich hat, benötigen Sie (durch Ihr Wort die Bibel) A) für die Fälle voran und B) für meine eigene persönliche geistige Reise.

5. Daß Sie Gott mir Hilfe geben würden, um Sie mehr dienen zu wünschen

6. Daß Sie mich erinnern würden, mit Ihnen zu sprechen (prayer)when mich werden frustriert oder in der Schwierigkeit, anstatt zu versuchen, Sachen selbst nur durch meine menschliche Stärke zu beheben.

7. Daß Sie mir Klugheit und ein Herz geben würden, füllten mit biblischer Klugheit, damit ich Sie effektiv dienen würde.

8. Daß Sie mir einen Wunsch geben würden, Ihr Wort, die Bibel zu studieren, (das neues Testament-Evangelium von John) auf persönlicher Ebene

9. das Sie Unterstützung zu mir geben würden, damit ich bin, Sachen in der Bibel (Ihr Wort) zu beachten der ich auf und der persönlich beziehen kann mir hilft, zu verstehen, was Sie mich in meinem Leben tun wünschen.

10. Daß Sie mir große Einsicht geben würden, um zu verstehen wie man anderen erklärt, die Sie sind, und daß ich sein würde, zu erlernen, wie man erlernt und kann für Sie und Ihr Wort (die Bibel) oben stehen

11. Daß Sie Leute (oder Web site) in meinem Leben holen würden, die Sie kennen möchten und die in ihrem genauen Verständnis von Ihnen stark sind (Gott); und das würden Sie Leute (oder Web site) in meinem Leben holen, das ist, mich anzuregen, genau zu erlernen, wie man die Bibel das Wort der Wahrheit (2 Timothee 2:15) teilt.

12. Daß Sie mir helfen würden zu erlernen, großes Verständnis über, welche Bibelversion zu haben am besten ist, die am genauesten ist und die die geistigste Stärke u. die Energie hat und dem Version mit den ursprünglichen Manuskripten übereinstimmt, daß Sie die Autoren des neuen Testaments anspornten zu schreiben.

13. Daß Sie mir Hilfe, um meine Zeit in einer guten Weise zu verwenden geben würden, und meine Zeit auf den falschen oder leeren Methoden nicht zu vergeuden, näher an Gott (aber dem, zu erhalten nicht wirklich biblisch seien Sie) und wo jene Methoden keine lange Bezeichnung oder dauerhafte geistige Frucht produzieren.

14. Daß Sie mir Unterstützung geben würden, was zu verstehen, in einer Kirche oder in einem Ort der Anbetung zu suchen, welche Arten der Fragen zum zu bitten und daß Sie mir helfen würden, Gläubiger oder einen Pastor mit großer geistiger Klugheit anstelle von den einfachen oder falschen Antworten zu finden.

15. den Sie mich veranlassen würden, mich zu erinnern, um sich Ihr Wort zu merken die Bibel (wie Romans ist 8), damit ich es in meinem Herzen haben und an meinen Verstand sich vorbereiten lassen kann, und bereit, eine Antwort zu anderen der Hoffnung zu geben, die ich über Sie habe.

16. Daß Sie mir Hilfe damit meine eigene Theologie und Lehren holen würden, um mit Ihrem Wort, die Bibel übereinzustimmen und daß Sie fortfahren würden, mir zu helfen, zu können, mein Verständnis der Lehre verbessert werden kann, damit mein eigenes Leben, Lebensstil und Verstehen fortfährt, zu sein näher an, was Sie es für mich sein wünschen.

17. Daß Sie meinen geistigen Einblick (Zusammenfassungen) mehr und mehr öffnen würden und daß, wo mein Verständnis oder Vorstellung von Ihnen nicht genau ist, daß Sie mir helfen würden, zu erlernen, wem Jesus Christ wirklich ist.

18. Daß Sie mir Hilfe geben würden, damit ich in der Lage SEIN würde, alle falschen Rituale zu trennen, denen ich von, von Ihrem freien Unterricht in der Bibel, wenn irgendwelche abgehangen habe von, was ich folgend bin, ist nicht vom Gott, oder ist konträr zu, was Sie uns unterrichten wünschen - über das Folgen Sie.

19. Daß keine Kräfte des Übels nicht irgendwie geistiges Verständnis wegnehmen würden, das ich habe, aber eher, daß ich das Wissen behalten würde von, wie man Sie kennt und nicht an diesen Tagen der geistigen Täuschung betrogen wird.

20. Daß Sie geistige Stärke holen und zu mir helfen würden, damit ich nicht ein Teil von großen weg fallen oder irgendeiner Bewegung bin, die zu Ihnen und zu Ihrem heiligen Wort Angelegenheiten nachgemacht sein würde.

21. Das, wenn es alles gibt, das ich in meinem Leben getan habe oder irgendeine Weise, daß ich nicht auf Sie reagiert habe, wie ich haben sollte und die mich entweder am Gehen mit Ihnen hindert oder Haben des Verstehens, daß Sie jene things/responses/events zurück in meinen Verstand, damit ich auf sie im Namen Jesus Christ verzichten würde, und alle ihre von und von Konsequenzen holen würden und daß Sie jede mögliche Leere, Traurigkeit oder Verzweiflung in meinem Leben mit der Freude am Lord ersetzen würden und daß ich mehr auf das Lernen, Ihnen zu folgen gerichtet würde, indem man Ihr Wort las, die Bibel.

22. Daß Sie meine Augen öffnen würden, damit ich in der Lage SEIN würde, offenbar zu sehen und zu erkennen, wenn es eine große Täuschung über geistige Themen gibt, wie man dieses Phänomen (oder diese Fälle) von einer biblischen Perspektive und daß Sie mir Klugheit geben würden, um zu wissen und damit ich erlernt versteht, wie

man meinen Freunden und liebte eine (Verwandte) ein Teil von ihm nicht zu sein hilft.

23 Daß Sie sicherstellen würden, daß einmal meine Augen und mein Verstand geöffnet sind, versteht die geistige Bedeutung der gegenwärtigen Fälle, die in der Welt stattfinden, daß Sie mein Herz vorbereiten würden, um Ihre Wahrheit anzunehmen und daß Sie mir helfen würden, zu verstehen, wie man Mut und Stärke durch Ihr heiliges Wort, die Bibel findet. Im Namen Jesus Christ, bitte ich um diese Sachen, die meinen Wunsch bestätigen, Ihr Wille übereinzustimmen, und ich bitte um Ihre Klugheit und eine Liebe der Wahrheit zu haben, Amen.

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Mehr an der Unterseite der Seite
wie man ewiges Leben u.
Hat

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Wir sind froh, wenn diese Liste (der Gebetanträge zum Gott) in der Lage ist, Sie zu unterstützen. Wir verstehen, daß diese möglicherweise nicht die beste oder wirkungsvollste Übersetzung sein kann. Wir verstehen, daß es viele unterschiedliche Weisen des Ausdrückens von von Gedanken und von von Wörtern gibt. Wenn Sie einen Vorschlag für eine bessere Übersetzung haben oder wenn Sie etwas Ihrer Zeit dauern möchten, Vorschläge zu schicken uns, werden Sie Tausenden der Leute auch helfen, die dann die verbesserte Übersetzung lesen. Wir haben häufig ein neues Testament, das in Ihrer Sprache oder in den Sprachen vorhanden ist, die selten oder alt sind.

Wenn Sie nach einem neuen Testament in einer spezifischen Sprache suchen, schreiben Sie uns bitte. Auch wir möchten sicher sein und versuchen, das manchmal mitzuteilen, bieten wir Bücher an, die nicht frei sind und die Geld kosten. Aber, wenn Sie nicht einige jener elektronischen Bücher sich leisten können, können wir einen Austausch der elektronischen Bücher für Hilfe bei der Übersetzung oder bei der Übersetzung Arbeit häufig tun. Sie müssen nicht ein professioneller Arbeiter sein, nur eine regelmäßige Person, die interessiert ist, an zu helfen.

Sie sollten einen Computer haben, oder Sie sollten Zugang zu einem Computer an Ihrer lokalen Bibliothek oder Hochschule oder Universität haben, da die normalerweise bessere Anschlüsse zum Internet haben. Sie können Ihr eigenes persönliches FREIES Konto der elektronischen Post, indem Sie zum mail.yahoo.com

auch normalerweise herstellen gehen dauern bitte einen Moment, um die Adresse der elektronischen Post zu finden befunden an der Unterseite oder am Ende dieser Seite. Wir hoffen, daß Sie uns elektronische Post schicken, wenn diese hilfreich oder Ermutigung ist. Wir regen Sie auch an, mit uns hinsichtlich der elektronischen Bücher in Verbindung zu treten, die wir dem sind ohne Kosten und freies

anbieten, die, wir viele Bücher in den Fremdsprachen haben, aber wir nicht sie immer setzen, um elektronisch zu empfangen (Download) weil wir nur vorhanden die Bücher oder die Themen bilden, die erbeten sind. Wir regen Sie an fortzufahren, zum Gott zu beten und fortzufahren, über ihn zu erlernen, indem wir das neue Testament lesen. Wir

begrüßen Ihre Fragen und Anmerkungen durch elektronische Post.

[illegible]

Caro Deus , Obrigada que esta Novo Testamento tem sido lançado de modo a que nós somos capaz aprender mais sobre a ti. Por favor ajudar a gente responsável por fazendo esta Electrónico livro disponível.

Por favor ajudar eles estarem capaz de trabalho rapidamente , e fazer mais Electrónico livros disponível Por favor ajudar eles haverem todos os recursos , o dinheiro , a força e as horas que elas precisar a fim de ser capaz de guardar trabalhando para si.

Por favor ajudar aquelas esse are parte da equipa essa ajuda lhes num todos os dias base. Por favor dar lhes a força continuar e dar cada deles o espiritual compreendendo para o trabalho que você quer eles fazerem. Por favor ajudar cada um deles para não ter medo e lembrar que tu és o deus o qual respostas oração e quem é encarregado de todas as coisas.

EU orar que a ti would encorajar lhes , e que você protege
lhes , e o trabalho & ministério que elas são comprometido
em. EU orar que você protegeria lhes de o Espiritual Forças
ou outro barreiras isso poderia ser malefício lhes ou lento
lhes abaixo.

Por favor ajudar a mim quando Eu uso esta Novo
Testamento para também reflectir a gente o qual ter feito
esta edição disponível , de modo a que eu possa orar para
eles e por conseguinte eles podem continuar ajudar mais

peessoas EU orar que você daria a mim um amar do seu Divino Palavra (o novo Testamento), e que você daria a mim espiritual sabedoria e discernment conhecer a ti melhor e para compreender o período de tempo que nós somos vivendo em.

Por favor ajudar eu saber como lidar com as dificuldades que Eu sou confrontado com todos os dias. Lorde Deus , Ajudar eu querer conhecer a ti Melhor e querer ajudar outro Christian no meu área e pelo mundo. EU orar que você daria o Electrónico livro equipa e aquelas o qual trabalho no Websters e aqueles que ajudar lhes seu sabedoria. EU orar que você ajudaria o indivíduo membros do seu família (e a minha família) para não ser espiritual enganar , mas compreender a ti e querer aceitar e seguir a ti em todos bastante. e Eu pergunto você fazer estas coisas em nome de Jesus , Amen ,

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Dear God,

Thank you that this New Testament has been released so that we are able to learn more about you.

Please help the people responsible for making this Electronic book available. Please help them to be able to work fast, and make more Electronic books available Please help them to have all the resources, the money, the strength and the time that they need in order to be able to keep working for You.

Please help those that are part of the team that help them on an everyday basis. Please give them the strength to continue and give each of them the spiritual understanding for the work that you want them to do. Please help each of them to not have fear and to remember that you are the God who

answers prayer and who is in charge of everything.

I pray that you would encourage them, and that you protect them, and the work & ministry that they are engaged in.

I pray that you would protect them from the Spiritual Forces or other obstacles that could harm them or slow them down.

Please help me when I use this New Testament to also think of the people who have made this edition available, so that I can pray for them and so they can continue to help more people

I pray that you would give me a love of your Holy Word (the New Testament), and that you would give me spiritual wisdom and discernment to know you better and to understand the period of time that we are living in.

Please help me to know how to deal with the difficulties that I am confronted with every day. Lord God, Help me to want to know you Better and to want to help other Christians in my area and around the world.

I pray that you would give the Electronic book team and those who work on the website and those who help them your wisdom.

I pray that you would help the individual members of their family (and my family) to not be spiritually deceived, but to understand you and to want to accept and follow you in every way.

and I ask you to do these things in the name of Jesus,
Amen,

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[illegible]

Croatian - Prayer Requests (praying) to God - explained in Croatian Language

Govorenje to Bog , Stvoritelj dana Svemir , Gospodar :

1. taj te će popuštanje meni u hrabrost to moliti predmet taj
Trebam to moliti
2. taj te će popuštanje meni u hrabrost to vjerovati te i
prihvatiti što koji želite za napraviti sa mojim život ,
umjesto mene uznijeti moj posjedovati htijenje (namjera)
iznad tvoj.
3. taj te će popuštanje mene ponuditi ne pustiti moj
strahovanje dana nepoznat postati isprika , ili baza za mene
ne to poslužitelj you.
4. taj te će popuštanje mene ponuditi vidjeti i naučiti kako to
imati duhovni snaga Trebam (preko tvoj riječ Biblija) za
jedan dan događaj ispred i b) za moj posjedovati osobni
duhovni putovanje.

5. Taj te Bog će popuštanje mene ponuditi ištanje to poslužitelj Te više

6. Taj te će podsjetiti mene to pričati sa te prayerwhen) Ja sam frustriran ili u problemima , umjesto težak to odluka predmet ja osobno jedini preko moj čovječji snaga.

7. Taj te će popuštanje mene Mudrost i srce ispunjen sa Biblijski Mudrost tako da JA će poslužitelj te više efektivno.

8. Taj te će popuštanje mene želja to studirati tvoj riječ , Biblija , (novim Oporuka Evanđelje od John), na osobni baza

9. taj te će popuštanje pomoć meni u tako da Ja sam u mogućnosti to obavijest predmet in Biblija (tvoj riječ) što Ja mogu osobni povezivati se , i da htijenje pomoć mene shvatiti što koji želite mene za napraviti u mojem život.

10. Taj te će popuštanje mene velik raspoznavanje , to shvatiti kako to objasniti to ostali tko ti si , i da JA bi bilo u mogućnosti naučiti kako naučiti i znati kako to pristajati uza što te i tvoj riječ (Biblija)

11. Taj te će donijeti narod (ili websiteovi) u mojem život tko ištanje to znati te , i tko jesu jak in njihov točnost sporazum od te (bog); i da te će donijeti narod (ili websiteovi) u mojem život koji će biti u mogućnosti to hrabriti mene to precizan naučite kako podijeliti Biblija riječ od istina (2 Plašljiv 215:).

12. Taj te će pomoć mene naučiti to imati velik sporazum o što Biblija inačici je najbolji , što je većina točnost , i što je preko duhovni snaga & Power PC , i što inačici sporazum sa izvorni rukopis taj te nadahnut autorstvo dana Nov Oporuka to pisati.

13. Taj te će popuštanje ponuditi mene korištenje moj vrijeme in dobar put , i ne to prosipati moj vrijeme na Neistinit ili prazan Metodije da biste dobili Zatvori to Bog (ali koji nisu vjerno Biblijski), i gdje svi oni Metodije stvarajući nijedan čeznuti uvjeti ili trajan duhovni voće.

14. Taj te će popuštanje pomoć meni u to shvatiti što učiniti tražiti in Churchill ili mjesto od moliti se , što rod od pitanje to pitati , i da te će pomoć mene pronaći onaj koji vjeruje ili pastor sa velik duhovni mudrost umjesto lahak ili neistinit odgovoriti.

15. taj te će nanijeti mene to sjećati se to sjećati se tvoj riječ Biblija (kao što je Rumunjski 8), tako da Ja mogu imati Internet u mojem srce i imati moj imati što protiv spreman , i biti spreman to popuštanje odgovoriti to ostali dana uzdanica taj Imam o te.

16. Taj te će donijeti ponuditi mene tako da moj posjedovati teologija i doktrina to poklapati se tvoj riječ , Biblija i da te će nastaviti to pomoć mene znati kako moj sporazum od doktrina može poboljšati tako da moj posjedovati život , stil života i sporazum nastaviti biti Zatvori to što koji želite Internet biti za mene.

17. Taj te će OpenBSD moj duhovni unutar (zaključak) više i više , i da gdje svi moj sporazum ili percepcija od te nije točnost , taj te će pomoć mene naučiti tko Isus Krist vjerno je.

18. Taj te će popuštanje ponuditi mene tako da JA bi bilo u mogućnosti to odijeljen bilo koji neistinit ritualni što Imam zavisnost na , from tvoj jasan pomoć u učenju in Biblija , ako postoje od što Ja sam sljedeće nije od Bog , ili je ugovor to što koji želite to vas naučiti nas o sljedeće te.

19. Taj bilo koji sila od zlo će ne oduteti bilo koji duhovni sporazum što Imam , ali radije taj JA će čvrsto držati znanje kako to znati te i ne biti lukav in te dani od duhovni varka.

20. Taj te će donijeti duhovni snaga i ponuditi mene tako da JA neće biti dio ognjevit Jesen Daleko ili od bilo koji pokret što bi bilo produhovljeno krivotvoren novac vama i u vaš Svet Riječ

21. Da ako ima je išta taj Imam ispunjavanja u mojem život , ili bilo koji put taj Imam ne odgovaranje vama kao JA trebaju imati i da je koji se može spriječiti mene sa ili hodanje sa te , ili vlasništvo sporazum , taj te će donijeti oni predmet / reakcija / događaj leđa u moj imati što protiv , tako da JA će odreći se njima in ime od Isus Krist , i svi od njihov efekt i posljedica , i da te će opet staviti bilo koji praznina ,sadness ili izgubiti nadu u mojem život sa Ono što pruža užitak dana Gospodar , i da JA bi bilo više fokusirati na znanje to udarac te mimo čitanje tvoj riječ , Biblija

22. Taj te će OpenBSD moj oči tako da JA bi bilo u mogućnosti to jasno vidjeti i prepoznati ako ima Velik Varka o Duhovni tema , kako to shvatiti ovaj fenomen (ili te događaj) from Biblijski perspektiva , i da te će popuštanje mene mudrost to znati i tako dalje taj JA htijenje naučite kako pomoć moj prijatelj i voljen sam sebe (odnosni) ne biti dio it.

23. Taj te će osigurati da jedanput moj oči jesu OpenBSD i moj imati što protiv shvatiti duhovni izražajnost od tekući događaj uzimanje mjesto u svijetu , taj te će pripremiti moj srce to prihvatiti tvoj istina , i da te će pomoć mene shvatiti kako pronaći hrabrost i snaga preko tvoj Svet Riječ , Biblija. In ime od Isus Krist , JA tražiti te predmet potvrditi moj

želja biti složno tvoj htijenje , i Ja sam iskanje tvoj mudrost i
to imati hatar dana Istina Da

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Više podno Stranica
Kako to imati Vječan Život

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Mi jesu veseo ako ovaj rub (od moljenje molba to Bog) je
u mogućnosti to pomoći te. Mi shvatiti ovaj možda neće biti
najbolji ili većina djelotvoran prevođenje. Mi shvatiti koji su
mnogobrojan različit putevi od istiskivanje misao i riječ.
Ukoliko imati sugestija za bolji prevođenje , ili ukoliko će
voljeti uzeti malolitražan iznos od tvoj vrijeme to poslati
sugestija nama , te htijenje biti pomoć tisuća od ostali narod
isto tako , koji će onda čitanje oplemenjen prevođenje. Mi
više puta imati Nov Oporuka raspoloživ u vaš jezik ili in
jezik koji su rijedak ili star. Ako ste obličje za Nov Oporuka
in specifičan jezik , ugoditi korespondirati nas. Isto tako , mi
ištanje istinabog i pokušati komunicirati taj katkada , mi
obaviti ponuda knjiga koji nisu Slobodan i da obaviti trošak
novac.

Ali ukoliko ne moći priuštiti neki od oni elektronski knjiga ,
mi može više puta obaviti izmjena od elektronski knjiga za
pomoć sa prevođenje ili prevođenje funkcionirati. Nemate
biti koji se odnosi na zvanje radnik , samo jedan dan
pravilan osoba tko je zainteresirana za pomoć. Te trebaju
imati računalo ili te trebaju imati pristup to računalo at tvoj
lokalni knjižnica ili fakulteti ili sveučilišta , otada oni obično
imati bolji povezivanje to Internet. Možete isto tako obično
utemeljiti tvoj posjedovati osobni SLOBODAN elektronička
pošta račun odlaskom na mail.yahoo.com

3. aby tebe chtěl bych darovat mne pomoci až k ne dovolit má být se of člen určitý neznámá až k stát se člen určitý odpustit , či člen určitý báze do mne rozcházet se v názorech sloužit you.

4. aby tebe chtěl bych darovat mne pomoci až k vidět a až k dostat instrukce jak? až k mít člen určitý duchovní síla Nemusím (docela tvůj slovo člen určitý Bible) jeden) do člen určitý příhoda vpřed a b) do já sám osobní duchovní cesta.

5. Aby tebe Bůh chtěl bych darovat mne pomoci až k potřeba až k sloužit Tebe více 6. Aby tebe chtěl bych připomenout komu mne až k rozmlouvat s tebe prayerwhen) JÁ am zmařený či do nesnáz , místo trying až k analyzovat majetek já sám ale docela má lidský síla.

7. Aby tebe chtěl bych darovat mne Moudrost a jeden srdce náky s Biblický Moudrost tak, že JÁ chtěl bych sloužit tebe více efektivní. 8. Aby tebe chtěl bych darovat mne jeden poručit až k učení tvůj slovo , člen určitý Bible , (Nový zákon Evangelium of Jan), dále jeden osobní báze

9. aby tebe chtěl bych darovat pomoc až k mne tak, že JÁ am schopný až k oznámení majetek do člen určitý Bible (tvůj slovo) kdo Dovedu co se mě týče být v poměru k sem tam , to postačí pomoci mne dovídat se jaký tebe potřeba mne až k zavraždit má duch.

10. Aby tebe chtěl bych darovat mne celek bystrost , až k dovídat se jak? až k jasně se vyjádřit až k jiní kdo tebe ar , a aby JÁ chtěl bych být schopný až k dostat instrukce jak? až k dostat instrukce a vŘdŘt jak? až k postavit se za tebe a tvůj slovo (člen určitý Bible)

11. Aby tebe chtěl bych nést lid (či websites) do má duch kdo potřeba až k vŘdŘt tebe , a kdo ar silný do jejich přesný dohoda of tebe (bůh); a Aby tebe chtěl bych nést lid (či websites) do má duch kdo vůle být schopný až k dodat myslí mne až k přesný dostat instrukce jak? až k dělit člen určitý Bible Písmo svaté pravda (2 Bázlivý 215:).

12. Aby tebe chtěl bych pomoci mne až k dostat instrukce až k mít celek dohoda kolem kdo Bible líčení is nejlépe , kdo is nejčtetnější přesný , a kdo 3sg.préz.od have člen určitý nejčtetnější duchovní síla & množství , a kdo líčení souhlasí jít s duchem času originál rukopis aby tebe dýchat člen určitý spisovatele of Nový zákon až k psát.

13. Aby tebe chtěl bych darovat pomoci až k mne až k cvičení má čas do jeden blaho cesta , a rozcházet se v názorech zpustošit má čas dále Chybný či hladový metody až k brát blízký až k Bůh (kdyby ne ar ne opravdu Biblický), a kde those metody napsat ne dlouhá hláska čas či {lasting||stálý||trvalý}} duchovní nést ovoce.

14. Aby tebe chtěl bych darovat pomoc až k mne až k dovídat se jaký až k hledat do jeden církev či jeden bydliště of uctívání , jaký rody of otázky až k ptát se , a aby tebe chtěl bych pomoci mne až k nález věřící či jeden duchovní s celek duchovní moudrost místo bezstarostný či chybný odpovídá.

15. aby tebe chtěl bych být příčinou mne na pamětnou až k memorovat tvůj slovo člen určitý Bible (jako takový Říman 8), tak, že Dovedu mít ono do má srdce a mít má mysl připravený , a být hbitý až k darovat neurč. člen být v souhlase s jiní of člen určitý naděje aby Mám u sebe tebe.

16. Aby tebe chtěl bych nést pomoci až k mne tak, že já sám bohosloví a doktrína až k souhlasit s tvůj slovo , člen určitý

Bible a aby tebe chtěl bych stále být pomoci mne vŘdŘt jak? má dohoda of doktrína pocínovat být opravit tak, že já sám duch lifestyle a dohoda odročit až k být blízký k jakému účelu tebe potřeba ono až k být pro mne.

17. Aby tebe chtěl bych nechráněný má duchovní jasnozření (konec) čím dále, tím více , a aby kde má dohoda či chápavost of tebe is ne přesný , aby tebe chtěl bych pomoci mne až k dostat instrukce kdo Jezuita Kristus opravdu is.

18. Aby tebe chtěl bych darovat pomoci až k mne tak, že JÁ chtěl bych být schopný až k oddělený jakýkoliv chybný obřad kdo JÁ mít důvěra dále , dle tvůj celý doktrína do člen určitý Bible , jestli vůbec of jaký JÁ am následující is ne of Bůh , či is proti čemu jaký tebe potřeba až k učit us kolem následující tebe.

19. Aby jakýkoliv dohnat of neštěstí chtěl bych ne odebrat jakýkoliv duchovní dohoda kdo JÁ mít , aby ne dosti aby JÁ chtěl bych držet člen určitý znalost čeho jak? až k vŘdŘt tebe a rozcházet se v názorech být klamat do tezaury days of duchovní klam.

20. Aby tebe chtěl bych nést duchovní síla a pomoci až k mne tak, že JÁ vůle rozcházet se v názorech být část of notáblové Klesání Pryč či of jakýkoliv pohyb kdo chtěl bych být duchovo falšovat až k tebe a až k tvůj Svatý Slovo

21. Aby -li tam is cokoli aby JÁ mít utahaný má duch , či jakkoli aby JÁ mít ne dotazovaná osoba až k tebe ačkoliv Šel bych mít a to jest opatření mne dle jeden nebo druhý kráčení s tebe , či having dohoda , aby tebe chtěl bych nést those majetek / citlivost přístroje / příhoda bek do má mysl , tak, že JÁ chtěl bych nectít barvu je jménem koho Jezuita Kristus , a celek of jejich dojem a dosah , a aby tebe chtěl bych dát na dřívější místo jakýkoliv emptiness ,sadness či

beznadějnost do má duch jít s duchem času Radost of člen určitý Hospodin , a aby J chtěl bych být více ložisko dále učenost až k doprovázet tebe do četba tvůj slovo , Bible

22. Aby tebe chtěl bych nechráněný probůh tak, že JÁ chtěl bych být schopný až k jasně vidět a pochopit -li tam is jeden Celek Klam kolem Duchovní námět , jak? až k dovídat se tato přechodný (či tezaury příhoda) dle jeden Biblický perspektiva , a aby tebe chtěl bych darovat mne moudrost až k vřdřt a tak, že JÁ vůle dostat instrukce jak? posloužit jídlem má druh a Amor sám (příbuzní) ne být část of it.

23. Aby tebe chtěl bych pojistit aby druhdy probůh ar nechráněný a má mysl dovídat se člen určitý duchovní význam of běh příhoda dobytí bydliště do člen určitý svět , aby tebe chtěl bych chystat se má srdce až k přijmout tvůj pravda , a aby tebe chtěl bych pomoci mne dovídat se jak? až k nález kuráž a síla docela tvůj Svatý Slovo , člen určitý Bible. Jménem koho Jezuita Kristus , JÁ tázat se na tezaury majetek biřmovat má poručit až k být doma souhlas tvůj vůle , a JÁ am ptaní se do tvůj moudrost a až k mít jeden láska ke komu člen určitý Pravda Amen

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Více v člen určitý Dno of Blok
Jak? až k mít Nekonečný Duch

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My ar rád -li tato barevný pruh of modlitba dotaz až k Bůh is schopný až k pomáhat tebe. My dovídat se tato moci ne být člen určitý nejlépe či nejčtenější efektivní dešifrování. My dovídat se tamhleten ar mnoho neobvyklý cesty of interpretace domnění a slova. -li tebe mít jeden návrh do jeden lépe dešifrování , či -li tebe chtěl bych do téže míry až

k brát jeden malý činit of tvůj čas až k poslat návrhy až k us , tebe vůle být porce jídla tisíc of druhý lid rovněž , kdo vůle někdy číst člen určitý opravit dešifrování. My často mít jeden Nový Poslední vůle přístupný do tvůj jazyk či do jazyk aby ar nedovařený či dávný. -li tebe ar hledět do jeden Nový Poslední vůle do jeden specifický jazyk , být příjemný psát až k us. Rovněž , my potřeba až k jisté a namáhat až k být ve styku aby někdy , my činit nabídka blok aby ar ne Drzý a aby činit cena peníze.

Aby ne -li tebe dělostřelectvo přítok nějaký of those elektronický blok , my pocínovat často činit neurč. člen burza of elektronický blok do pomoci s dešifrování či dešifrování práce. Tebe činit ne mít až k být jeden odborný dělník , ale jeden pořádný osoba kdo is obchod do porce jídla. Tebe požadovat mít jeden počítač či tebe požadovat mít přístup až k jeden počítač v tvůj lokálka knihovna či akademie či univerzita , od té doby those obvyklý mít lépe klientela až k člen určitý internovaná osoba. Tebe pocínovat rovněž obvyklý upevnit tvůj drahý osobní DRZÝ elektronická pošta účet do existující až k mail.yahoo.com

Být příjemný brát jeden důležitost až k nález člen určitý elektronická pošta adresovat nalézt v člen určitý dno či člen určitý cíl of tato blok. My naděje tebe vůle poslat elektronická pošta až k us , -li tato is of pomoci či podpora. My rovněž dodat myslí tebe až k dotyk us pokud jde o Elektronický Blok aby my nabídka aby ar bez cena , a drzý.

My činit mít mnoho blok do cizí jazyk , aby ne my činit někdy bydlíště je až k dostat electronically (zavádění) poněvadž my ale dělat přístupný člen určitý blok či člen určitý námět aby ar člen určitý nejčtenější dotaz. My dodat myslí tebe až k stále být modlit až k Bůh a až k stále být

dostat instrukce kolem Jemu do četba Nový zákon. My vítat
tvůj otázky a poznámky do elektronická pošta.

[illegible]

Drogi Bóg , Dziękuję ów ten Nowy Testament

ma być zwolniony byle tylko jesteśmy able wobec nauczyć się liczniejszy około ty. Proszę mi pomóc ludzie odpowiedzialny pod kątem wykonaniem ten Elektroniczny książka rozporządzalny.

Proszę mi pomóc im zostać wypłacalny praca umocowany ,
i zrobić liczniejszy Elektroniczny książki rozporządzalny
Proszę mi pomóc im wobec mieć wszystko ten zasoby , ten
pieniądze , ten siła i ten czas ów oni potrzebować w klasa
zostać wypłacalny utrzymywać działanie pod kątem Ty.
Proszę mi pomóc ów ów jesteście obowiązek od ten drużyna
ów współpracownik im u an codzienny podstawa.

Podobać się dawać im ten siła wobec kontynuować i dawać
każdy od im ten duchowy zgoda pod kątem ten praca ów ty
potrzeba im wobec czynić. Proszę mi pomóc każdy od im
wobec nie mieć strach i wobec zapamiętać ów jesteś ten
Bóg który odpowiedzi modlitwa i który jest w koszt od
wszystko. JA błagać ów ty byłby zachęcać im , i ów ty
ochraniać im , i ten praca & ministerstwo ów oni są zajęty.
JA błagać ów ty byłby ochraniać im z ten Duchowy Siły
zbrojne albo inny przeszkody ów kulisy szkoda im albo
powolny im w dół. Proszę mi pomóc podczas JA używać
ten Nowy Testament wobec także pomyśleć od ludzie który
mieć wykonane ten wydanie rozporządzalny , byle tylko JA

Slovenian - Prayer Requests (praying / Talking) to God - explained in Slovenian Language

slovenian prayer jezuit Kristus molitev Bog kako prositi kako moci
slisati svoj zaprositi podati ponuditi komu kaj mi

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pri aparatu imeti se za boga , tvorec od vseмирje , bog :

1. to vi hoteti izročiti mi pogum prositi stvari to rabim
prostiti
2. to vi hoteti izročiti mi pogum v vernik vi ter uvaževati
kakšen hočeš vzdržati svoj življenje , namesto mi
navdušenje svoj lasten hoteti (namen) zgoraj vaš.
3. to vi hoteti izročiti mi ponuditi komu kaj ne pustiti svoj
grozen od neznan v postati opravičilo , ali osnova navzlic
ne streči you.
4. to vi hoteti izročiti mi ponuditi komu kaj zagledati ter
zvedeti kako imeti božji zakon čvrstost rabim (skozi vaš
izraziti z besedami biblija) a) zakaj pripetljaj spredaj ter b)
zakaj svoj lasten osebni netelesen potovanje.
5. to vi Bog hoteti izročiti mi ponuditi komu kaj biti brez
streči vi več
6. to vi hoteti spomniti se mi pogovarjati se vi prayerwhen)
jaz sem uničen ali v težava , namesto težaven odločiti stvari
sebi šele skozi svoj človeški čvrstost.
7. to vi hoteti izročiti mi modrost ter a srčika poln Biblical
modrost tako da jaz hoteti začetni udarec z žogo vi več
razpoložljiv.

8. to vi hoteti izročiti mi a zahteva študirati vaš izraziti z besedami , biblija , (novi testament evangelij od John), naprej a osebno osnova

9. to vi hoteti izročiti pomoč mi tako da morem opaziti stvari v biblija (vaš izraziti z besedami) kateri morem osebno tikati se česa , ter to zadostuje pomoč mi razumeti kakšen vi biti brez mi uganjati v svoj življenje.

10. to vi hoteti izročiti mi velik bistroumnost , v razumeti kako razlagati drugim kdo vi ste , ter to jaz domišljavec zmožen zvedeti kako zvedeti ter znanje kako stati pokoncu zakaj vi ter vaš izraziti z besedami (biblija)

11. to vi hoteti privleči narod (ali websites) v svoj življenje kdo biti brez znati vi , ter kdo ste krepek v svoj natančen razumeven od vi (Bog); ter to vi hoteti privleči narod (ali websites) v svoj življenje kdo hoteti obstati zmožen v podžigati mi v natančen zvedeti kako razpreti biblija izraziti z besedami od resnica (2 plašljiv 215:).

12. to vi hoteti pomoč mi zvedeti imeti velik razumeven približno kateri biblija prevod je najprimernejši , kateri je največ natančen , ter kateri has največ netelesen čvrstost & sila , ter kateri prevod strinjati se s samorasel rokopis to vi vdihniti pisec od novi testament pisati.

13. to vi hoteti izročiti ponuditi komu kaj mi rabiti svoj čas v a dober izuriti za hojo ali ježo po cesti , ter ne v razsipavati svoj čas naprej napačen ali puhel metoda zadobiti sklepnik v Bog (če že ne ste ne resnično Biblical), ter kraj oni metoda predelki ne dolg pogoj ali trajen netelesen sadje.

14. to vi hoteti izročiti pomoč mi v razumeti kakšen iskati v a cerkvica ali a mesto od častiti , kakšen milosten od vprašanje zaprositi , ter to vi hoteti pomoč mi najti vernik ali a pastor s velik netelesen modrost namesto neprisiljen ali napačen odgovor.

15. to vi hoteti vzrok mi spomniti se naučiti se na pamet vaš izraziti z besedami biblija (kot na primer retoromanski 8), tako da morem življati to v svoj srčika ter življati svoj srce

pripravljen , ter obstati radovoljen podati odgovor drugim od upanje to imam približno vi.

16. to vi hoteti privleči ponuditi komu kaj mi tako da svoj lasten teologija ter nauk ujemati se s vaš izraziti z besedami , biblija ter to vi hoteti vzdržnost v pomoč mi znanje kako svoj razumeven od nauk moči obstati izpopolniti tako da svoj lasten življenje lifestyle ter razumeven vzdržnost to live at warefare with s.o. sklepnik eemu vi biti brez to v obstati navzlic.

17. to vi hoteti plan svoj netelesen vpogled (sklep) bolj in bolj , ter to kraj svoj razumeven ali zaznavanje od vi ni natančen , to vi hoteti pomoč mi zvedeti kdo jezuit Kristus resnično je.

18. to vi hoteti izročiti ponuditi komu kaj mi tako da jaz domišljavec zmožen razstati se poljuben napačen cerkveni obredi kateri imam odvisnost naprej , s vaš veder poučevanje v biblija , če sploh kateri od kakšen jaz sem sledeč ni od Bog , ali je nasprotno eemu kakšen hočeš učiti nas približno sledeč vi.

19. to poljuben vojna sila od zlo hoteti ne odvzeti poljuben netelesen razumeven kateri imam , šele precej to jaz hoteti obdržati znanost od kako znati vi ter ne v obstati goljufati dandanes od netelesen prevara.

20. to vi hoteti privleči netelesen čvrstost ter ponuditi komu kaj mi tako da nočem v obstati del od velika gospoda padanje stran ali od poljuben tok kateri domišljavec netelesen ponarejen vam na uslugo ter v vaš svet izraziti z besedami

21. to če je nič to imam velja v svoj življenje , ali vsekakor to imam ne odgovor vam na uslugo kot jaz should življati ter to je preprečljiv mi s vsak izmed obeh pešačenje z vami , ali imetje razumeven , to vi hoteti privleči oni stvari / odgovor / pripetljaj prislon v svoj srce , tako da jaz hoteti odreči se jih v imenu ljudstva, usmiljenja itd. jezuit Kristus , ter prav do svoj vrednostni papirji ter posledica , ter to vi hoteti nadomestiti poljuben puhlost ,sadness ali obup v svoj

življenje s veselje od bog , ter to jaz domišljavec več žarišče
naprej učenje slediti vi z čitanje vaš izraziti z besedami ,
biblija

22. to vi hoteti plan svoj oči tako da jaz domišljavec zmožen
v jasno zagledati ter pred sodiščem se pismeno obvezati če
je a velik prevara približno netelesen predmet , kako v
razumeti to fenomen (ali od this pripetljaj) s a Biblical
perspektiven , ter to vi hoteti izročiti mi modrost znati ter
tako da bom se učil kako v pomoč svoj prijateljstvo ter
ljubezen sam sebe, sebi, se (žlahta) ne obstati del od it.

23. to vi hoteti zavarovati to nekoč svoj oči ste odpirač ter
svoj srce razumeti božji zakon pomen od tok pripetljaj
taking mesto na svetu , to vi hoteti pripraviti se svoj srčika
vzeti vaš resnica , ter to vi hoteti pomoč mi razumeti kako
najti pogum ter čvrstost skozi vaš svet izraziti z besedami ,
biblija. v imenu ljudstva, usmiljenja itd. jezuit Kristus , jaz
prositi od this stvari potrditi svoj zahteva v biti znotraj
pogodba vaš hoteti , ter vprašam zakaj vaš modrost ter imeti
a ljubezen od resnica Amen.

=====

več pravzaprav od stran
kako imeti več en življenje

=====

mi smo vesel če to zapisati v seznam (od molitev prošnja v
Bog) je zmožen pomagati vi. mi razumeti to maj ne obstati
najboljši ali največ uspešen prevod. mi razumeti to so veliko
različen ways od iztisljiv mnenje ter izraziti z besedami. če
vi življati a nasvet zakaj a rajši prevod , ali če vi hoteti vseh
biti zavzeti a tesen znesek od vaš čas pošiljati nasvet v nas ,
boš pomaganje tisoč od drugi narod tudi , kdo hoteti torej
čitanje izpopolniti prevod. mi pogosto življati a nova zaveza

pri roki v vaš jezik ali v jezik to ste redek ali star. če iščeš a nova zaveza v a poseben jezik , prosim napisati rabiti. tudi , mi biti brez v obstati varen ter začeti v biti obhajan to včasih , mi delati oferirati knjiga to ste ne prost ter to delati strošek penez.

šele če vi ne morem privoščiti si nekaj tega oni elektronski knjiga , mi moči pogosto delati mena od elektronski knjiga zakaj pomoč s prevod ali prevod opus. vi nikar ne življati to live at warefare with s.o. a poklicen delavec , šele a reden oseba kdo je zavzet v pomaganje. vi should življati a računalo ali vi should življati postranski v a računalo v vaš tukajšnji knjižnica ali višja gimnazija ali univerza , odkar oni navadno življati rajši vez v stažist v bolnišnici. vi moči tudi navadno ustanoviti vaš lasten osebni prost elektronski verižna srajca račun z tekoč v mail.yahoo.com

prosim zalotiti a važnost za odkriti elektronski verižna srajca ogovor poiskati pravzaprav ali prenehati od to stran. mi upanje boš poslal elektronski verižna srajca v nas , če to je od pomoč ali encouragement. mi tudi podžigati vi v zveza nas zadeven elektronski knjiga to mi oferirati to ste če ne strošek , ter prost.

mi delati življati veliko knjiga v tuji jeziki , šele mi nikar ne zmeraj mesto jih sprejeti electronically (travnato gričevje) zato ker mi šele izdelovanje pri roki knjiga ali predmet to ste največ prošnja. mi podžigati vi v vzdržnost prositi v Bog ter v vzdržnost zvedeti približno njega z čitanje novi testament. mi izreči dobrodošlico vaš vprašanje ter razložiti z elektronski verižna srajca.

=====

**srčkan Bog , the same to to nova
zaveza has been izpust** tako da mi smo

prosim pomoč jih premoči opus nagel , ter izdelovanje več elektronski knjiga pri roki prosim pomoč jih imeti vsi sredstvo , penez , čvrstost ter čas to oni potreba zato da obstati zmožen vzdrževati ki dela zakaj vi.

prosim pomoč oni to ste del od skupina to pomoč jih naprej vsakdanji osnova. prosim izročiti jih čvrstost v vzdržnost ter izročiti vsakteri od jih božji zakon razumeven zakaj opus to vi biti brez jih uganjati. prosim pomoč vsakteri od jih v ne življati strah ter spomniti se to vi ste Bog kdo odgovor molitev ter kdo je v ukaz od vse.

jaz predlagati da vi hoteti podžigati jih , ter to vi zavarovati jih , ter opus & ministrstvo to oni so zaposlen s čim. jaz predlagati da vi hoteti zavarovati jih s netelesen vojna sila ali drugi zapreka to strjena lava škoda jih ali počasi vozite jih niz. prosim pomoč mi čas jaz raba to nova zaveza v tudi pretehtati od preprosti ljudje kdo življati narejen to naklada pri roki ,

tako da morem prositi za jih ter tudi oni moči vzdržnost v pomoč več narod jaz predlagati da vi hoteti izročiti mi a ljubezen od vaš svet izraziti z besedami (novi testament), ter to vi hoteti izročiti mi netelesen modrost ter bistrournost

znati vi rajši ter v razumeti epoha od čas to mi smo življenje
v.

prosim pomoč mi znati kako v obravnavati težek to jaz sem
soočiti s vsak dan. lord Bog , pomoč mi hoteti znanje vi rajši
ter hoteti pomoč drugi krščanski v svoj area ter po svetu.
jaz predlagati da vi hoteti izročiti elektronski knjiga skupina
ter oni kdo opus naprej tkalec ter oni kdo pomoč jih vaš
modrost. jaz predlagati da vi hoteti pomoč poedinec
članstvo od svoj rodbina (ter svoj rodbina) v ne obstati
netelesen goljufati , šele v razumeti vi ter hoteti uvaževati
ter slediti vi v sleherni izuriti za hojo ali ježo po cesti. ter jaz
zapositi vi uganjati od this stvari v imenu ljudstva,
usmiljenja itd. jezuit , Amen ,

[illegible]

mahal diyos , pasalamatn ka atipan ng pawid ito bago testamento may been pakawalan pagayon atipan ng pawid tayo ay able sa mag-aral laling marami buongpaligid ka. masiyahan tumulong ang mga tao may pananagutan dahil sa making ito Electronic book makukuha. masiyahan tumulong kanila sa maaari able sa gumawa ayuno , at gawin laling marami Electronic books makukuha masiyahan tumulong kanila sa may lahat ang mapamaraan , ang salapi , ang lakas at ang takdaan ng oras atipan ng pawid sila mangilangan di iutos sa maaari able sa tago gumawa dahil sa ka.

masiyahan tumulong those atipan ng pawid ay mahati ng ang itambal atipan ng pawid tumulong kanila sa isa pang-araw-araw batayan. masiyahan bigyan kanila ang lakas sa mapatuloy at bigyan bawa't isa ng kanila ang tangayin pang-unawa dahil sa ang gumawa atipan ng pawid ka magkulang

kanila sa gumawa. masiyahan tumulong bawa't isa ng kanila sa hindi may katakutan at sa gunitain atipan ng pawid ka ay ang diyos sino sumagot dasal at sino ay di pagbintangan ng lahat ng bagay.

ako magdasal atipan ng pawid ka would palakasin ang loob kanila , at atipan ng pawid ka ipagsanggalang kanila , at ang gumawa & magkalinga atipan ng pawid sila ay kumuha di. ako magdasal atipan ng pawid ka would ipagsanggalang kanila sa ang tangayin pilitin o iba sagwil atipan ng pawid could saktan kanila o slow kanila itumba.

masiyahan tumulong ako kailan ako gumamit ito bago testamento sa din isipin ng ang mga tao sino may made ito edisyon makukuha , pagayon atipan ng pawid ako maaari magdasal dahil sa kanila at pagayon sila maaari mapatuloy sa tumulong laling marami mga tao ako magdasal atipan ng pawid ka would bigyan ako a ibigin ng mo banal salita (ang bago testamento), at atipan ng pawid ka would bigyan ako tangayin dunong at discernment sa malaman ka lalong mapabuti at sa maintindihan ang tukdok ng takdaan ng oras atipan ng pawid tayo ay ikinabubuhay di.

masiyahan tumulong ako sa malaman paano sa makitungo kumuha ang mahirap hindi madali atipan ng pawid ako ay confronted kumuha bawa't araw. panginoon diyos , tumulong ako sa magkulang sa malaman ka lalong mapabuti at sa magkulang sa tumulong iba binyagan di akin malawak at sa tabi-tabi ang daigdig. ako magdasal atipan ng pawid ka would bigyan ang Electronic book itambal at those sino gumawa sa ang website at those sino tumulong kanila mo dunong.

ako magdasal atipan ng pawid ka would tumulong ang isang tao pagkakasapi ng kanila mag-anak (at akin mag-anak) sa hindi maaari spiritually dayain , datapuwa't sa maintindihan ka at sa magkulang sa tanggapin at sundan ka di bawa't daan. at ako humingi ka sa gumawa tesis bagay di ang pangalanan ng heswita , susugan ,

[illegible]

Haluta auttaa ihmiset edesvastuullinen ajaksi ansaitseva nyt kuluva Elektroninen kirjanpidollinen saatavana. Haluta auttaa heidät jotta olla etevä jotta aikaansaada paastota , ja ehtiä enemmän Elektroninen luettelossa saatavana Haluta auttaa heidät jotta hankkia aivan varat , raha , kesto ja aika että he kaivata kotona aste jotta olla etevä jotta elatus työskentely ajaksi Te.

Haluta auttaa joka -lta heidät jotta ei hankkia pelätä ja jotta muistaa että te aari Jumala joka tottelee nimeä hartaushetki ja joka on kotona hinta -lta kaikki. I-KIRJAIN pyytää hartaasti että te edistää heidät , ja että te suojata heidät , ja aikaansaada & ministerikausi että he aari varattu kotona. I-KIRJAIN pyytää hartaasti että te suojata heidät polveutua Henki- Joukko eli toinen este että haitta heidät eli hitaasti heidät heittää. Haluta auttaa we jahka I-KIRJAIN apu nyt kuluva Veres Jälkisäädös jotta kin ajatella -lta ihmiset joka hankkia kokoonpantu nyt kuluva painos saatavana , joten että I-KIRJAIN kanisteri pyytää hartaasti ajaksi heidät ja

joten he kanisteri jatkaa jotta auttaa enemmän ihmiset I-KIRJAIN pyytää hartaasti että te kimmoisuus we lempiä -lta sinun Pyhä Sana (Veres Jälkisäädös), ja että te kimmoisuus we henki- viisaus ja arvostelukyky jotta osata te vedonlyöjä ja jotta käsittää aika -lta aika että me aari asuen kotona. Haluta auttaa we jotta osata kuinka jotta antaa avulla hankala että I-KIRJAIN olen asettaa vastakkain avulla joka aika. Haltija Jumala , Auttaa we jotta haluta jotta osata te Vedonlyöjä ja jotta haluta jotta auttaa toinen Kristitty kotona minun kohta ja liepeillä maailma.

I-KIRJAIN pyytää hartaasti että te kimmoisuus Elektroninen kirjanpidollinen joukkue ja ne joka aikaansaada model after kudos ja ne joka auttaa heidät sinun viisauts. I-KIRJAIN pyytää hartaasti että te auttaa yksilö jäsenmäärä -lta heidän heimo (ja minun heimo) jotta ei olla henkisesti eksyttää , ainoastaan jotta käsittää te ja jotta haluta jotta hyväksyä ja harjoittaa te kotona joka elämäntapa. ja I-KIRJAIN anoa te jotta ajaa nämä tavarat kotona maine -lta Jeesus , Vastuunalainen ,

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[illegible]

Raring Gud , Tack själv så pass den här Ny
Testamente er blitt befriaren så fakta ät vi er
duglig till lära sig mer omkring du. Behag hjälpa mig
folk ansvarig för tillverkningen den här Elektronisk bok
tillgänglig.

Behag hjälpa mig dem till vara köpa duktig verk fort , och göra mer Elektronisk bokna tillgänglig Behag hjälpa mig dem till har alla resurserna , pengarna , den styrka och tiden så pass de behov for att kunde hålla arbetande till deras. Behag hjälpa mig den här så pass de/vi/du/ni är del om spannen så pass hjälp dem på en daglig basis. Behaga ger dem den styrka till fortsätta och ger var av dem den ande förståndet för den verk så pass du vilja dem till gör. Behag hjälpa mig var av dem till inte har rädsla och till minas så pass du er den Gud vem svar bön och vem er han i lidelse av allting.

JAG be så pass du skulle uppmuntra dem , och så pass du skydda dem , och den verk & ministären så pass de er förlovad i.

JAG be så pass du skulle skydda dem från den Ande Pressar eller annan hinder så pass kunde skada dem eller långsam dem ned. Behag hjälpa mig när JAG använda den här Ny Testamente till också tänka om folk vem har gjord den här upplagan tillgänglig , så fakta åt JAG kanna be för dem och så de kanna fortsätta till hjälp mer folk JAG be så pass du skulle ge mig en kärlek om din Helig Uttrycka (den Ny Testamente), och så pass du skulle ge mig ande visdom och discernment till veta du bättre och till förstå den period av tid så pass vi er levande i.

Behag hjälpa mig till veta hur till ha att göra med svårigheten så pass JAG er stillt överför var dag. Vår Herre och Frälsare Gud , Hjälpa mig till vilja till veta du Bättre och till vilja till hjälp annan Kristen i min areal och i omkrets det värld. JAG be så pass du skulle ger den Elektronisk bok slå sig ihop och den här vem arbeta på den spindelväv och den här vem hjälp dem din visdom.

JAG be så pass du skulle hjälp individuellt medlemmen av deras familj (och min familj) till inte bli spirituellt lurat , utom till förstå du och mig till vilja till accept och följa du i varje väg. och JAG fråga du till gör de här sakerna inne om namn av Jesus , Samarbetsvillig ,

[illegible]

Allerkærest God , Tak for lån at indeværende Ny Testamente er blevet løst i den grad at vi er kan hen til lære flere omkring jer. Behage hjælp den folk ansvarlig nemlig gør indeværende Elektronisk skrift anvendelig. Behage hjælp sig at blive købedygtig arbejde holdbar , og skabe flere Elektronisk bøger anvendelig Behage hjælp sig hen til nyde en hel ressourcer , den penge , den kræfter og den gang at de savn for at være i stand til opbevare i orden nemlig Jer.

Behage hjælp dem at er noget af den hold at hjælp sig oven på en hverdags holdepunkt. Behage indrømme sig den kræfter hen til fortsætte og indrømme hver i sig den appel opfattelse nemlig den arbejde at jer savn sig hen til lave. Behage hjælp hver i sig hen til ikke nyde skræk og hen til huske at du er den God hvem svar bøn og hvem står for arrangementet i alt.

JEG bed at jer ville give mod sig , og at jer sikre sig , og den arbejde & ministerium at de er forlovet i. JEG bed at jer ville sikre sig af den Appel Tvinger eller anden hindring at kunne afbræk sig eller sen sig nede.

Behage hjælp mig hvor JEG hjælp indeværende Ny
Testamente hen til ligeledes hitte på den folk hvem nyde
skabt indeværende oplag anvendelig , i den grad at JEG
kunne bed nemlig sig hvorfor de kunne fortsætte hen til
hjælp flere folk JEG bed at jer ville indrømme mig en

Behage hjælp mig hen til kende hvor hen til omhandle den problemer at Jeg er stillet over for hver dag. Lord God , Hjælp mig hen til ville gerne kende jer Bedre og hen til ville gerne hjælp anden Christians i mig område og omkring den jord.

[illegible]

Молитва к богу Дорогой Бог, Вы что были выпущены это Gospel или этот новый testament так, что мы будем выучить больше о вас. Пожалуйста помогите людям ответственным для делать эту электронную книгу имеющейся. Вы знаете они и вы можете помочь им. Пожалуйста помогите им мочь работать быстро, и сделайте более электронные книги имеющейся Пожалуйста помогите им иметь все

ресурсы, деньг, прочность и время которые они для того чтобы мочь держать работать для вас. Пожалуйста помогите тем будут частью команды помогает им на ежедневное основание. Пожалуйста дайте им прочность для того чтобы продолжать и давать каждому из их духовное вникание для работы что вы хотите их сделать. Пожалуйста помогите каждому из их не иметь страх и не вспоминать что вы будете богом отвечают молитве и in charge of все. Я молю что вы ободрили их, и что вы защищаете их, и работа & министерство что они включены внутри.

Я молю что вы защитили их от духовных усилий или других препон смогли повредить им или замедлить им вниз. Пожалуйста помогите мне когда я использую этот новый testament также для того чтобы думать людей делали этот вариант имеющейся, так, что я смогу помолить для их и поэтому их сможете продолжать помочь больше людей.

Я молю что вы дали мне влюбленность вашего святейшего слова (Новый завет), и что вы дали мне духовные премудрость и распознание для того чтобы знать вас более лучше и понять период времени котором мы живем в. Пожалуйста помогите мне суметь как общаться с затруднениями что я confronted с каждым днем. Лорд Бог, помогает мне хотеть знать вас более лучше и хотеть помочь другим христианкам в моей области и вокруг мира.

Я молю что вы дали электронную команду и те книги помогают им ваша премудрость. Я молю что вы помогли индивидуальным членам их семьи (и моей семьи) духовност быть обманутым, но понять вас и хотеть принять и последовать за вас в каждой дороге. Также дайте нам комфорт и наведение в эти времена и я

спрашиваем, что вы делаете эти вещи in the name of
сынок бога, jesus christ, аминь,

[illegible]

**Драг Бог , Благодаря ти този този Нов
Завещание has p.p. от be освобождавам така
този ние сте способен към уча се повече
наоколо ти. Харесвам помагам определен член
хора отговорен за приготвяне този Electronic книга
наличен.**

Харесвам помагам тях към бъда способен към работа
постя , и правя повече Electronic книжарница наличен
Харесвам помагам тях към имам цял определителен
член средство , определителен член пари ,
определителен член устойчивост и определителен член
време този те нужда in ред към бъда способен към
държа движение за Ти. Харесвам помагам от that този
сте част на определителен член впряг този помагам тях
на an всекидневен база.

Харесвам давам тях определителен член устойчивост към продължавам и давам всеки на тях определителен член духовен схващане за определителен член работа този ти липса тях към правя.

Харесвам помагам всеки на тях към не имам страх и към
помня този ти сте определителен член Бог кой отговор
молитва и кой е in пълня на всичко. АЗ моля този ти уж
насърчавам тях , и този ти защитавам тях , и

определителен член работа & министерство този те сте задължавам in. АЗ моля този ти уж защитавам тях от определителен член Духовен Сила или друг пречка този p.t. от сап вреда тях или бавен тях голо възвишение. Харесвам помагам те кога АЗ употреба този Нов Завещание към също мисля на определителен член хора кой имам p.t. и p.p. от make този издание наличен , така този АЗ мога моля за тях и така те мога продължавам към помагам повече хора АЗ моля този ти уж давам те а любов на youг Свят Дума (определителен член Нов Завещание), и този ти уж давам те духовен мъдрост и различаване към зная ти по-добър и към разбирам определителен член период на време този ние сте жив in. Харесвам помагам те към зная как към раздавам с определителен член мъчен този АЗ съм изправлям пред с всеки ден.

Лорд Бог , Помагам те към липса към зная ти По-добър и към липса към помагам друг Християнски in ту площ и наоколо определителен член свят.

АЗ моля този ти уж давам определителен член Electronic книга впряг и от that кой работа на определителен член website и от that кой помагам тях youг мъдрост. АЗ моля този ти уж помагам определителен член личен членство на техен семейство (и ту семейство) към не бъда духовен измамвам , но към разбирам ти и към липса към приемам и следвам ти in всеки път. и АЗ питам ти към правя тези нещо in определителен член име на Йезуит , Amen ,

şu -ebil zarar onları ya da yavaş onları aşağı, mutlu etmek yardım etmek beni ne zaman I kullanma bu İncil -e doğru da düşün belgili tanınımlık insanlar kim -si olmak -den yapılmış bu baskı elde edilebilir , takı I -ebilmek dua etmek için onları vesaire onlar -ebilmek devam etmek -e doğru yardım

I dua etmek adl. Ŗu sen -cekti yardım etmek belgili tanımlık bireysel aza -in onların aile (ve benim aile) -e doęru deęil var olmak ruhanî aldatmak , ama -e doęru anlamak sen ve -e doęru istemek -e doęru almak ve izlemek sen içinde her yol. ve I sormak sen -e doęru yapmak bunlar eřya adına İsa , amin ,

[illegible]

sevgili mabut , eyvallah adl. şu bu İncil bkz. have be serbest bırakmak takı biz are güçlü -e doğru öğrenmek daha

hakkında sen. mutlu etmek yardım etmek belgili tanımlık insanlar -den sorumlu için yapım bu elektronik kitap elde edilebilir. mutlu etmek yardım etmek onları -e doğru muktedir iş hızlı , ve yapmak daha elektronik kitap elde edilebilir mutlu etmek yardım etmek onları -e doğru -si olmak tüm belgili tanımlık kaynak , belgili tanımlık para , belgili tanımlık güç ve belgili tanımlık zaman adl. şu onlar lüzum için muktedir almak çalışma için sen. mutlu etmek yardım etmek o adl. şu are bölüm -in belgili tanımlık takım adl. şu yardım etmek onları üstünde an her temel. mutlu etmek vermek onları belgili tanımlık güç -e doğru devam etmek ve vermek her -in onları belgili tanımlık ruhanî basiret için belgili tanımlık iş adl.

şu sen istemek onları -e doğru yapmak. mutlu etmek yardım etmek her -in onları -e doğru değil -si olmak korkmak ve -e doğru anımsamak adl. şu sen are belgili tanımlık mabut kim yanıt dua ve kim bkz. be içinde fiyat istemek -in her şey. I dua etmek adl. şu sen -cekti yüreklendirmek onları , ve adl. şu sen korumak onları , ve belgili tanımlık iş & bakanlık adl. şu onlar are meşgul içinde. I dua etmek adl. şu sen -cekti korumak onları --dan belgili tanımlık ruhanî güç ya da diğer engel adl.

şu -ebil zarar onları ya da yavaş onları aşağı. mutlu etmek yardım etmek beni ne zaman I kullanma bu İncil -e doğru da düşün belgili tanımlık insanlar kim -si olmak -den yapılmış bu baskı elde edilebilir , takı I -ebilmek dua etmek için onları vesaire onlar -ebilmek devam etmek -e doğru yardım etmek daha insanlar I dua etmek adl. şu sen -cekti vermek beni a aşk -in senin kutsal kelime (belgili tanımlık İncil), ve adl. şu sen -cekti vermek beni ruhanî akıllılık ve discernment -e doğru bilmek sen daha iyi ve -e doğru anlamak belgili tanımlık döndürmemem adl. şu biz are canlı içinde. mutlu etmek yardım etmek beni -e doğru bilmek nasıl -e doğru dağıtmak ile belgili tanımlık müşkülât adl.

I dua etmek adl. ş u sen -cekti yardım etmek belgili tanımlık bireysel aza -in onların aile (ve benim aile) -e doğru değil var olmak ruhanî aldatmak , ama -e doğru anlamak sen ve -e doğru istemek -e doğru almak ve izlemek sen içinde her yol. ve I sormak sen -e doğru yapmak bunlar eşya adına İsa , amin ,

[illegible]

Serbia – Servia - Serbian

Serbia Serbian Servian Prayer Isus Krist Molitva Bog Kako
Moliti moci cuti moj molitva za pitati davati ponuditi mene
otkriti duhovni Vodstvo

Serbia - Prayer Requests (praying) to God - explained in Serbian (servian) Language

Molitva za Bog ## Kako za Moliti za Bog
Kako Bog moći čuti moj molitva
Kako za pitati Bog za davati ponuditi mene
Kako otkriti duhovni Vodstvo

Kako za naći predaja iz urok Raspoloženje

Kako za zasluga određeni član istinit Bog nad Nebo

Kako otkriti određeni član Hrišćanin Bog

Kako za moliti za Bog droz Isus Krist

JA imati nikada molitva pre nego

Važan za Bog

Bog željan ljubavi svaki osoba osoba

Isus Krist moći pomoć

Se Bog Biti stalo moj život

Molitva Traženju

stvar taj te moć oskudica za uzeti u obzir govorenje za Bog
okolo Molitva Traženju kod te , okolo te

=====

Govorenje za Bog , određeni član Kreator nad određeni član Svemir , određeni član Gospodar :

1. taj te davati za mene određeni član hrabrost za moliti
određeni član stvar taj JA potreba za moliti 2. taj te davati za
mene određeni član hrabrost za verovati te pa primiti šta te
oskudica raditi s moj život , umjesto mene uznijeti moj
vlastiti volja (namera) iznad vaš.

3. taj te davati mene ponuditi ne career moj bojazan nad
određeni član nepoznat za postati određeni član isprika ,
inače određeni član osnovica umjesto mene ne za služiti
you.

4. taj te davati mene ponuditi vidjeti pa učiti kako za imati
određeni član duhovni sway JA potreba (droz tvoj riječ

Biblija) jedan) umjesto određeni član događaj ispred pa P)
umjesto moj vlastiti crew duhovni putovanje.

5. Taj te Bog davati mene ponuditi oskudica za služiti Te
briny

6. Taj te podsetiti mene za razgovarati sa te prayerwhen) JA
sam frustriran inače u problemima , umjesto težak za odluka
stvar ja sam jedini droz moj ljudsko biće sway.

7. Taj te davati mene Mudrost pa jedan srce ispunjen s
Biblijski Mudrost tako da JA služiti te briny delotvorno.

8. Taj te davati mene jedan želja za učenje tvoj riječ , Biblija
, (određeni član Novi Zavjet Evanđelje nad Zahod), na
temelju jedan crew osnovica 9. taj te davati pomoć za mene
tako da JA sam u mogućnosti za obaveštenje stvar unutra
Biblija (tvoj riječ) šta JA moći osobno vezati za , pa taj
volja pomoć mene shvatiti šta te oskudica mene raditi unutra
moj život.

10. Taj te davati mene velik raspoznavanje , za shvatiti kako
za objasniti za ostali tko te biti , pa taj JA moći učiti kako
učiti pa knotkle kako za pristajati uza što te pa tvoj riječ (
Biblija)

11. Taj te donijeti narod (inače websites) unutra moj život
tko oskudica za knotkle te , pa tko biti jak unutra njihov
precizan sporazum nad te (Bog); pa Taj te donijeti narod (
inače websites) unutra moj život tko će biti u mogućnosti za
ohrabriti mene za točno učiti kako za podeliti Biblija reč nad
istina (2 Timotej 215:).

12. Taj te pomoć mene učiti za imati velik sporazum okolo
šta Biblija prikaz 3. lice od TO BE u prezentu najbolji , šta
3. lice od TO BE u prezentu većina precizan , pa šta je preko

duhovni sway & snaga , pa šta prikaz složiti se s određeni član izvorni rukopis taj te nadahnut određeni član autorstvo nad određeni član Novi Zavjet za pisati.

13. Taj te davati ponuditi mene za korist moj vrijeme unutra jedan dobar put , pa ne za uzaludnost moj vrijeme na temelju Neistinit inače prazan metod za dobiti zaglavni kamen za Bog (ipak taj nisu vjerno Biblijski), pa kuda tim metod proizvod nijedan dug rok inače trajan duhovni voće.

14. Taj te davati pomoć za mene za shvatiti šta za tražiti unutra jedan crkva inače jedan mjesto nad zasluga , šta rod nad sumnja za pitati , pa taj te pomoć mene za naći vernik inače jedan parson s velik duhovni mudrost umjesto lak inače neistinit odgovor.

15. taj te uzrok mene za sećati se za sjećati se tvoj riječ Biblija (takav kao Latinluk 8), tako da JA moći imati pik na moj srce pa imati moj pamćenje spreman , pa biti spreman za davati dobro odgovarati ostali nad određeni član nadati se taj JA imati okolo te.

16. Taj te donijeti ponuditi mene tako da moj vlastiti teologija pa doktrina za slagati tvoj riječ , Biblija pa taj te nastaviti za pomoć mene knotkle kako moj sporazum nad doktrina moći poboljšati tako da moj vlastiti život , stil života pa sporazum nastavlja da bude zaglavni kamen za šta te oskudica to da bude umjesto mene.

17. Taj te otvoren moj duhovni uvid (zaključak) sve više , pa taj kuda moj sporazum inače percepcija nad te nije precizan , taj te pomoć mene učiti tko Isus Krist vjerno 3. lice od TO BE u prezentu.

18. Taj te davati ponuditi mene tako da JA moći za odvojen iko neistinit obredni šta JA imati zavisnost na temelju , iz

tvoj jasan poučavanje unutra Biblija , ako postoje nad šta JA sam sledeće nije nad Bog , inače 3. lice od TO BE u prezentu u suprotnosti sa šta te oskudica za poučavati nama okolo sledeće te.

19. Taj iko sile nad urok ne oduteti iko duhovni sporazum šta JA imati , ipak radije taj JA zadržati određeni član znanje nad kako za knotkle te pa ne da bude lukav unutra ovih dan nad duhovni varka.

20. Taj te donijeti duhovni sway pa ponuditi mene tako da JA volja ne da bude dio nad određeni član Velik Koji pada Daleko inače nad iko pokret šta postojati produhovljeno krivotvoriti za te pa za tvoj Svet Riječ

21. Taj da onde 3. lice od TO BE u prezentu bilo što taj JA imati ispunjavanja unutra moj život , inače iko put taj JA ne imate odgovaranje za te ace JA treba imati pa taj 3. lice od TO BE u prezentu sprječavanje mene iz oba hodanje s te , inače imajući sporazum , taj te donijeti tim stvar / odgovor / događaj leđa u moj pamćenje , tako da JA odreći se njima u ime Isus Krist , pa svi nad njihov vrijednosni papiri pa posledica , pa taj te opet staviti iko praznina ,sadness inače očajavati unutra moj život s određeni član Radost nad određeni član Gospodar , pa taj JA postojati briny usredotočen na temelju znanje za sledii te kod čitanje tvoj riječ , određeni član Biblija

22. Taj te otvoren moj oči tako da JA moći za jasno vidjeti pa prepoznati da onde 3. lice od TO BE u prezentu jedan Velik Varka okolo Duhovni tema , kako za shvatiti današji fenomen (inače ovih događaj) iz jedan Biblijski perspektiva , pa taj te davati mene mudrost za knotkle i tako taj JA volja učiti kako za pomoć moj prijatelj pa voljen sam sebe (rodbina) ne postojati dio nad it.

23. Taj te osigurati taj jednom moj oči biti otvoreni pa moj pamćenje shvatiti određeni član duhovni izražajnost nad trenutni zbivanja uzimanje mjesto unutra određeni član svet , taj te pripremiti moj srce prihvatiti tvoj istina , pa taj te pomoć mene shvatiti kako za naći hrabrost pa sway droz tvoj Svet Riječ , Biblija. U ime Isus Krist , JA tražiti ovih stvar potvrđujući moj želja da bude složno tvoj volja , pa JA sam iskanje tvoj mudrost pa za imati jedan ljubav nad određeni član Istina Da

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Briny podno Stranica
Kako za imati Vječan Život

=====

Nama biti dearth da današji foil (nad molitva traženju za Bog) 3. lice od TO BE u prezentu u mogućnosti za pomoći te. Nama shvatiti današji ne može biti određeni član najbolji inače većina delotvoran prevod. Nama shvatiti taj onde biti mnogobrojan različit putevi nad izraziv misao pa reči. Da te imati jedan sugestija umjesto jedan bolji prevod , inače da te sličan za uzeti jedan malen količina nad tvoj vrijeme za poslati sugestija nama , te će biti pomaganje hiljadu nad ostali narod isto , tko volja onda čitanje određeni član poboljšan prevod. Nama često imati jedan Novi Zavjet raspoloživ unutra tvoj jezik inače unutra jezik taj biti redak inače star.

Da te biti handsome umjesto jedan Novi Zavjet unutra jedan specifičan jezik , ugoditi pisati nama. Isto , nama oskudica da bude siguran pa probati za komunicirati taj katkada , nama činiti ponuda knjiga taj nisu Slobodan pa taj činiti koštati novac. Ipak da te ne moći priuštiti neki od tim elektronički knjiga , nama moći često činiti dobro razmena

nad elektronički knjiga umjesto pomoć s prevod inače prevod posao.

Te ne morati postojati jedan stručan radnik , jedini jedan pravilan osoba tko 3. lice od TO BE u prezentu zainteresiran za pomaganje. Te treba imati jedan računar inače te treba imati pristup za jedan računar kod tvoj meštanin biblioteka inače univerzitet inače univerzitet , otada tim obično imati bolji spoj za određeni član Internet. Te moći isto obično utemeljiti tvoj vlastiti crew SLOBODAN elektronski pošta račun kod lijevanje mail.yahoo.com

Ugoditi uzeti maloprije otkriti određeni član elektronski pošta adresa smješten podno inače određeni član kraj nad današji stranica. Nama nadati se te volja poslati elektronski pošta nama , da današji 3. lice od TO BE u prezentu nad pomoć inače hrabrenje. Nama isto ohrabriti te za dodir nama u vezi sa Elektronički Knjiga taj nama ponuda taj biti van koštati , pa slobodan.

Nama činiti imati mnogobrojan knjiga unutra stran jezik , ipak nama ne uvijek mjesto njima za primiti elektronski (skidati podatke) zato nama jedini napraviti raspoloživ određeni član knjiga inače određeni član tema taj biti preko zatražen. Nama ohrabriti te za nastaviti za moliti za Bog pa za nastaviti učiti okolo Njemu kod čitanje određeni član Novi Zavjet. Nama dobrodošao tvoj sumnja pa primedba kod elektronski pošta.

Te rog ajută-mă la spre know cum la spre deal cu art.hot.
difficulties that I sînt confronted cu fiecare zi. Lord
Dumnezeu , Ajută-mă help la spre nevoie la spre know tu
Better și la spre nevoie la spre ajutor alt Creștin înăuntru
meu arie și around art.hot. lume. I pray that tu trec.de la will
a da art.hot.

Electronic carte team și aceia cine work pe website și aceia cine ajutor pe ei al tău wisdom. I pray that tu trec.de la will ajutor art.hot. individual members de lor familie (și meu familie) la spre nu a fi spiritually deceived , numai la spre understand tu și eu la spre nevoie la spre accent și a urma tu înăuntru fiecare way. și I a întreba tu la spre a face aceștia things în nume de Jesus , Amen ,

[illegible]

Russian – Russe - *Russie*

Russian Prayer Requests -

Молитва к
бога как помолить к
бога как бог может услышать моему
молитве как спросить, что бог дал помощь к мне
как найти духовное наведение
как найти deliverance от злейшего
духов как поклониться поистине бог
рая как найти христианское
бога как помолить к богу до
jesus christ я никогда не молила перед
важным к влюбленностям бога
бога каждое индивидуальное
jesus, котор персоны christ может помочь
делает внимательность бога о моих вещах
запросов молитве
жизни вы могли хотеть для рассмотрения поговорить к
богу о запросах молитве
вами, о вас

=====

Говорящ к богу, создатель вселенного, лорд:

**1. вы дали бы к мне смелости помолить вещи я для
того чтобы помолить**

2. вы дали бы к мне смелости верить вам и принимать
вы хотите сделать с моей жизнью, вместо меня exalting
мои воля (намерие) над твоим.

3. вы дали бы мне помощь для того чтобы не
препятствовать моим страхам неиствения стать
отговорками, или основа для меня, котор нужно не
служить вы. 4. вы дали бы мне помощь для того чтобы

увидеть и выучить как иметь духовную прочность я (через ваше слово библия) а) для случаев вперед и б) для моего собственного личного духовного путешествия.

5. Что вы бог дали мне помощь для того чтобы хотеть служить вы больше

6. Что вы remind, что я разговаривал с вами (prayer)when я себя расстрою или в затруднении, вместо пытаться разрешить вещи только через мою людскую прочность.

7. Что вы дали мне премудрость и сердце наполнило с библейской премудростью так НОП я служил бы вы эффективно.

8. Что вы дали мне желание изучить ваше слово, библию, (Новый завет Gospel john), on a personal basis,

9. вы дали бы помощи к мне так, что я буду заметить вещи в библии (вашем слове) я могу лично отнести к, и которой поможет мне понять вы хотите меня сделать в моей жизни.

10. Что вы дали мне большое распознавание, для того чтобы понять как объяснить к другим которые вы, и что я мог выучить как выучить и сумею как стоять вверх для вас и вашего слова (библии)

11. Что вы принесли людей (или websites) в моей жизни хотят знать вас, и которые сильны в их точном вникании вас (бог); и то вы принесли бы людей (или websites) в моей жизни будет ободрить меня точно выучить как разделить библию слово правды (2 timothy 2:15).

12. Что вы помогли мне выучить иметь большое вникание о который вариант библии самые лучшие, который самый точный, и который имеет самые духовные прочность & силу, и которая вариант соглашается с первоначально рукописями что вы воодушевили авторы Новый завет написать.

13. Что вы дали помощь к мне для использования моего времени в хорошей дороге, и для того чтобы не расточительствовать мое время на ложных или пустых методах получить closer to бог (но то не будьте поистине библейск), и где те методы не производят никакой долгосрочный или lasting духовный плодощ.

14. Что вы дали помощь к мне понять look for в церковь или месте поклонения, что виды вопросов, котор нужно спросить, и что вы помогли мне найти верующих или pastor с большой духовной премудростью вместо легких или ложных ответов.

15. вы причинили бы меня вспомнить для того чтобы запомнить ваше слово библия (such as Romans 8), так, что я смогу иметь его в моем сердце и иметь мой разум быть подготовленным, и готово дать ответ к другому из упования которое я имею о вас.

16. Что вы принесли помощь к мне так НОП мои собственные теология и доктрины для того чтобы согласиться с вашим словом, библией и что вы продолжались помочь мне суметь как мое вникание доктрины можно улучшить так, что мои собственные жизнь, lifestyle и понимать будут продолжаться быть closer to вы хотите их быть для меня.

17. Что вы раскрыли мою духовную проницательность (заключения) больше и больше, и что где мои вникание или восприятие вас не точны, что вы помогли мне выучить *jesus christ* поистине.

18. Что вы дали помощь к мне так НОП я мог бы отделить любые ложные ритуалы я зависел на, от ваших ясных преподавательств в библии, если любое из, то я *following* не бога, или противоположны к вы хотите для того чтобы научить нам - о следовать за вами.

19. Что любые усилия зла *take away* несколько духовное вникание я имею, но довольно что я сохранил знание как знать вас и быть обманутым внутри *these days* духовного обмана.

20. Что вы принесли духовную прочность и помогли к мне так НОП я не буду частью большой падать прочь или любого движения было бы духовност *counterfeit* к вам и к вашему святейшему слову.

21. То если что-нибудь, то я делал в моей жизни, или любая дорога что я не отвечал к вам по мере того как я должен иметь и то предотвращает меня от или гулять с вами, или иметь понимать, что вы принесли *te things/responses/events back into* мой разум, так НОП я отречься бы от их *in the name of jesus christ*, и все из их влияний и последствий, и что вы заменили любые *emptiness*, тоскливость или *despair* в моей жизни с утехой лорда, и что я больше был сфокусирован на учить последовать за вами путем читать ваше слово, библия.

22. Что вы раскрыли мои глаза так НОП я мог бы ясно увидеть и узнать если будет большой обман о духовных темах, то как понять это явление (или эти случаи) от

библейской перспективы, и что вы дали мне
премудрость для того чтобы знать и так НОП я выучу
как помочь моим друзьям и полюбил одни
(родственники) для того чтобы не быть частью ее.

23 Что вы обеспечили что раз мои глаза раскрыны и мой
разум понимает духовное значение текущие события
принимая место в мире, что вы подготовили мое сердце
для того чтобы признавать вашу правду, и что вы
помогли мне понять как найти смелость и прочность
через ваше святейшее слово, библию. In the name of
jesus christ, я прошу эти вещи подтверждая мое желание
быть в соответствии вашей волей, и я прошу ваша
премудрость и иметь влюбленность правды, Аминь.

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Больше на дне страницы
как иметь вечная жизнь

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Мы рады если этот список (запросов молитве к
богу) может помочь вам. Мы понимаем это не может
быть самый лучший или самый эффективный перевод.
Мы понимаем что будут много по-разному дорог
выражать мысли и слова. Если вы имеете предложение
для более лучшего перевода, или если вы хотел были бы
принять малое количество вашего времени послать
предложения к нам, то вы будете помогать тысячам
людям также, которые после этого прочитают
улучшенный перевод. Мы часто имеем новый testament
имеющийся в вашем языке или в языках редко или
старо. Если вы смотрите для нового testament в
специфически языке, то пожалуйста напишите к нам.

Также, мы хотим быть уверены и пытаемся связывать то иногда, мы предлагаем книги которые не свободно и которые стоит денег. Но если вы не можете позволять некоторые из тех электронных книг, то мы можем часто делать обмен электронных книг для помощи с переводом или работой перевода. Вы не должны быть профессиональным работником, только регулярно персонa которая заинтересована в помогать.

Вы должны иметь компьютер или вы должны иметь доступ к компьютеру на ваших местных архиве или коллеже или университете, в виду того что те обычно имеют более лучшие соединения к интернету.

Вы можете также обычно устанавливать ваш собственный личный СВОБОДНО учет электронная почта путем идти к mail.yahoo.com пожалуйста принимаете момент для того чтобы считать адрес после того как электронная почта вы расположены на дне или конце этой страницы.

Мы надеемся вы пошлет электронная почта к нам, если это помощи или поощрения. Мы также ободряем вас связаться мы относительно электронных книг мы предлагаем тому без цены, и свободно, котор мы имеем много книг в иностранных языках, но мы всегда не устанавливаем их для того чтобы получить электронно (download) потому что мы только делаем имеющиеся книги или темы которые спрашивать. Мы ободряем вас продолжать помолить к богу и продолжить выучить о ем путем читать Новыйа завет. Мы приветствуем ваши вопросы и комментарии электронная почта.

[illegible]

ARABIC - ~~LANGUE~~ ARABE

حلل اقالص

، برل اہی

يَتَحَارَفُ الْإِمَامُ دَقْوَةَ دِيْدِ جَلَّادِهِ عَلَٰى الْوَالِيِّ جَنَالَ إِذْهُ يَلْعَارُكَش
لَكِنَّ عَدِيْمًا أَفْرَعَمَ نَمْنَمًا كَمْتَن

باب اكل اذہ عنص نع ملو وسم مل بعش مل ادع اسم عاجر لا
ملع نورداق متن او مه نم فرعت تن ا. حات مل ا ينورت كل ال
م. متدع اسم

، عرسب لم عل ا مد ع قرداق نوكت ن ا مد ع امدع اسم ا اجر ل
عحاتم ا هي نور تكل ال بتكل ا رثك ا اهل ع جو

يذلل التقول او قوقو ، ل او مل او دراو مل اعيم جىل ع اهدتد اسم عاجرل ا
لم عل ا قلص او مل ع قرداق نوكت يكل هجاتحت
كل

مددعاسي يذلاق عرفل انم اعزج لكشت يتل ا قدع اسمل اعجل ا
منم لك اعطاعو رارمتسالا قوق اء اطع ا چري .موي لك ساسا لىل ع
بل عفت نأ امل دىرت يتل الام عألل حورل امهفل ا

رکذتل او فوخل مدعل مهنم لك قدعاسم عاجرل
ءيش لك نع لوؤسمل او قالصل ابوجا يذل لئل اتنا نإ

& لمعل او ، مهتياحم مكن او ، مهعيجشرت متلضفت نأ لئل وعدأ
هيف نوكراشي مهنأ قراز

نم اهريغ واهي حورل اتاوقل انم مهتياحم متلضفت نأ لئل وعدأ
لفسأ لئا انم عطب واهمريض نأ نكمي يتل اتابقعل

اضي ركفنل ديدج دهع اذه مدختسا امدنع يتدعاسم عاجرل
ناعي طتسا ىتح ، عحاتمل اهبطل اذه نم اولعج نيذل سانل
ددع قدعاسم يفرارمتسالامل ينستي يتحو اهيلع ىلصي
سانل نم ربكأ

(ديدل ادهعل) قسدقملا قملك كل بحيني طعت تنك نأ لئل وعدأ
كن افرعت نأ من طفل او قملحل او هي حورل ينيطعت فوس كن او ،
اهيف شيعن يتل اةينمزل اقرتفل او مهفل لصفأ

تابوعصل اعم لاماعتل اةيفيك قفرعم يفي يتدعاسم عاجرل
ناديرت يندعاسي لئل درولل .موي لك يينأ اءاوت يتل
يفيني حييسمل نيرخال ادعاسن نأ ديرنو لصفأ كن افرعت
ملاعل الوحو ققطنمل يذل ب

نيذل او بختنمل اينورتكلال باتكل ايطعي نأ مكل لئل وعدأ
مكتمك حمدعاست

عذخي ال (يتلئاعو) اهترسادارفأ دعاسي نأ مكل لئل وعدأ
قرطل لكب مكل عباتم ولوبق ديرتو مكب مهف نكلو ، ايحور

نأ مكنم بلطاو ، اتاوال اذه يفي هيجوتل او دعتمل انيطعي امك
نيما ، عوسي مسإ يفي ايشال اذه لعفا

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Prayer to God

Dear God,

Thank you that this Gospel or this New Testament has been released so that we are able to learn more about you.

Please help the people responsible for making this Electronic book available. You know who they are and you are able to help them.

Please help them to be able to work fast, and make more Electronic books available

Please help them to have all the resources, the money, the strength and the time that they need in order to be able to keep working for You.

Please help those that are part of the team that help them on an everyday basis. Please give them the strength to continue and give each of them the spiritual understanding for the work that you want them to do.

Please help each of them to not have fear and to remember
that you are the God who answers prayer and who is in charge of everything.

I pray that you would encourage them, and that you protect them, and the work & ministry that they are engaged in.

I pray that you would protect them from the Spiritual

Forces or other obstacles that could harm them or slow them down.

Please help me when I use this New Testament to also think of the people who have made this edition available, so that I can pray for them and so they can continue to help more people.

I pray that you would give me a love of your Holy Word (the New Testament), and that you would give me spiritual wisdom and discernment to know you better and to understand the period of time that we are living in.

Please help me to know how to deal with the difficulties that I am confronted with every day. Lord God, Help me to want to know you Better and to want to help other Christians in my area and around the world.

I pray that you would give the Electronic book team and those who help them your wisdom. God, help me to understand you better. Please help my family to understand you better also.

I pray that you would help the individual members of their family (and my family) to not be spiritually deceived, but to understand you and to want to accept and follow you in every way.

Also give us comfort and guidance in these times and I ask you to do these things in the name of Jesus ,
Amen,

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BOOKS which may be of Interest to you, the Reader

[illegible]

Note: These Books listed below may be available at No cost, - in **PDF** - and Entirely **FREE** at:

<http://www.archive.org> [text]

or at

<http://books.google.com>

or – for those in Europe - at

<http://gallica.bnf.fr>

or for FRENCH at

<http://books.google.fr/books>

We encourage you to find out, and to keep separate copies on separate drives, in case your own computer should have occasional problems.

R-La grande charte d'Angleterre ; ouvrage précédé d'un Précis – This is simply the MAGNA CHARTA, which recognizes liberty for everyone.

Gallagher, Mason - Was the Apostle Peter ever at Rome

Cannon of the Old Testament and the New Testament
or Why the Bible is Complete without the Apocrypha and
unwritten Traditions by Professor Archibald Alexander
Princeton Theological Seminary
1851 - Presbyterian Board of Publications. [[available online Free](#)]

Historical Evidences of the Truth of the Scripture Records
WITH SPECIAL REFERENCE TO THE DOUBTS AND
DISCOVERIES OF MODERN TIMES. by George
Rawlinson - Lectures Delivered at Oxford University
[[available online Free](#)]

The Apostolicity of Trinitarianism - by George Stanley
Faber - 1832 – 3 Vol / 3 Tomes [[available online Free](#)]

The image-worship of the Church of Rome : proved to be
contrary to Holy Scripture and the faith and discipline of the
primitive church ; and to involve contradictory and
irreconcilable doctrines within the Church of Rome itself
(1847)
by James Endell Tyler, 1789-1851

Calvin defended : a memoir of the life, character, and
principles of John Calvin (1909) by Smyth, Thomas, 1808-
1873 ; Publish: Philadelphia : Presbyterian Board of
Publication. [[available online Free](#)]

The Supreme Godhead of Christ, the Corner-stone of Christianity by W. Gordon - 1855[\[available online Free \]](#)

A history of the work of redemption containing the outlines of a body of divinity ...

Author: Edwards, Jonathan, 1703-1758.

Publication Info: Philadelphia,,: Presbyterian board of publication, [\[available online Free \]](#)

The origin of pagan idolatry ascertained from historical testimony and circumstantial evidence. - by George Stanley Faber - 1816 3 Vol. / 3 Tomes [\[available online Free \]](#)

The Seventh General Council, the Second of Nicaea, Held A.D. 787, in which the Worship of Images was established - based on early documents by Rev. John Mendham - 1850 [documents how this far-reaching Council went away from early Christianity and the New Testament]

Worship of Mary by James Endell Tyler [\[available online Free \]](#)

The Papal System from its origin to the present time
A Historical Sketch of every doctrine, claim and practice of the Church of Rome by William Cathcart, DD
1872 – [\[available online Free \]](#)

The Protestant exiles of Zillerthal; their persecutions and expatriation from the Tyrol, on separating from the Romish church – [\[available online Free \]](#)

An essay on apostolical succession- being a defence of a genuine ministry – by Rev Thomas Powell - 1846

An inquiry into the history and theology of the ancient Vallenses and Albigenses; as exhibiting, agreeably to the promises, the perpetuity of the sincere church of Christ
Publish info London, Seeley and Burnside, - by George Stanley Faber - 1838 [[available online Free](#)]

The Israel of the Alps. A complete history of the Waldenses and their colonies (1875) by Alexis Muston (History of the Waldensians) – 2 Vol/ 2 Tome – Available in English and Separately ALSO in French [[available online Free](#)]

Encouragement for Women

Amy Charmichael

AMY CARMICHAEL - From Sunrise Land
[[available online Free](#)]

AMY CARMICHAEL - Lotus buds (1910)
[[available online Free](#)]

AMY CARMICHAEL - Overweights of joy (1906)
[[available online Free](#)]

AMY CARMICHAEL -Walker of Tinnevelly (1916)
[[available online Free](#)]

AMY CARMICHAEL -After Everest ; the experiences of a mountaineer and medical mission (1936)
[[available online Free](#)]

AMY CARMICHAEL -The continuation of a story ([1914

AMY CARMICHAEL -Ragland, pioneer (1922)

[available online Free]

[illegible]

HISTORY OF HUNGARIAN CHRISTIANS

[illegible]

HISTORY OF THE PROTESTANT CHURCH IN

HUNGARY By J. H. MERLE D'AUBIGNE -

1854 [available online Free]

Hungary and Kossuth-An Exposition of the Late Hungarian Revolution by Tefft

1852 [available online Free]

Secret history of the Austrian government and of its ...
persecutions of Protestants By Joseph Alfred Michiels -

1859 [available online Free]

Sketches in Remembrance of the Hungarian Struggle for
Independence and National Freedom Edited by Kastner

(Circ. 1853) [available online Free]

GALLICA – <http://gallica.bnf.fr>

Histoire ecclésiastique – 3 Tomes - by Théodore de Bèze,
[available online Free]

BEZE-Sermons sur l'histoire de la résurrection de Notre-Seigneur Jésus-Christ [available online Free]

DE BEZE - Confession de la foy chrestienne [available online Free]

Vie de J. Calvin by Théodore de Bèze, [available online Free]

Confession d'Augsbourg (français). 1550-Melanchthon
[available online Free]

La BIBLE-l'éd. de, Genève-par F. Perrin, 1567 [available online Free]

Hobbes - Léviathan ou La matière, la forme et la puissance
d'un état ecclésiastique et civil [available online Free]

L'Église et l'État à Genève du vivant de Calvin
Roget, Amédée (1825-1883).
[available online Free]

LUTHER-Commentaire de l'épître aux Galates [available online Free]

Petite chronique protestante de France [available online Free]

Histoire de la guerre des hussites et du Concile de Basle
2 Tomes [recheck for accuracy]

Les Vaudois et l'Inquisition-par Th. de Cauzons (1908)
[\[available online Free \]](#)

Glossaire vaudois-par P.-M. Callet [\[available online Free \]](#)

Musée des protestans célèbres ou Portraits et notices
biographiques et littéraires des personnes les plus éminens
dans l'histoire de la réformation et du protestantisme par une
société de gens de lettres [\[available online Free \]](#)
(publ. par Mr. G. T. Doin; Publication : Paris : Weyer : Treuttel et Wurtz :
Scherff [et al.], 1821-1824 - 6 vol./6 Tomes : ill. ; in-8
Doin, Guillaume-Tell (1794-1854). Éditeur scientifique)

Notions élémentaires de grammaire comparée pour servir à
l'étude des trois langues classiques [\[available online Free \]](#)

Thesaurus graecae linguae ab Henrico Stephano constructus.
Tomus I : in quo praeter alia plurima quae primus praestitit
vocabula in certas classes distribuit, multiplici derivatorum
serie...

(Estienne, Henri (1528-1598). Auteur du texte Tomus I,II,III,IV : in quo
praeter alia plurima quae primus praestitit vocabula in certas classes
distribuit, multiplici derivatorum serie; Thesaurus graecae linguae ab
Henrico Stephano constructus) [\[available online Free \]](#)

La liberté chrétienne; étude sur le principe de la piété chez
Luther ; Strasbourg, Librairie Istra, 1922 - Will, Robert
[\[available online Free \]](#)

Bible-N.T.(français)-1523 - Lefèvre d'Étaples [\[available
online Free \]](#)

Calvin considéré comme exégète - Par Auguste Vesson
[\[available online Free \]](#)

Biblia en lengua española traduzida palabra por palabra de la verdad hebrayca-FERRARA

Biblia. Español11602-translationes por Cypriano de Valera (misspelled occasionally as Cypriano de Varela) [[available online Free](#)]

Reina Valera 1602 – New Testament Available at www.archive.org [[available online Free](#)]

La Biblia : que es, los sacros libros del Vieio y Nuevo Testamento

Valera, Cipriano de, 1532-1625

Los dos tratados del papa, i de la misa - escritos por Cipriano D. Valera ; i por él publicados primero el a. 1588, luego el a. 1599; i ahora fielmente reimpresos [Madrid], 1851 [[available online Free](#)]

Valera, Cipriano de, 1532?-1625

Aviso a los de la iglesia romana, sobre la indiccion de jubiléo, por la bulla del papa Clemente octavo.

English Title = An ansvvere or admonition to those of the Church of Rome, touching the iubile, proclaimed by the bull, made and set foorth by Pope Clement the eyght, for the yeare of our Lord. 1600. Translated out of French [[available online Free](#)]

Spanish Protestants in the Sixteenth Century by Cornelius August Wilkens French [[available online Free](#)]

Historia de Los Protestantes Españoles Y de Su Persecucion Por Felipe II – Adolfo de Castro – 1851 (also Available in English) [[available online Free](#)]

The Spanish Protestants and Their Persecution by Philip II

– 1851 - Adolfo de Castro [[available online Free](#)]

Institucion de la religion christiana;
Institutio Christianae religionis. Spanish
Calvin, Jean, 1509-1564

Institución religiosa escrita por Juan Calvino el año 1536 y
traduzida al castellano por Cipriano de Valera.
Calvino, Juan.

Catecismo que significa: forma de instruccion, que contiene
los principios de la religion de dios, util y necessario para
todo fiel Christiano : compuesto en manera de dialogo,
donde pregunta el maestro, y responde el discipulo
En casa de Ricardo del Campo, M.D.XCVI [1596] Calvino,
Juan.

Tratado para confirmar los pobres catiuos de Berueria en la
catolica y antigua se, y religion Christiana: y para los
consolar con la Palabra de Dios en las afliciones que
padecen por el evangelio de Iesu Christo. [...] Al fin deste
tratado hallareys un enxambre de los falsos milagros, y
illusiones del Demonio con que Maria de la visitacion priora
de la Anunciada de Lisboa engaño à muy muchos: y de
como fue descubierta y condenada al fin del año de .1588
En casa de Pedro Shorto, Año de. 1594
Valera, Cipriano de,

Biblia de Ferrara, corregida por Haham R. Samuel de
Casseres

The Protestant exiles of Madeira (c1860) French [[available
online Free](#)]

[illegible]

HISTORY OF VERSIONS of the NEW TESTAMENT

Part A – For your consideration

[illegible]

For Christians who want a serious, detailed and historical account of the versions of the New Testament, and of the issues involved in the historic defense of authentic and true Christianity.

John William Burgon [Oxford] -1 The traditional text of the Holy Gospels vindicated and established (1896) [[available online Free](#)]

John William Burgon [Oxford] -2 The causes of the corruption of the traditional text of the Holy Gospel
[available online Free]

John William Burgon [Oxford] – The Revision Revised
(A scholarly in-depth defense of Ancient Greek Text of the
New Testament) [\[available online Free \]](#)

Intro to Vol 1 from INTRO to MASSORETICO CRITICAL
by GINSBURG-VOL 1 [available online Free]

Intro to Vol 1 from INTRO to MASSORETICO CRITICAL
by GINSBURG-VOL 2 [available online Free]

Horæ Mosaicæ; or, A view of the Mosaical records, with respect to their coincidence with profane antiquity; their

internal credibility; and their connection with Christianity; comprehending the substance of eight lectures read before the University of Oxford, in the year 1801; pursuant to the will of the late Rev. John Bampton, A.M. / By George Stanley Faber -Oxford : The University press, 1801
[Topic: defense of the authorship of Moses and the historical accuracy of the Old Testament] [[available online Free](#)]

TC The English Revisers' Greek Text-Shown to be Unauthorized, Except by Egyptian Copies Discarded
[[available online Free](#)]

CANON of the Old and New Testament by Archibald Alexander [[available online Free](#)]

An inquiry into the integrity of the Greek Vulgate- or, Received text of the New Testament 1815 92mb [[available online Free](#)]

A vindication of 1 John, v. 7 from the objections of M. Griesbach [[available online Free](#)]

The Burning of the Bibles- Defence of the Protestant Version – Nathan Moore - 1843

A dictionarie of the French and English tongues 1611
Cotgrave, Randle - [[available online Free](#)]

The Canon of the New Testament vindicated in answer to the objections of J.T. in his Amyntor, with several additions
[[available online Free](#)]

the paramount authority of the Holy Scriptures vindicated (1868)

Resurrection of Jesus Christ, or the necessity of Personal Repentance for Salvation.

The Translations have been accomplished all around the world in many languages, starting with changeover from the older accurate Greek Text, to the modern invented one, starting between 1904 and 1910 depending on which edition, which translation team, and which publisher.

We cannot recommend: the New Testament or Bible of Louis Segond. This man was probably well intentioned, but his translation are actually based on the 8th Critical edition of Tischendorf, who opposed the Reformation, the Historicity of the Books of the Bible, and the Greek Text used by Christians for thousands of years.

For additional information on versions, type on the Internet Search: “verses missing in the NIV” and you will find more material.

We cannot recommend the english-language NKJV, even though it claims to depend on the Textus Receptus. That is not exactly accurate. The NKJV makes this claim based on the eclectic [mixed and confused] greek text collated officially by Herman von Soden. The problem is that von Soden did not accomplish this by himself and used 40 assistants, without recording who chose which text or the names of those students. Herman Hoskier [Scholar, University of Michigan] was accurate in demonstrating the links between Sinaiticus, Vaticanus, and the Greek Text of Von Soden. Thus what is explained as being “based on” the Textus Receptus actually was a departure from that very text.

The Old Testaments of almost all modern language Bibles, in almost all languages is a CHANGED text. It does NOT conform to the historic Old Testament, and is based instead on the recent work of the German Kittel, who can be easily considered an Apostate by historic Lutheran standards. (more in a momentf).

The Old Testament of the NKJV is based on the New Hebrew Translation of Kittel. [die Biblia Hebraica von Rudolf Kittel] Kittel remains problematic for his own approach to translation.

Kittel, the translator of the Old Testament [for almost all modern editions of the Bible]:

1. Did not believe that the Pentateuch he translated was accurate.
2. Did not believe that the Pentateuch he translated was the same as the original Pentateuch.
3. Did not believe in the inspiration of the Old Testament or the New Testament.
4. Did not believe in what Martin Luther would believe would constitute Salvation (salvation by Faith alone, in Christ Jesus alone).
5. Considered the Old Testament to be a mixture compiled by tribes who were themselves confused about their own religion.

Most people today who are Christians would consider Kittel to be a Heretical Apostate since he denies the inspiration of the Bible and the accuracy of the words of Jesus in the New Testament. Kittel today would be refused to be allowed to be a Pastor or a translator. His translation work misleads

and misguides people into error, whenever they read his work.

The Evidence against Kittel is not small. It is simply the work of Kittel himself, and what he wrote. Much of the evidence can be found in:

A history of the Hebrews (1895) by R Kittel – 2 Vol

Essentially, Kittel proceeds from a number of directions to undermine the Old Testament and the history of the Hebrews, by pretending to take a scholarly approach. Kittel did not seem to like the Hebrews much, but he did seem to like ancient pagan and mystery religions. (see the Two Babylons by Hislop, or History of the Temple by Edersheim, and then compare).

His son Gerhard Kittel, a “scholar” who worked for the German Bible Society in Germany in World War II, with full aproval of the State, ALSO was not a Christian and would ALSO be considered an apostate. Gerhard Kittel served as advisor to the leader of Germany in World War II. After the war, Gerhard Kittel was tried for War Crimes.

On the basis of the Documentation, those who believe in the Bible and in Historic Christianity are compelled to find ALTERNATIVE texts to the Old Testament translated by Kittel or the New Testaments that depart from the historic Ancient Koine Greek.

Both Kittel Sr and Kittel Jr appear to have been false Christians, and may continue to mislead many. People who cannot understand how this can happen may want to read a few books including :

Seduction of Christianity by Dave Hunt.

The Agony of Deceit by Horton
Hidden Dangers of the Rainbow by C. Cumbey
The Battle for the Bible by Harold Lindsell (Editor of
Christianity Today)

Those who want more information about Kittel should consult:

- 1) Problems with Kittel – Short paper sometimes available online or at www.archive.org
- 2) The Theological Faculty of the University of Jena during the Third in PDF [can be found online sometimes] by S. Heschel, Professor, Dartmouth College
- 3) Theologians under : Gerhard Kittel, Paul Althaus, and Emanuel Hirsch / Robert P. Ericksen.
Publish info New Haven : **Yale University** Press, 1985.
(New Haven, 1987)
- 4) Leonore Siegele - Wenschkewitz, Neutestamentliche Wissenschaft vor der Judenfrage: Gerhard Kittels theologische Arbeit im Wandel deutscher Geschichte (München: Kaiser, 1980).
- 5) Rethinking the German Church Struggle
by John S. Conway [online]
<http://motlc.wiesenthal.com/resources/books/annual4/chap18.html>
- 6) Betrayal: German Churches and the Holocaust
by Robert P. Ericksen (Editor), Susannah Heschel (Editor)

Psalm 50:15

15 And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me.

Psalm 90

91:1 He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty.

2 I will say of the LORD, He is my refuge and my fortress: my God; in him will I trust.

3 Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence.

4 He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler.

5 Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day;

6 Nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday.

7 A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee.

8 Only with thine eyes shalt thou behold and see the reward of the wicked.

9 Because thou hast made the LORD, which is my refuge, even the most High, thy habitation;

10 There shall no evil befall thee, neither shall any plague come nigh thy dwelling.

11 For he shall give his angels charge over thee, to keep thee in all thy ways.

12 They shall bear thee up in their hands, lest thou dash thy foot against a stone.

13 Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet.

14 Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name.

15 He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honour him.

16 With long life will I satisfy him, and show him my salvation.

Psalm 23

23:1 A Psalm of David. The LORD is my shepherd; I shall not want.

2 He maketh me to lie down in green pastures: he leadeth me beside the still waters.

3 He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.

4 Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.

5 Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.

6 Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD for ever.

With My Whole Heart - With all my heart

"with my whole heart"

If we truly expect God to respond to us, we must be willing to make the commitment to Him **with our whole heart**.

This means making a commitment to Him with our ENTIRE, or ALL of our heart. Many people do not want to be **truly** committed to God. They simply want God to rescue them at that moment, so that they can continue to ignore Him and refuse to do what they should. God knows those who ask help sincerely and those who do not. God knows each of our thoughts. God knows our true intentions, the intentions we consciously admit to, and the intentions we may not want to admit to. God knows us better than we know ourselves. When we are truly and honestly and sincerely praying to find God, and wanting Him with all of our heart, or with our whole heart, THAT is when God DOES respond.

What should people do if they cannot make this commitment to God, or if they are afraid to do this ?
Pray :

Lord God, I do not know you well enough, please help me to know you better, and please help me to understand you. Change my desire to serve you and help me to want to be committed to you with my whole heart. I pray that you would send into my life those who can help me, or places where I can find accurate information about You. Please preserve me and help me grow so that I can be entirely committed to you. In the name of Jesus, Amen.

Here are some verses in the Bible that demonstrate that God responds to those who are committed with their whole heart.

(Psa 9:1 KJV) To the chief Musician upon Muthlabben, A Psalm of David. I will praise thee, O LORD **with my whole heart**; I will show forth all thy marvellous works.

(Psa 111:1 KJV) Praise ye the LORD. I will praise the LORD **with my whole heart**, in the assembly of the upright, and in the congregation.

(Psa 119:2 KJV) Blessed are they that keep his testimonies, and that seek him **with my whole heart**.

(Psa 119:10 KJV) **With my whole heart** have I sought thee: O let me not wander from thy commandments.

(Psa 119:34 KJV) Give me understanding, and I shall keep thy law; yea, I shall observe **with my whole heart**.

(Psa 119:58 KJV) I entreated thy favour **with my whole heart**: be merciful unto me according to thy word.

(Psa 119:69 KJV) The proud have forged a lie against me: but I will keep thy precepts **with my whole heart**.

(Psa 119:145 KJV) KOPH. I cried **with my whole heart**; hear me, O LORD: I will keep thy statutes.

(Psa 138:1 KJV) A Psalm of David. I will praise thee **with my whole heart**: before the gods will I sing praise unto thee.

(Isa 1:5 KJV) Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint.

(Jer 3:10 KJV) And yet for all this her treacherous sister Judah hath not turned unto **me with her whole heart**, but feignedly, saith the LORD.

(Jer 24:7 KJV) And I will give them an heart to know me, that I am the LORD: and they shall be my people, and I will be their God: for they shall return unto me **with their whole heart**.

(Jer 32:41 KJV) Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly **with my whole heart** and with my whole soul.

I Peter 3:15 But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear:

II Timothy 2: 15 Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

قد فرغ من الصلاة والسلام

الحمد لله

الحمد لله رب العالمين

كتاب

اسماء اسفار العهد الجديد وعدد اصحابها

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انجيل متى

الاصحاح الاول

١. اكتاب ميلاد يسوع المسيح ابن داود ابن ابراهيم* ابراهيم ولد اسحق واسحق ولد يعقوب.
 ٢. ويعقوب ولد يهوذا واخوته. ٣. ويهوذا ولد فارص وزارح من ثامار. وفارص ولد حصرون.
 ٤. وحصرون ولد ارام. ٥. وارام ولد عميناداب. وعميناداب ولد نحشون. ونحشون ولد سلمون.
 ٦. وسلمون ولد يوعز من راحاب. ويوعز ولد عوييد من راعوث. وعوييد ولد يسي. ٧. وبسي ولد
 داود الملك. وداود الملك ولد سليمان من التي لاوريا. ٨. وسليمان ولد رحبعام. ورحبعام ولد
 اييا. واييا ولد آسا. ٩. وآسا ولد يوشافاط. ويوشافاط ولد يورام. ويورام ولد عزريا.
 ١٠. وعزريا ولد يوثام. ويوثام ولد احاز. واحاز ولد حزقيا. ١١. وحزقيا ولد منسي. ومنسي ولد آمون. وآمون
 ولد يوشيا. ١٢. ويوشيا ولد بكنيا واخوته عند سبي بابل. ١٣. وبعد سبي بابل يكنيا ولد شلتائيل.
 ١٤. وشلتائيل ولد زربابل. ١٥. وزربابل ولد ابيهود. وابيهود ولد الياقيم. والياقيم ولد عازور.
 ١٦. وعازور ولد صادق. وسادوق ولد اخيم. واخيم ولد ابود. ١٧. واليود ولد اليعازر. واليعازر
 ولد مئان. ومئان ولد يعقوب. ١٨. ويعقوب ولد يوسف رجل مريم التي وُلِدَ منها يسوع الذي
 يدعى المسيح* ١٩. فجميع الاجيال من ابراهيم الى داود اربعة عشر جيلاً. ومن داود الى سبي بابل
 اربعة عشر جيلاً. ومن سبي بابل الى المسيح اربعة عشر جيلاً.

٢٠. اما ولادة يسوع المسيح فكانت هكذا. لما كانت مريم امه مخطوبة ليوسف قبل ان يجتمعا
 ووجدت حبل من الروح القدس* ٢١. فيوسف رجلاً اذ كان باراً ولم يشأ ان يشهرها اراد تخليتها
 سراً* ٢٢. ولكن فيما هو متفكر في هذه الامور اذا ملاك الرب قد ظهر له في حلم قائلاً يا يوسف
 ابن داود لا تخف ان تأخذ مريم امرأتك. لان الذي حبل به فيها هو من الروح القدس.
 ٢٣. فستلد ابناً وتدعو اسمه يسوع. لانه يخلص شعبه من خطاياهم* ٢٤. وهذا كله كان لكي يتم ما قيل
 من الرب بالنبى القائل ٢٥. هوذا العذراء تحبل وتلد ابناً ويدعون اسمه عمانوئيل الذي تفسيره
 الله معنا

٢٦. فلما استيقظ يوسف من النوم فعل كما امره ملاك الرب واخذ امرأته* ٢٧. ولم يعرفها حتى
 ولدت ابناً البكر. ودعا اسمه يسوع

الاصحاح الثاني

١. ولما وُلِدَ يسوع في بيت لحم اليهودية في أيام هيرودس الملك اذا مجوس من المشرق قد

کتاب

پیمان تازه

خداوند وراننده ما

عیسی مسیح

که از لسان اصلی یونانی

بفارسی

ترجمه کرده

افضل الفضلا المسيحيه

هنرمی مارتن کشیس انگلیسی ایست

که در دار السلطنت لندن محروسه

باعانت مجمع مشهور به بیبل سوسیته

گرت سیم بدار الطباعة بنده کمترین رچارد واطس

انگلیسی مطبوع کردید

۱۸۳۷

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LE
NOUVEAU TESTAMENT

DE
NOTRE SEIGNEUR JÉSUS-CHRIST

D'APRÈS LA VERSION REVUE

Par J. F. OSTERVOLD



PARIS
SOCIÉTÉ BIBLIQUE DE FRANCE
41, RUE LA BRUYÈRE

1872

One of the Reliable copies of the French New Testament - Une Bible fidele.

Available sometimes [and Free (gratis)] at www.archive.org

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La Bible la plus fidele = Texte Recu - Grec Koine - d'Estienne (1550-51)

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Chinese Simplified - Request to God

。
=====

亲爱的上帝, 谢谢这新约被发布了以便我们能学会更多关于您。

请帮助人民负责任对使这本电子书可利用。请帮助他们能快速地工作, 和使更加电子书可利用 请帮助他们有他们需要为了能继续工作为您的所有资源、金钱、力量和时间。

请帮助那些是队的一部分每天帮助他们。

请给他们力量继续和给每个他们精神理解为工作, 您要他们做。

请帮助每个他们没有恐惧和不记得, 您是回答祷告并且是负责一切的上帝。

我祈祷, 您会鼓励他们, 并且您保护他们, 并且工作& 部他们参与。

我祈祷, 您会保护他们免受能危害他们或减慢他们下来的精神力量或其它障碍。

请帮助我当我使用这新约使这编辑可利用并且的认为人民, 以便我能祈祷为他们和因此他们能继续帮助更多人民 我祈祷, 您会给我您的圣洁词(新约) 爱, 并且您会给我精神智慧和法眼认识您更多和了解我们是生存在的时期。

请帮助我会对付困难, 我与每天被面对。

God 阁下, 帮助我想要认识您更多和想要帮助其它基督徒在我的区域和在世界。

我祈祷, 您会给从事网站的电子书队和那些并且那些帮助他们您的智慧。

我祈祷, 您会帮助他们的家庭(和我家的) 各自的成员精神上不被欺骗, 但明白您和想要接受和跟随您用每个方式。 并且我要求您做这些事以耶稣的名义, 阿门,

=====

Chinese Traditional - Talking to the Lord of Heaven

親愛的上帝, 謝謝這新約被發布了以便我們能學會更多關於您。 請幫助人民負責任對使這本電子書可利用。請幫助他們能快速地工作, 和使更加電子的書可利用 請幫助他們有他們需要為了能繼續工作為您的所有資源、金錢、力量和時間。

請幫助那些是隊的一部分每天幫助他們。請給他們力量繼續和給每個他們精神理解為工作, 您要他們做。請幫助每個他們沒有恐懼和不記得, 您是回答禱告並且是負責一切的上帝。我祈禱, 您會鼓勵他們, 並且您保護他們, 並且工作& 部他們參與。 我祈禱, 您會保護他們免受能危害他們或減慢他們下來的精神力量或其它障礙。

請幫助我當我使用這新約使這編輯可利用並且的認為人民, 以便我能祈禱為他們和因此他們能繼續幫助更多人民 我祈禱, 您會給我您的聖潔詞(新約) 愛, 並且您會給我精神智慧和法眼認識您更多和瞭解我們是生存在的時期。請幫助我會對付困難, 我與每天被面對。

God 閣下, 幫助我想要認識您更多和想要幫助其它基督徒在我的區域和在世界。 我祈禱, 您會給從事網站的電子書隊和那些並且那些幫助他們您的智慧。

我祈禱, 您會幫助他們的家庭(和我家的) 各自的成員精神上不被欺騙, 但明白您和想要接受和跟隨您用每個方式。 並且我要求您做這些事以耶穌的名義, 阿門,

Chinese Traditional - Request to God

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親愛的上帝, 謝謝這新約被發布了以便我們能學會更多關於您。

請幫助人民負責任對使這本電子書可利用。請幫助他們能快速地工作, 和使更加電子的書可利用 請幫助他們有他們需要為了能繼續工作為您的所有資源、金錢、力量和時間。

請幫助那些是隊的一部分每天幫助他們。請給他們力量繼續和給每個他們精神理解為工作, 您要他們做。請幫助每個他們沒有恐懼和不記得, 您是回答禱告並且是負責一切的上帝。

我祈禱, 您會鼓勵他們, 並且您保護他們, 並且工作& 部他們參與。我祈禱, 您會保護他們免受能危害他們或減慢他們下來的精神力量或其它障礙。

請幫助我當我使用這新約使這編輯可利用並且的認為人民, 以便我能祈禱為他們和因此他們能繼續幫助更多人民 我祈禱, 您會給我您的聖潔詞(新約) 愛, 並且您會給我精神智慧和法眼認識您更多和瞭解我們是生存在的時期。

請幫助我會對付困難, 我與每天被面對。

God 閣下, 幫助我想要認識您更多和想要幫助其它基督徒在我的區域和在世界。我祈禱, 您會給從事網站的電子書隊和那些並且那些幫助他們您的智慧。

我祈禱, 您會幫助他們的家庭(和我家的) 各自的成員精神上不被欺騙, 但明白您和想要接受和跟隨您用每個方式。並且我要求您做這些事以耶穌的名義, 阿門,

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Japanese - Request to God

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親愛なる神、私達があなたについての詳細を学べるようにこの新約聖書が解放されたことありがとう。この電子本を使用できるようにさせる為に責任がある人々を助けなさい。それらを速く働ける助け電子本を使用できるようにさせなさい。それらがあなたのために働き続けられる必要とする資源すべて、お金、強さおよび時間があるのを助けなさい。

チームの部分であるそれらを助けなさいそれらを毎日助ける。それらにしてほしいことそれらのそれぞれに仕事のための精神的な理解を続け、与えるためにそれらに強さを与えなさい。それらのそれぞれが恐れを持たないのをそして祈りに答えるすべてを担当し、神であることを覚えなさいのを助けなさい。私によっては従事していることそれらを励ます、仕事及び大臣保護することそれらを、ことが祈り。

私によってはそれらに害を与えか、または遅らせることができる他の障害か精神的な力からそれらを保護することが祈る。私がそれら及び従ってことができるように、私がまたこの版を使用できるようにさせた人々について考えるのにこの新約聖書を使用するとき私を助けなさいそれらのために祈るより多くの人々を助け続けることができる。私によっては私にあなたの神聖な単語(新約聖書)の愛を与えること、そして祈るもっとよく知り、私達が生きている一定期間を理解するために私に精神的な知恵および大きい理解を与えることが。私が毎日と直面されること私が難しさを取扱う方法を知るのを助けなさい。

God 主は、私がもっとよく知り、私の区域のそして世界中の他のクリスチャンを助けたいと思いたいと思うのを助ける。私によってはウェブサイトに取り組むおよびそれらを与える電子それらをあなたの知恵助ける本のチームをおよびチームをことが祈る。私によっては家族(および私の家族)の個々のメンバーが精神的に欺かれないのを助ける言うことがわかり、あらゆる方法で受け入れ、続けたいと思うためにことが祈る。そして私はイエス・キリストの名でこれらの事を、アーメンするように頼む、

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Gebet zum Gott

Lieber Gott, Danke, daß dieses Evangelium oder dieses neue Testament freigegeben worden ist, damit wir in der LageSIND, mehr über Sie zu erlernen. Helfen Sie bitte den Leuten, die für das Zur Verfügung stellen dieses elektronischen Buches verantwortlich sind. Sie wissen, daß wem sie sind und SieSIND in der Lage, ihnen zu helfen.

Helfen Sie ihnen bitte, in der Lage zu SEIN, schnell zu arbeiten, und stellen Sie elektronischere Bücher zur Verfügung Helfen Sie ihnen bitte, alle Betriebsmittel, das Geld, die Stärke und die Zeit zu haben, die sie zwecks sein müssen für, Sie zu arbeiten zu halten.

Helfen Sie bitte denen, die ein Teil der Mannschaft sind, das ihnen auf einer täglichen Grundlage helfen. Geben Sie ihnen die Stärke bitte, um jedem von ihnen das geistige Verständnis für die Arbeit fortzusetzen und zu geben, daß Sie sie tun wünschen. Helfen Sie bitte jedem von ihnen, Furcht nicht zu haben und daran zu erinnern, daß Sie der Gott sind, der Gebet beantwortet und der verantwortlich für alles ist.

Ich bete, daß Sie sie anregen würden und daß Sie sie schützen und die Arbeit u. das Ministerium, daß sie innen engagiert werden. Ich bete, daß Sie sie vor den geistigen Kräften oder anderen Hindernissen schützen würden, die sie schädigen oder sie verlangsamten konnten.

Helfen Sie mir bitte, wenn ich dieses neue Testament benutze, um an die Leute auch zu denken, die diese Ausgabe zur Verfügung gestellt haben, damit ich für sie und also, sie beten kann kann fortfahren, mehr Leuten zu helfen.

Ich bete, daß Sie mir eine Liebe Ihres heiligen Wortes (das neue Testament) geben würden und daß Sie mir geistige Klugheit und Einsicht, um Sie besser zu kennen geben würden und den Zeitabschnitt zu verstehen, dem wir in leben. Helfen Sie mir bitte, zu können die Schwierigkeiten beschäftigen, daß ich mit jeden Tag konfrontiert werde.

Lord God, helfen mir Sie besser kennen und zu wünschen anderen Christen in meinem Bereich und um die Welt helfen wünschen. Ich bete, daß Sie die elektronische Buchmannschaft und -die geben würden, die ihnen Ihre Klugheit helfen. Ich bete, daß Sie den einzelnen Mitgliedern ihrer Familie (und meiner Familie) helfen würden nicht Angelegenheiten betrogen zu werden, aber, Sie zu verstehen und Sie in jeder Weise annehmen und folgen zu wünschen. Geben Sie uns Komfort auch und Anleitung in diesen Zeiten und ich bitten Sie, diese Sachen im Namen Jesus zu tun, amen,

Prayer to God

Dear God,

Thank you that this Gospel or this New Testament has been released so that we are able to learn more about you.

Please help the people responsible for making this Electronic book available. You know who they are and you are able to help them.

Please help them to be able to work fast, and make **more** Electronic books available

Please help them to have all the resources, the money, the strength and the time that they need in order to be able to keep working for You.

Please help those that are part of the team that help them on an everyday basis. Please give them the strength to continue and give each of them the spiritual understanding for the work that you want them to do.

Please help each of them to not have fear and to remember that you are the God who answers prayer and who is in charge of everything.

I pray that you would encourage them, and that you protect them, and the work & ministry that they are engaged in.

I pray that you would protect them from the Spiritual Forces or other obstacles that could harm them or slow them down.

Please help me when I use this New Testament to also think of the people who have made this edition available, so that I can pray for them and so they can continue to help more people.

I pray that you would give me a love of your Holy Word (the New Testament), and that you would give me spiritual wisdom and discernment to know you better and to understand the period of time that we are living in.

Please help me to know how to deal with the difficulties that I am confronted with every day. Lord God, Help me to want to know you Better and to want to help other Christians in my area and around the world.

I pray that you would give the Electronic book team and those who help them your wisdom.

I pray that you would help the individual members of their family (and my family) to not be spiritually deceived, but to understand you and to want to accept and follow you in every way.

Also give us comfort and guidance in these times and I ask you to do these things in the name of Jesus, Amen,

